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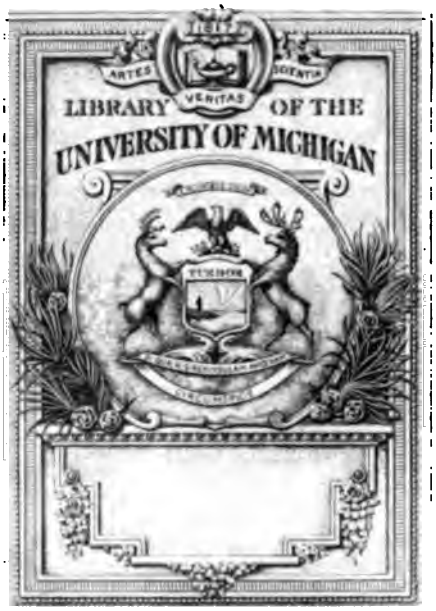
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THE

Eclectic Review,

MDCCCXVI.

JULY—DECEMBER.

NEW SERIES.

VOL. VI.

Φιλοσοφιαν δε ου την Στωικην λεγω, ουδε την Πλατωνικην, η την Επικουρειον τε ι Αριστοτελικην· αλλ' ὁσα ειρηται παρ' ἑκαστη των αἱρεσιων τουτων καλως, μετα ευσεβους επιστημης εκδιδασκοῦσα, τουτο συμπαν το ΕΚΛΕΚΤΙΚΟΝ σοφιαν φημι.

CLEM. ALEX. *Strom. Lib.* 1.

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THE

ECLECTIC REVIEW,

FOR JULY, 1816.

Art. I. 1. *The Poet's Pilgrimage to Waterloo.* By Robert Southey, Esq. Poet Laureate, Member of the Royal Spanish Academy, and of the Royal Spanish Academy of History. 12mo. pp. 232. 8 Plates. Price 10s. 6d.—Longman and Co. 1816.

2. *Thanksgiving Ode, January* 18, 1816. *With other Short Pieces, chiefly referring to recent Public Events.* By William Wordsworth. 8vo. pp. 10, 52. Price 4s.—Longman and Co. 1816.

IT ought to occasion no surprise, that modern poets have rarely succeeded in the attempt to please or to interest, when subjects of present political concern have been their theme. Seldom, very seldom are the feelings awakened by public events, of a nature to blend with the emotions of taste, or to admit of that pleasing exaggeration which it is the business of the poet to produce. The poet himself, in venturing upon a political theme, finds it difficult to exercise the power of abstraction sufficiently to enable him to select and combine the appropriate materials for poetry, and still more difficult to carry the enthusiasm of a cultivated mind into subjects, the familiar details of which are often mean, painful, or disgusting.

The time was, when the wreath of the victor was entwined by the hand of the bard; and when the poet alternately wielded the sword, and recited in rude melody the songs of heroes. But those times are gone by, we trust for ever. We do not believe that the poet exists, who could succeed in making war, as a *present event*, interesting to the imagination. As to deeds of other times,—battles fought before the invention of gunpowder,—wars which have left us no legacy of taxes,—the burthens and the griefs of which we have never had to feel;—these it is very possible to render poetical enough; and by that sympathy with which genuine poetry inspires us, we may be so far transported in imagination to those times, as to adopt for the moment the characteristic feelings of its heroes and warriors. But stronger sympathies than those awakened by the poet, connect us with present events, and they are such as preclude the indulgence of the fancy in scenes of modern war.

Poetry is the expression of passionate sentiment. At the earlier periods of civilization, when the imagination is the actuating principle of the multitude, and the objects of passion are those which relate wholly to the imagination, poetry and eloquence will be found to have the most power as the means of exciting popular feeling with respect to contemporaneous events. The orations of Demosthenes were addressed to a nation less advanced in civilization than that which Cicero harangued; but the actual effect of the Grecian's eloquence was probably not greater than that produced by a North American Indian's address to his tribe. At a more advanced period of civilization, when knowledge becomes more generally diffused, the stronger feelings are less easily excited. Men have learned to define their wants, to suppress from necessity or policy their emotions, to calculate, to fear, and to balance present interest against the indefinite objects which lead on the warrior to death and glory. The poet must then change his method with his object. Instead of seeking to move the feelings by exciting the imagination, he will more generally succeed in addressing the imagination through the feelings. It will be upon cultivated minds only that eloquence or poetry will then be adapted to operate, and by other and more refined art than sufficed to set in motion the ideas of the vulgar. Yet, how, with respect to events of present interest, shall the poet avail himself of considerations more impressive than those which the reality has already suggested, or succeed in placing the subject in a light more interesting to the fancy? He must strike in with the feeling of the moment, and if possible carry on this feeling to a degree of passion beyond what the event itself seemed to demand; and he must appear to be himself actuated by the enthusiasm which he seeks to impart;—an enthusiasm, which, if not obviously justified by the occasion, will infallibly appear ridiculous. But how seldom do events occur in the concerns of nations, the causes, the attendant circumstances, or the issue of which, are sufficiently dignified in a moral respect, or sufficiently creditable to human nature, to allow of their being expatiated on with honest enthusiasm!

Events, indeed, in the sense of mere occurrences, of a most momentous nature, have rapidly succeeded one another of late, too vast for imagination to comprehend the details. But it must be remembered, that poetry interests never as the simple record of events, but as it exhibits human feelings and develops human passions, and holds up the living portrait of our nature, as an object of complacent sympathy.

The writers of most of the poems which appear on public occasions,—ode, elegy, or sonnet,—betray an utter ignorance of the nature and purpose of poetry. The occasion on which

they write, has evidently set their ideas in motion without directing them into any particular channel; and their verses are insipid because they are wholly artificial, warmed by no glow of passion, and prompted by no definite impulse. Loyalty devoid of affection, patriotism destitute of virtue, triumph without joy, and hope without confidence;—what can be expected from the inspiration of such feelings, but cold adulation, unmeaning boasts, empty predictions, and common place sentiment? A man way be a true poet, and yet, if, on the particular subject which he undertakes, he does not feel as a poet,—if this characteristic does not predominate over the spirit of a partizan or of a censor, he may write high sounding blank verse, with the author of "Liberty," or compose spirited and energetic odes, like Akenside, but he will not give birth to productions of permanent interest as poetry.

No living author, we believe, is more competent to appreciate, or has shewn himself more able to surmount these disadvantages in treating of contemporary events, than the Poet Laureate. Upon him it properly devolves to redeem, if possible, the character of poems written on national occasions. No man appears so habitually to regard every subject that presents itself to his mind, with the eye and the heart of a poet,—the imaginative eye that discriminates and appropriates in all things the fair and the good, and the heart warmly alive to the best interests of human kind,—as Mr. Southey. No writer impresses us more strongly with the conviction that the opinions he avows, are his genuine sentiments, and the warmth he discovers is unaffected earnestness; and this conviction, even where we do not think and feel in unison with him, strengthens in a considerable degree the impression of what he writes.

We will confess than when Mr. Southey's poem was first announced, we were not without apprehensions that it would partake of too martial a character. We feared, lest identifying too closely the downfal of Bonaparte with the triumph of the general cause of Europe, he should have been led to adopt a strain of exultation in reference to the 'Glorious Victory,' at variance with those better feelings of horror and indignation with which he would regard war in the abstract. Mr. Southey indeed never descends to *common-place*, and we might, therefore, have safely presumed that he would not be betrayed into any heroical descriptions of the battle itself, in the death and glory style; and that he would not even attempt to tell in poetry what must always be far more affecting in simple narrative. Mr. Southey has judged wisely with respect to such details.

'This were the historian's, not the poet's part;
Such task would ill the gentle muse beseem,

The father, teacher, playmate, was again
Come to his only and his studious boy;
And he beheld again that mother's eye,
Which with such ceaseless care had watched his infancy.'
pp. 1—8.

The whole of the poem is written in the same easy and flowing stanza, which well suits the familiar epistolary style of the narrative. Section the first is entitled Flanders. The second describes Brussels as it appeared illuminated for the reception of the Emperor Alexander.

'Her mile-long avenue with lamps was hung
Innumerous, which diffused a light like day;
Where thro' the line of splendour, old and young
Paraded all in festival array;
While fiery barges, plying to and fro,
Illumin'd, as they mov'd, the liquid glass below.'

The Poet contrasts with the gaiety of that festive spectacle, the scene which, only three months before, the city presented, and the sights which still offered themselves in the recesses of the hospital.

'And now within her walls, insatiate Death,
Devourer whom no harvest e'er can fill,
The gleanings of that field was gathering still.'

'Some in the courts of that great hospital,
That they might taste the sun and open air,
Crawled out; or sate beneath the southern wall;
Or leaning in the gate, stood gazing there
In listless guise upon the passers by,
Whiling away the hours of slow recovery.

Here might the hideous face of war be seen,
Stript of all pomp, adornment, and disguise;
It was a dismal spectacle, I ween,
Such as might well to the beholder's eyes
Bring sudden tears, and make the pious mind
Grieve for the crimes and follies of mankind.

What had it been then in the recent days
Of that great triumph, when the open wound
Was festering, and along the crowded ways,
Hour after hour was heard the incessant sound
Of wheels, which o'er the rough and stony road
Conveyed their living agonizing load!

---

playmate, the pride and joy of his father, has been suddenly removed, darkening for ever the charms of that mountain scenery, and opening from the fairest scenes of nature a vista into eternity. In these lines Mr. Southey was unconsciously preparing a Son's best epitaph, the expression of a father's complacent affection; and in these the memory of that Son shall outlive the record of the monumental stone.

Hearts little to the melting mood inclined
Grew sick to see their sufferings; and the thought
Still comes with horror to the shuddering mind,
Of those sad days when Belgian ears were taught
The British soldier's cry, half groan, half prayer,
Breathed when his pain is more than he can bear'
pp. 43—46.

The third section contains a description of the field of battle, topographically minute, such as it appeared three months after the dreadful conflict. The spirit in which the survey was taken, is shewn in the following stanzas.

'Was it a soothing or a mournful thought
Amid this scene of slaughter as we stood,
Where armies had with recent fury fought,
To mark how gentle Nature still pursued
Her quiet course, as if she took no care
For what her noblest work had suffered there.

The pears had ripened on the garden wall;
Those leaves which on the autumnal earth were spread,
The trees, though pierced and scarred with many a ball,
Had only in their natural season shed.
Flowers were in seed whose buds to swell began
When such wild havoc here was made of man!

Throughout the garden, fruits and herbs and flowers
You saw in growth, or ripeness, or decay;
The green and well-trimmed dial marked the hours
With gliding shadow as they past away;
Who would have thought, to see this garden fair,
Such horrors had so late been acted there!' pp. 74—75.

"The Scene of War," is the title of the concluding section of the narrative. It is principally occupied in narrating the sentiments which the Author universally met with among the Belgic peasantry, and in describing the traces of the battle which every where attended his journey. A tribute of grateful admiration, he informs us, was uniformly paid to the conduct of our soldiery; but from every lip he was accosted with the indignant exclamation,

'Wherefore we spared the author of this strife?'

Mr. Southey adds in a note, that he

'Met with many persons who disliked the union with Holland, and who hated the Prussians, but none who spoke in favour or even in palliation of Buonaparte. The manner in which this ferocious beast, as they call him, has been treated, has given a great shock to the moral feelings of mankind. The almost general mode of accounting for it on the Continent, is by a supposition that England purposely let him loose from Elba in order to have a pretext for again attacking

France, and crippling a country which she had left too strong, an which would soon have outstripped her in prosperity. I found it in possible to dispossess even men of sound judgement and great abilit of this belief, preposterous as it is; and when they read the accou of the luxuries which have been sent to St. Helena for his accomm dation, they will consider it as the fullest proof of their opinion.'

Part the second, is entitled the Vision. The Author suppos himself introduced by a grave and venerable personage to th top of a tower " whose frail foundations upon sand we " placed," from which he may look down on the wanderings the erring crowd below. With this sage, who proves to be personification of the worldly wisdom of the sceptical philos phy, he enters into a conference, which is sustained with co siderable spirit through the first two sections. The Poet do full justice to the sentiments of ' The Evil Prophet,' by givi them the utmost plausibility and force of expression; and o readers will instantly perceive from the following stanzas, th they are not the phantom opinions of an allegorical persona merely which he is combating. The old man, ' with hard e ' unabashed and look serene,' replies to the poet's passiona objections to his lessons, by pointing to the field of slaught beneath them, and proceeds:

' This but a page of the great book of war,—
A drop amid the sea of human woes!—
Thou canst remember when the Morning Star
Of Freedom on rejoicing France arose,
Over her vine-clad hills and regions gay,
Fair even as Phosphor who forcruns the day.

Such and so beautiful that Star's uprise;
But soon the glorious dawn was overcast:
A baleful track it held across the skies,
Till now thro' all its fatal changes past,
Its course fulfilled, its aspects understood,
On Waterloo it hath gone down in blood.

Where now the hopes with which thine ardent youth
Rejoicingly to run its race began?
Where now the reign of Liberty and Truth,
The Rights Omnipotent of Equal Man,
The principles should make all discord cease,
And bid poor human kind repose at length in peace?

Behold the Bourbon to that throne by force
Restored, from whence by fury he was cast:
Thus to the point where it began its course,
The melancholy cycle comes at last;
And what are all the intermediate years?—
What, but a bootless waste of blood and tears!

The peace which thus at Waterloo ye won,
Shall it endure with this exasperate foe?
In gratitude for all that ye have done,
Will France her ancient enmity forego?
Her wounded spirit, her envenomed will
Ye know,—and ample means are left her still.

What tho' the tresses of her strength be shorn,
The roots remain untouched; and as of old
The bondsman Samson felt his power return
To his knit sinews, so shall ye behold
France, like a giant fresh from sleep, arise
And rush upon her slumbering enemies.

If we look farther, what shall we behold
But every where the swelling seeds of ill,
Half-smothered fires, and causes manifold
Of strife to come; the powerful watching still
For fresh occasion to enlarge his power,
The weak and injured waiting for their hour!

Will the rude Cossack with his spoils bear back
The love of peace and humanizing art?
Think ye the mighty Moscovite shall lack
Some specious business for the ambitious heart;
Or the black Eagle, when she moults her plume,
The form and temper of the Dove assume?

From the old Germanic chaos hath there risen
A happier order of established things?
And is the Italian Mind from papal prison
Set free to soar upon its native wings?
Or look to Spain, and let her Despot tell
If there thy high-raised hopes are answered well!

At that appeal my spirit breathed a groan,
But he triumphantly pursued his speech:
O Child of Earth, he cried with loftier tone,
The present and the past one lesson teach!
Look where thou wilt, the history of man
Is but a thorny maze, without a plan!'

pp. 125—132.

The third section is entitled 'The Sacred Mountain.' A venly voice summons the poet, whom the old man's parting ds had filled with consternation and doubt, to a green and ny summit,

'So fair
As well with long lost Eden might compare.'

The Author has employed all his exquisite powers of descrip- upon the scenery of this celestial mountain: a heavenly ue is in its atmosphere, 'to heal, and calm, and purify the east.' He follows the Divine Monitress, till at length they

'Came upon an inner glade,
The holiest place that human eyes might see;
For all that vale was like a temple made
By Nature's hand, and this the sanctuary;
Where in its bed of living rock, the Rood
Of man's redemption firmly-planted stood,

And at its foot the never-failing Well
Of Life profusely flowed that all might drink.
Most blessed water! Neither tongue can tell
The blessedness thereof, nor heart can think,
Save only those to whom it hath been given
To taste of that divinest gift of Heaven.

There grew a goodly Tree this Well beside,—
Behold a branch from Eden planted here,
Plucked from the Tree of Knowledge, said my guide.
O Child of Adam, put away thy fear,—
In thy first father's grave it hath its root;
Taste thou the bitter, but the wholesome fruit.

In awe I heard, and trembled, and obeyed:
The bitterness was even as of death;
I felt a cold and piercing thrill pervade
My loosened limbs, and losing sight and breath,
To earth I should have fallen in my despair,
Had I not clasped the Cross, and been supported there.

My heart, I thought, was bursting with the force
Of that most fatal fruit; soul-sick I felt,
And tears ran down in such continuous course,
As if the very eyes themselves should melt.
But then I heard my heavenly teacher say,
Drink, and this mortal stound will pass away.

I stoopt and drank of that divinest Well,
Fresh from the Rock of Ages where it ran.
It had a heavenly quality to quell
My pain;—I rose a renovated man,
And would not now when that relief was known
For worlds the needful suffering have foregone.

Even as the Eagle (ancient storyers say)
When faint with years she feels her flagging wing,
Soars up toward the mid sun's piercing ray,
Then filled with fire into some living spring
Plunges, and casting there her aged plumes,
The vigorous strength of primal youth resumes:

Such change in me that blessed Water wrought:
The bitterness which from its fatal root,
The tree derived with painful healing fraught,
Passed clean away; and in its place the fruit
Produced by virtue of that wondrous wave,
The savour which in Paradise it gave.

Now, said the heavenly Muse, thou mayst advance,
Fitly prepared toward the mountain's height.
O Child of Man, this necessary trance
Hath purified from flaw thy mortal sight,
That with scope unconfined of vision free,
Thou the beginning and the end mayst see.

She took me by the hand and on we went;
Hope urged me forward and my soul was strong.
With winged speed we scaled the steep ascent,
Nor seemed the labour difficult or long,
Ere on the summit of the sacred hill
Upraised I stood, where I might gaze my fill.

Below me lay, unfolded like a scroll,
The boundless region where I wandered late,
Where I might see realms spread and oceans roll,
And mountains from their cloud-surmounting state
Dwarfed like a map beneath the excursive sight,
So ample was the range from that commanding height.

Eastward with darkness round on every side,
An eye of light was in the farthest sky.
Lo, the beginning!—said my heavenly Guide:
The steady ray which there thou canst descry,
Comes from lost Eden, from the primal land
Of man "waved over by the fiery brand."

Look now toward the end! no mists obscure,
Nor clouds will there impede the strengthened sight:
Unblenched thine eye the vision may endure.
I looked,—surrounded with effulgent light
More glorious than all glorious hues of even,
The Angel Death stood there in the open Gate of Heaven.'

pp. 156—162.

The last section is entitled—*The Hopes of Man.* In this, Mr. S., with all the eloquence of a poet and all the warmth of a patriot, dwells on the high prerogatives, the distinguished privileges, the duties, and the brightening prospects of Britain. We should have been disposed to think the picture too highly coloured, and the confidence expressed too insecurely founded, had the political circumstances of the country been the theme. Mr. Southey views the contest in which we were engaged against the tyrant of Europe, as a struggle between good and evil principles. He considers the victory of Waterloo as supremely important to the best interests of human nature; as leaving England in security and peace.

'In no age and in no country has man ever existed under circumstances so favourable to the full development of his moral and intellectual faculties, as in England at this time. The peace which she has won by the battle of Waterloo, leaves her at leisure to pursue the

great objects and duties of bettering her own condition, and diffi
the blessings of civilization and Christianity.'

There is surely something far more noble and far r
Christian in this language, than in the desponding speculat
of our second-sighted politicians. The errors and the crim
different governments—indeed, the whole system of Euro
policy, for the last twenty years, may with much reason ex
on the retrospect, sentiments of a painful and indignant na
It is not to be forgotten, that the contests in which during
period this country has been engaged, have not all been w
military despot; have not all been a struggle between good
evil principles. We have loved war better than peace,
policy being evil, and we are now reaping the bitter, bitter f
of that unnatural excitation which war occasions. The vic
of Waterloo was achieved by a last desperate effort of fev
strength; it has left us without an enemy, but it has alsc
us impoverished, spiritless, in the weakness of exhaus
Still, amid all the present distresses, there are in the n
features of the times, indications of the future good which a
us. We deem it immoral to despond. We warmly partic
in the confidence expressed by Mr. Southey, with respect t
hopes of man, and we call upon at least every believer in
promises of inspiration, to discard those morbid feelings of
patience and distrust which the too exclusive contemplatio
human agency is apt to engender, and to rejoice that the '
' God Omnipotent reigneth.'

' *Here* under freedom's tutelary wing,
Deliberate courage fears no human foe;
Here undefiled as in their native spring
The living waters of religion flow;
Here like a beacon the transmitted light
Conspicuous to all nations burneth bright.'

Mr. Southey thus nobly celebrates the noblest triump
Britain.

' The landscape changed;—a region next was seen,
Where sable swans on rivers yet unfound
Glided thro' broad savannahs ever-green;
Innumerous flocks and herds were feeding round,
And scattered farms appeared and hamlets fair,
And rising towns which made another Britain there.

Then thick as stars which stud the moonless sky,
Green islands in a peaceful sea were seen;
Darkened no more with blind idolatry,
Nor curst with hideous usages obscene,
But healed of leprous crimes, from butchering strife
Delivered, and reclaimed to moral life.

Around the rude Morai, the temple now
Of truth, hosannahs to the Holiest rung:
There from the Christian's equal marriage-vow,
In natural growth the household virtues sprung:
Children were taught the paths of heavenly peace,
And age in hope looked on to its release.

The light those happy Islanders enjoyed,
Good messengers from Britain had conveyed;
(Where might such bounty wiselier be employed?)
One people with their teachers were they made,
Their arts, their language, and their faith the same,
And blest in all, for all they blest the British name.

Then rose a different land, where loftiest trees
High o'er the grove their fan like foliage rear;
Where spicy bowers upon the passing breeze
Diffuse their precious fragrance far and near;
And yet untaught to bend his massive knee,
Wisest of brutes, the elephant roams free.

Ministrant there to health and public good,
The busy axe was heard on every side,
Opening new channels, that the noxious wood
With wind and sunshine might be purified,
And that wise Government, the general friend,
Might every where its eye and arm extend.

The half-brutal Bedah came from his retreat,
To human life by human kindness won;
The Cingalese beheld that work compleat
Which Holland in her day had well begun;
The Candian, prospering under Britain's reign,
Blest the redeeming hand which broke his chain.

Colours and castes were heeded there no more:
Laws which depraved, degraded, and opprest,
Were laid aside, for on that happy shore
All men with equal liberty were blest;
And thro' the land, the breeze upon its swells
Bore the sweet music of the sabbath bells' pp. 184—187.

* * * * * *

'Enough! the Goddess cried; with that the cloud
Obeyed, and closed upon the magic scene:
Thus much, quoth she, is to thine hopes allowed;
Ills may impede, delays may intervene,
But scenes like these the coming age will bless,
If England but pursue the course of righteousness.' pp. 191.

We shall adopt the last stanza of the poem in conclusion, as a parting address to Mr. Southey.

'And thou to whom in spirit at this hour
The vision of thy country's bliss is given,

Who feelest that she holds her trusted power
To do the will and spread the word of Heaven,..
Hold fast the fate which animates thy mind,
And in thy songs proclaim the hopes of human kind.

Art. II. *Travels into various Countries of Europe, Asia, and Africa. By Edward Daniel Clarke, LL.D. Part II. Greece, Egypt, and the Holy Land.*

Section Second, 4to. pp. about 850. Price 4l. 14s. 6d. Cadell and Davies. 1814.

Section Third. To which is added a Supplement, respecting the Author's Journey from Constantinople to Vienna; containing his Account of the Gold Mines of Transylvania and Hungary, 4to. pp. 750. Price 4l. 14s. 6d. 1816.

[The Two Volumes contain (including Maps and Charts) 56 Engravings of the full Size, and 48 Vignettes.]

THESE are the third and fourth massive volumes of Dr. Clarke's splendid performance. The latter of them constitutes the last section of the second part. It brings the Author back, after so long a sojourn, to the shores of his native country. No conjecture is given as to the probable extent of the portion yet in reserve, and of which the subjects are to be Denmark, Norway, Sweden, Lapland, and Finland. Its preparation, we may presume, will be carried on without intermission.

We cannot think without some degree of envy of the continuous interest attending such a process as that of our Author's work. From one main cause of anxiety in authorship he is totally exempt, the necessity of inventing or collecting materials, with a constant uncertainty whether exactly the desirable ones will occur, and a doubt still haunting, at each step of the progress, whether something much better might not have been found than that of which the composition is actually made to consist. In a case like the present, the writer is, beforehand, quite certain of his materials; they are ready, in full existence and abundance in his papers; they are absolutely his own; and he knows that a large proportion are such as inevitably will and must be interesting to the intelligent public—that they will be so in a considerable degree even independently of the manner in which they shall be drawn out to view. Whatever of excellence therefore he may evince in execution, whatever judgement, taste, and elegance, in the complicated task of selection, arrangement, and composition, will be received, not indeed as quite gratuitous, but with the pleasure imparted by a handsome way of presenting a good thing. The very considerable labour of the operation is thus exhilarated by the full confidence that between the merits of matter and of manner he *cannot* labour in vain.

And then there is all the luxury of passing in the lightness of imagination, over all the scenes of so many adventures, exertions, dangers, and pleasures. The traveller renews the vision of a vast diversity of the aspects of nature and of man. He rekindles the enthusiasm which he felt in scenes where the very form of the earth's surface seems moulded by a special energy of Heaven, into surpassing grandeur and beauty; or among the funereal remains of human works of ancient time, stupendous by their magnitude of mass, or commanding or enchanting by their superb or graceful forms. As he touches once more the paper which, while sitting perhaps on some fragment of a marble column or tomb, he held in his hands to delineate some of those beautiful or majestic objects, then full in his sight, his very being and identity become an enigma, in a kind of competition between the consciousness of where he now is, and the powerfully vivid remembrance of where he then was.

Our Author must also have, throughout the long review of his adventures, the flattering recollection, that he displayed the utmost activity, inquisitiveness, address, and courage; he knows that he availed himself of all advantages, and has brought home in his accumulated papers an equivalent to the time and enterprise expended. Besides all this, he finds innumerable opportunities, in the course of his work, for turning to account those acquisitions in literature and art, which have been made independently of his pursuits and researches as a traveller.

We may then repeat, that Dr. Clarke's lot, in the great distribution of the business of authorship, is one of the most enviable of the age. Probably he himself, in looking round on his contemporaries, sees scarcely one with whom, if that were possible, he would exchange; certainly not one among the multitude of travellers, with the single splendid exception to which we recollect to have before adverted, that of M. Humboldt.

The first volume traced him across the Russian empire, from north to south, and left him at the metropolis of the Mahomedans. Thence the narration in the second volume, carried him to the Troad, to Rhodes, to Egypt, to Cyprus, and to the Holy Land, and left him at Acre on his return towards Egypt, in which region of wonders we find him occupied through nearly half the third volume, which is the largest of the series. It commences with a prefatory miscellany of notices and observations, respecting the rules of selection which he has observed, and the improvements that have been made during the progress of the work; respecting the disputed site of Heliopolis; and also the reluctance in certain quarters, to admit the evidence, still regarded by him as quite

decisive, that the splendid and interesting antiquity brought from Alexandria, and now in the British Museum, is actually what Egyptian tradition has represented it to be, the tomb which once contained the body of Alexander the Great.

The Preface is followed by 'Remarks,' by Mr. Walpole, 'on the Libraries of Greece,' and a catalogue of the books in the monastery of Patmos.

The traveller and his companion quitted Acre for the last time, under the renewed and final benediction of the famous old Djezzar Pasha, who did not long, it seems, survive their visit. He was evidently fast declining at the time, and was sensible of it himself, but with good reason was very careful to conceal it from his subjects, well knowing the advantage that would be taken. In his last moments he felt an *amiable* concern to secure tranquillity to his successor in the government; and not content with a mere idle avowal of this benevolence, he gave it practical effect by an 'energetic' act, which very characteristically consummated the glory of his whole life.

'The person whom he fixed upon for his successor, was among the number of his prisoners. Having sent for this man he made known his intentions to him; telling him at the same time, that he would never enjoy peaceful dominion while certain of the princes of the country existed. These men were then living as hostages in Djezzar's power. "You will not like to begin your reign," said he "by slaughtering them; I will do that business for you." Accordingly, ordering them to be brought before him, he had them all put to death in his presence. Soon afterwards he died, leaving, as he had predicted, the undisturbed possession of a very extensive territory to his successor, Ismael Pasha; described by English travellers, who have since visited Acre, as a very amiable man, and in every thing the very reverse of this Herod of his time.'

The notice of the ruins of an ecclesiastical building with pointed arches, at Acre, leads the Author into a refutation of the notion, that this mode of architecture had its origin in England. He abounds with proofs to the contrary.

He reached Aboukir about the time of the surrender of Cairo by the French; and passing several days on board one of the ships appointed to convey the prisoners to France, witnessed, and has vividly described, the wretched, squalid, motley appearance, and the mirthful, farcical, and profligate character, of the wrecks of the French army.

The Author and his associates entered Egypt by the Rosetta mouth of the Nile, in one of the boats called *Djerms*, with imminent hazard of life from the dreadful surf upon the bar. He says there is hardly a more formidable surf any where known than that at the entrance of the Nile into the Mediterranean, and that 'it was even asserted that the loss of men 'at the mouth of the Nile, including those both of the army

'and navy, who were here sacrificed, was greater than the 'total of our loss in all the engagements that took place with 'the French troops in Egypt.' The Arab boatmen defied the peril, and desperately drove through the furious turbulence, in which they saw at the very moment, another djerm swamped and wrecked just at their side.

Among a variety of curious notices of Rosetta, we have a description of

'A most singular exhibition of the *Serpent-eaters, or Psylli,* as mentioned by Herodotus, and by many ancient authors. A tumultuous throng, passing beneath the windows of our house, attracted our attention towards the quay: here we saw a concourse of people following men apparently frantic, who, with every appearance of convulsive agony, were brandishing live serpents, and then tearing them with their teeth; snatching them from each other's mouths, with loud cries and distorted features, and afterwards falling into the arms of the spectators, as if swooning; the women all the while rending the air with their lamentations. Pliny often mentions these jugglers; and as their tricks have been noticed by other travellers, it is only now necessary to attest the existence of this extraordinary remnant of a very ancient custom.'

With some difficulty a djerm was hired, and provisions were purchased, for a voyage up the Nile to Caïro. It was in August, and therefore at the time of the inundation, a season which affords a singular advantage for the navigation of the river; for at that time there regularly prevails a powerful wind from the north and north-west; so that by means of the immense sail peculiar to the large boats of the Nile, the voyager can advance with great rapidity against the utmost force of the current, to Caïro, or any part of Upper Egypt; and then 'for returning, with even greater rapidity, it is only 'necessary to take down mast and sails, and leave the vessel 'to be carried against the wind by the powerful current of 'the river. It is thus possible to perform the whole voyage, 'from Rosetta to Bulâc, the quay of Caïro, and back again, 'with certainty, in about seventy hours; a distance equal to 'four hundred miles.'

In this passage towards Caïro the Author was struck with the populous appearance of the banks of the river, the villages being in almost uninterrupted succession. He also dwells with admiration on the prodigious fertility of the soil of the Delta, of which the best watered portions produce three crops a year, the first of clover, the second of corn, the third of rice; and then there are 'never-ending plantations of melons and 'of all kinds of garden vegetables; so that, from the abundance 'of its produce, Egypt may be deemed the richest country in 'the world.' But never was superlative applause more completely

neutralized by an account of the other parts of the character, than in this instance.

'But to strangers, and particularly to inhabitants of northern countries, where wholesome air and cleanliness are among the necessaries of life, Egypt is the most detestable region upon earth. Upon the retiring of the Nile, the country is one vast swamp. An atmosphere impregnated with every putrid and offensive exhalation, stagnates, like the filthy pools over which it broods. Then the plague regularly begins, nor ceases until the waters return again. General Le Grange assured us that the ravages in the French army, caused by the plague during the month of April, at one time amounted to a hundred men in a single day. Throughout the spring, intermitting fevers universally prevail. About the beginning of May certain winds cover even the sands of the desert with the most disgusting vermin. Lice and scorpions abound in all the sandy desert near Alexandria. The latest descendants of Pharaoh are not yet delivered from the evils which fell upon the land when it was smitten by the hand of Moses and Aaron: the "plague of frogs," the "plague of lice," the "plague of flies," the "murrain, boils, and blains," prevail, so that the whole country is "corrupted," and "THE DUST OF THE EARTH BECOMES LICE, UPON MAN AND UPON BEAST, THROUGHOUT ALL THE LAND OF EGYPT." This application of the words of Scripture, affords a literal exposition of existing facts, such a one as the statistics of the country do now warrant. Sir Sydney Smith informed the Author, that one night, preferring a bed upon the sand of the desert to a night's lodging in the village of Etko, as thinking to be secure from vermin, he found himself entirely covered with them.'

Drinking the water of the Nile during the period of its overflow, is apt to produce a disorder called "prickly heat," which often 'terminates in those dreadful wounds alluded to 'in Scripture by the words "boils, and blains."' Such an effect will not be wondered at after hearing what are the ingredients of the potion. 'The torrent is every where dark 'with mud;' a ladle or bucket dipped into it will bring up a quantity of animalculæ; 'tadpoles and young frogs are so 'numerous that, rapid as the current flows, there is no part 'of the Nile where the water does not contain them.' Putting, however, the drinking out of the question, and regarding the river as an element to float and journey upon, Dr. C. says it affords a most delightful contrast to the heat, the sand, the dirt, and the vermin, which cooperate to plague almost out of his life the traveller by land.

At the time the djerm reached Bulâc, the travellers were roused early in the morning from their cabin, with the intelligence that the Pyramids were in sight,

'—— and never will the impression made by their appearance

be obliterated. By reflecting the sun's rays they appeared as white as snow, and of such surprising magnitude, that nothing we had previously conceived in our imagination, had prepared us for the spectacle we beheld. The sight instantly convinced us that no power of description, no delineation, can convey ideas adequate to the effect produced in viewing these stupendous monuments. The formality of their structure is lost in their prodigious magnitude: the mind elevated by wonder, feels at once the force of an axiom which, however disputed, experience confirms—that in vastness, whatsoever be its nature, there dwells sublimity. Another proof of their indescribable power is, that no one ever approached them under other emotions than those of terror; which is another principal source of the sublime. In certain instances of irritable feeling, this impression of awe and fear has been so great as to cause pain rather than pleasure. Hence, perhaps, have originated descriptions of the Pyramids which represent them as deformed and gloomy masses, without taste or beauty. Persons who have derived no satisfaction from the contemplation of them, may not have been conscious that the uneasiness they experienced was a result of their own sensibility. Others have acknowledged ideas widely different, excited by every wonderful circumstance of character and situation; ideas of duration, almost endless; of power, inconceivable; of majesty, supreme; of solitude, most awful; of grandeur, of desolation, and repose.'

At Cairo, and in its most interesting vicinity, about three weeks were spent by our Author, in the incessant activity and research by which he is always so meritoriously distinguished. By means of a canal which intersects the city, the Englishmen visited the different quarters of it, and were somewhat the less sensible, from the prevalence of water, of its being the 'dirtiest metropolis in the world.' There was, however, great superabundance of diseases and plagues, the ophthalmia, dysentery, and "boils of the Nile," with all manner of vermin that crawls or flies. 'Such a plague of 'flies covered all things with their swarms, that it was im-'possible to eat without hiring persons to stand by every table 'with feathers or flappers, to drive them away.' Lizards were crawling about in every apartment equally in the houses of rich and poor, and could fasten themselves on pendent mirrors and the glass of the windows.

There was at the time, encamped on the isle of Rhouda, under the command of General Baird, a strong detachment from the army in India. It had come up the Red Sea, and across the desert from Cosseir, to co-operate against the French. Its appointments, appearance, and style of living, were splendid and sumptuous, presenting a violent contrast to the condition of the army from England, encamped near Alexandria. The travellers were soon at home among its military shows and its banquets. Gen. Baird ascribed the

safety of the army in navigating the Red Sea, in no small degree to the truth of Bruce's chart.

There happened to arrive at Caïro a native Abyssinian ecclesiastic, a Dean. A very curious account is given of an examination, into which, by our Author's management, he was drawn, in a company of literary travellers, with a view to try the veracity of Bruce, a copy of whose Travels was in the possession of Gen. Baird. It was settled that no mention should be made of Bruce, but a series of questions put from his work; of which work, lying on the table, it was impossible for him to have any knowledge. His answers on a great number of points, though now and then contradicting Bruce, tended on the whole very powerfully to prove the general fidelity of his representations. And when that traveller's plates of natural history were shewn him, he instantly recognised a great number of them, called them by exactly the same names that Bruce has given; and in many instances attributed to them the properties ascribed by him. Our adventurers were highly gratified by such testimony in favour and in vindication of one of the most memorable predecessors of the fraternity. The *general* truth of Bruce's relations concerning Abyssinia and himself, has been put beyond all doubt by successive and accumulated evidence; the same evidence, however, convicting him of such deviations from fact, in some parts of his narration, as can by no stretch of candour be imputed to mere negligence or lapse of memory. Thus, with a perfect certainty of the general truth of the representation, the reader nevertheless, feels a continual repression of interest, from the impossibility of a perfect reliance on any one of the particulars in the narration. While nine parts out of ten of the work *may* be accurately true, the reader's knowing that Bruce did not make strict truth an absolute rule in his narration, disables him to give, if we may so express it, so much as half his faith to any thing in the work, till it is verified by some other testimony. The very interest and prolongation of the question and controversy respecting him, are a reproach on his memory. Concerning a perfectly honest narrator such a controversy would very soon have ceased. There is something in the whole manner of genuine scrupulous truth, which soon puts an end to scepticism and cavil. Though a few things in the relation were to appear strange beyond all precedent, a prevailing palpable integrity in the relater would make any thing be believed that was not contradictory or impossible;—would at least make it be believed, that *to the best of the traveller's knowledge and belief* the fact was so.

We are happily now in a better era for the veracity of

travellers. Whether the tribe is becoming better principled or not, we are certain of more attention to truth This very example of Bruce will have been of mighty service to convince them all that honesty is the best policy It is become evident to them, that between the internal evidence in their narratives, and the probability of other adventurers being ere long on their track, there is no chance for the success of any very gross deception. At the same time, so much the greater honour is due to those of the earlier travellers, whose integrity sufficed for the veracity of their relations, at a time when the dictates of this policy were by no means so imperious.—But we are sorry to have diverted so long from the excellent traveller with whose work we are at present concerned; a work which will always rank very high for most, if not all of the qualities which should distinguish the report of such a peregrination.

We have very lively descriptions of the people and customs of Cairo, while liveliness, our Author says, is the thing totally wanting in all the inhabitants but the Arabs. Their disposition is 'to exist without exertion of any kind; to pass whole days upon beds and cushions, smoking and counting beads.' This dulness pervades the habits and families of the residents from Europe, excepting we presume, the long-famed Signor Rosetti. But the living inhabitants are a matter of inferior consideration in a region which seems even now to belong much more to the people who lived there innumerable ages since. Those ancient possessors have left their imperishable works upon it, as if in evidence of the perpetuity of their claim; and, as if to maintain it, have left their very bodies, still existing and complete, refusing to submit to the ordinary destiny of mingling with the dust. 'What signify,' the enthusiast for the ancient world will exclaim, 'what signify these transitory, vulgar, living men, and their operations and their abodes, on a field occupied above with pyramids and beneath with catacombs? on a field where eternal monuments seem inhabited by the spectres of the dead?' Dr. Clarke displays habitually a high degree of his susceptibility to the venerable and awful character of unereal antiquity. There is however one little circumstance n the account of the visit to the Pyramids, which struck us is oddly inharmonious with this state of feeling. He says,

> Some Bedouin Arabs, who had received us upon our landing (from the Nile) were much amused by the eagerness excited in our whole party, to prove who should first set his foot upon the summit of this artificial mountain' (the great Pyramid).

This, we think, was a vastly puerile sort f emotion to prevail in such a situation; and wonderfully

different from those impressions of awe, amounting even to terror, which he a little while before described as inevitably incident to a person of sensibility in approaching these stupendous monuments. We should really have thought that any one of the cultivated and reflective persons of the party, or at any rate that our Author, would have been perfectly willing to be left the last in the ascent, if by that means he might be the more abandoned to the power and impression of the scene. Or, are we to take it that this competition to get foremost was an effect of the very terror alluded to,—that it was from the apprehension of being quite seized and overpowered by it if left in the rear of this sort of virtuoso mob? Indeed, it seems that into this very predicament one of the party, an officer, was actually thrown, being literally so overwhelmed with the stupendous sight around him, that about midway of the ascent he became unable to proceed. Dr. C. went down from the top, to excite and assist him, and he was at length conducted to the summit. On that summit the party were, each and all, to play another little game, that of carving their names in the stone. For to us it appears a rather ill-judging kind of vanity and egotism, to attempt to turn this awful structure to the use of recording an hour's visit of beings, whose whole life on earth is such a trifle of duration, compared with that of a work which, at the end of the world, will have been so far towards co-eval with all time. Why was exactly this circumstance to be recorded on such a monument, in preference to millions of more serious ones that have taken place in the presence of this solemn pile? Without question it was well to avoid all *affectation* of high and tumultuous enthusiasm, of profound and absorbing reverie, while standing for a few moments in so majestic a position; and perhaps it was rational not to be actually rapt into such a state of feeling. But we cannot well comprehend how the visible magnificence, immensity, and antiquity, the visionary musing, the impression of solemnity, the crowding access of recollections and associations, inseparable, as it may be supposed, from any susceptible, highly cultivated, and classical mind, should admit a full suspension for so trivial and at the same time protracted an employment, as that of cutting a man's name on the stone—when, too, it was the first time, and to be the last, of being in so sublime a situation, and when the situation was to be held but for a few moments.

It will be alleged, and most truly, no doubt, that it is not so easy to lose sight, even for one quarter of an hour, of the little article self, in the most striking situations on earth; in situations where the contemplative visitant is natu-

ally beset by a whole host of ideas bearing no direct relaon to himself. And a long list of travellers' names, which ight be found inscribed on the venerable remains of anquity in the different parts of the world, would tell us that ne above remarks are somewhat hypercritical. We readily uit the topic, to say how much we are gratified by the nimated and interesting description of the great Pyramid, f the objects in its vicinity, and of the grand panorama eheld from the summit. We were most powerfully arrested y the observations and experiments on the famous well, hich is found in an obscure passage at the central interior f the pyramid.

'In this passage we found, upon our right hand, the mysterious ell. Pliny makes the depth of it equal to one hundred and wenty-nine feet; but Greaves, in sounding it with a line, made he plummet rest at the depth of twenty feet. 'The mouth of : is barely large enough to admit the passage of a man's body; ut, as this may be effected, it is to be regretted that the French, uring all their researches here, did not adopt some plan for the ffectual examination of a place likely to throw considerable light pon the nature of the pyramid, and the foundation on which it tands. This would require more time than travellers usually can pare, and more apparatus than they can carry with them. In he first place it would be necessary to fasten lighted tapers at he end of a long cord, to precede the person descending, as a precaution whereby the quality of the air below may be proved, nd those fatal effects prevented, which often attend an improident descent into wells, and subterraneous chambers of every deription. Many hands, too, would be required above, to manage nd sustain the ropes by which any adventurer, during the experiment, must remain suspended.' We threw down some stones, nd observed that they rested about the depth which Greaves has mentioned; but being at length provided with a stone nearly as large as the mouth of the well, and about fifty pounds in weight, we let it fall, listening attentively for the result from the spot where the other stones rested: we were agreeably surprised by hearing, after a length of time which must have equalled some seconds, a loud and distinct report, seeming to come from a spacious subterraneous apartment, accompanied by a splashing noise, as if the stone had been broken into pieces, and had fallen into a reservoir of water at an amazing depth. Thus does experience always tend to confirm the accounts left us by the ancients; for this exactly answers to the description given by Pliny of this well; and, in all probability, the depth of it does not much differ from that which he mentions, of eighty-six cubits, or one hundred and twenty-nine feet, making the cubit equal to eighteen inches. Pliny says that the water of the Nile was believed to communicate with this well. The inundation of the river was now nearly at its height. Can it be supposed that, by some hitherto unobserved and secret channels, it is thus conveyed to the bottom of this

well? It seems more probable that the water is nothing more than the usual result of an excavation in a stratum of limestone, carried on to the depth at which water naturally lies in other wells of the same country; as, for example, in the pit called *Joseph's Well,* in the citadel of Grand Caïro.'

Such a profound pit, opening in a place itself so dark and awful, is the superlative aggravation of gloom and mystery. The descent into the depth of this gulf of central night, if indeed it shall not be forbidden by a mephitic state of the air, is one of the most signal exploits yet awaiting an intelligent and daring curiosity. The adventurer for whom it is reserved, (it must not be the officer who was so completely unmanned on the outside of the pyramid, in cheerful day-light,) will have had some sensations with which he will in vain seek for persons adequately to sympathize.

So inexhaustible is the power of these Egyptian monuments over the imagination, that notwithstanding every former description we have read of the interior of the great pyramid, we feel an undiminished interest in accompanying the new explorer, through the leading passages, in the lateral ducts and recesses, and into the final grand apartment, where remains the Soros, or tomb, which once contained, but not since the earliest periods of profane history, the lifeless personage for whom the whole enormous pile was raised as an eternal sanctuary and memorial. And really, setting aside the purely superstitious part of the proud projector's anticipations, that is to say, the direct and personal advantage believed to be conferred on the condition after death, by an indestructible sepulchre, and regarding only the intention of commanding the veneration of the successive living generations, we must acknowledge the wisdom of his calculation;—provided only that he could have been certain his body should be for ever secure against profane intrusion, and that there should be an unfailing record or tradition transmitted downward, of its actually being in the unknown chambers of the inviolable structure. For a certain solemn and venerating sentiment *would* have been entertained, involuntarily, by all subsequent generations, for the dead personage so known to have his dwelling in the impenetrable sanctuary within such a structure. Such would have been the feeling at this very day, beyond all escape or cure; and so much the stronger the more cultivated might be the beholder's mind. Only imagine the effect of stupendous vastness, and of the continually deepening solemnity of antiquity, combined with that reverence which it is a principle of our nature to feel for the remains of the dead; and all this rendered still more emphatic by the secresy and mystery of the unexplored abode! If, with respect

second of the great pyramids, there were any record
ıe us quite certain that it thus contains and conceals
ient inhabitant, much of this state of feeling would be
enced by reflective men in approaching it; at least if
holder approached it in solitude and under the other
stances favourable to solemn thought; though certainly
ect would be much less powerful from his seeing the
est of these abodes of death violated and vacant.
s with a proper caution that we have said 'reflective
;' for Dr. Clarke has given a most gross and offensive
e of the total want of any thing belonging to this
of feelings, in a portion of our English invaders of
. The opprobrious fact is, that the beautiful Sorus
grand chamber of the pyramid, an object that had
ed uninjured during nearly a hundred generations,
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for their tombs. But Dr. Clarke has started a different speculation respecting the great pyramid. He seems half willing to make it believed, that it was built by the Israelites for a temporary receptacle in which to deposite the body of Joseph, till the time should arrive at which they were to carry it away with them out of Egypt. And he reasons the matter with a very ingenious plausibility. But he will probably convince but very few readers, and indeed we think his own faith is of an extremely slight consistence. Not to remark that there seems something rather rashly bold in so completely and unceremoniously setting aside, at a stroke, the whole authority of the Greek historians, especially after the compliment just paid, in the passage we have transcribed, to the accuracy of the Ancients, in their descriptive notices at least, concerning ancient structures,—we should think there is insuperable improbability in the nature of the thing. Could it comport with the common sense of any set of human beings that ever lived, to employ, even if they had the power to do so, the labour of myriads, during a long course of years, and with a combination, in the plan and execution, of all possible adaptation to perpetuity, for a purpose confessedly temporary, and when a thousandth, perhaps a ten thousandth part of the toil would have created a solid receptacle for the venerated object; and when also that sacred object had already been preserved in safety for a long time without any such mighty munition?—for a long space of time it surely *must* have been, subsequently to Joseph's death, before the family of Jacob could have grown to a sufficient multitude to make such a project appear feasible even to the most enthusiastic among their very dreamers. Add to this, that their patriotism and imagination might naturally operate in the way of contracting in prospect the probable duration of their sojourn in a land not their own.

But, in the next place, supposing they had the disposition to act in a manner so very preposterous, it seems impossible to believe they could have had the power to do so. We presume no one can reflect on the enormous labour and expense of constructing the great pyramid, and not feel an irresistible conviction that such a work could not be carried on and completed—we do not say without the *sanction* of the supreme power of the state, but—without the direct authority, assistance, and almost compulsion of that power. Now is it not against all manner of probability, that an Egyptian tyrant, long enough after Joseph's death probably, to have had for him little or no direct personal interest of friendship and gratitude, contemplating from his palace at Memphis an alien tribe, which had never combined or coalesced with his people, and which he and his people would

to the second of the great pyramids, there were any record to make us quite certain that it thus contains and conceals an ancient inhabitant, much of this state of feeling would be experienced by reflective men in approaching it; at least if the beholder approached it in solitude and under the other circumstances favourable to solemn thought; though certainly the effect would be much less powerful from his seeing the mightiest of these abodes of death violated and vacant.

It is with a proper caution that we have said 'reflective 'men;' for Dr. Clarke has given a most gross and offensive instance of the total want of any thing belonging to this order of feelings, in a portion of our English invaders of Egypt. The opprobrious fact is, that the beautiful Soros in the grand chamber of the pyramid, an object that had remained uninjured during nearly a hundred generations, having been held sacred by all sorts of barbarians, amid all manner of hostilities and ravages, is now no longer entire since Englishmen have had the free range of the country.

'The soldiers and sailors of our army and navy having had frequent access to the interior of the pyramid, carried with them sledge-hammers, to break off pieces to be conveyed to England; and began, alas! the havoc of its demolition. Had it not been for the classical taste and laudable interference of Colonel, now General Stuart, then commanding officer in that district, who threatened to make an example of any individual whether officer or private, who should disgrace his country by thus waging hostility against History and the Arts, not a particle of the Soros would have remained. Yet, as a proof of the difficulty which attended this worse than Scythian ravage, the persons who thus left behind them a sad memorial of the British name, had only succeeded in accomplishing a fracture near one of the angles. It was thus disfigured when we arrived; and every traveller of taste will join in reprobating any future attempt to increase the injury it has so lamentably sustained.'

Thus, in a place more majestically monumental than any other on earth, in the peculiar region of perpetuity, our people have secured a permanent monument to their disgrace. By means also of dilapidation, the French have left a lasting memorial, but which will not be among the recorded dishonours of their Egyptian expedition. They made a vigorous and persevering attempt to force an entrance into the interior of the third pyramid; and had there been time for prosecuting the operation, they would perhaps have disclosed another magnificent sanctuary of death, and found a tomb not deserted by its ancient inhabitant.

In the above observations we have assumed that the intention and use of the pyramids were such as history has represented; that the Egyptian monarchs constructed them

One of these southern masses is built of unburnt bricks, and is in a very mouldering state. The bricks contain shells, gravel, and chopped straw. There is one which Pococke thought as large as the principal one at Djiza. Like, in a measure, to that grand pyramid, a number of these southern ones are graduated, but not with so great a number of steps, one of the most conspicuous 'consisting of only 'six tiers or ranges of stone; the pyramid itself being a 'hundred and fifty feet in height.'

At Saccára the Author descended into several of the rifled catacombs, found scattered fragments of mummies, and observed with the most pointed attention the form and dimensions of the niches where the bodies had been placed, in order to decide the question whether they were laid in a recumbent, or set in an upright position. And between his observations here, and information acquired elsewhere, he was satisfied, to absolute certainty, that they were placed horizontally. These subterranean apartments had an oppressively offensive smell, for which he could not at all account.

There is no gaining access to the catacombs where any of the mummies are remaining entire. They are most carefully concealed and obstructed by the Arabs, who make an unworthy trade of their contents. The repositories of embalmed birds are allowed to be examined. Dr. C. descended into one of them, stored with a countless multitude of the earthen jars containing them, piled in ranks over and behind one another. His description, and the subsequent observations on the veneration felt for the Ibis, and the cause of such immense accumulations of these birds, are curious.

Towards the close of the dissertation on the origin and design of the pyramids, he has brought together in a note, the opinions of many learned men on the question,—hardly perhaps worth such a consumption of time and intellect as these references alone would suffice to shew that it has cost—whether the Egyptian god named Apis, Serapis, and Osiris, was not in truth a deification of the patriarch Joseph. Dr. C. appears considerably inclined to adopt the affirmative. This would explain, he thinks, various particulars in the Egyptian mythology and ritual. Thus, 'the annual mournings 'which took place for *the loss of the body of Osiris*, and 'the exhibition of an empty Soros upon those occasions, might 'be ceremonies derived from *the loss of Joseph's body*, which 'had been carried away by the Hebrews when they left the 'country.'—'If,' he says, 'the connexion between ancient 'Egyptian mythology and Jewish history had been duly 'traced, an evident analogy founded upon events which have

'reference to the earliest annals of the Hebrews, might be 'made manifest.'

One of the excursions from the head-quarters at Caïro, was to the undoubted site of the ancient Heliopolis, the On of the Mosaic history; where stands, 'on the spot where the 'Hebrews had their first settlement' the celebrated Obelisk, 'the only great work of antiquity,' says our Author, 'now 'remaining in all the land of Goshen.' 'Its height is between 'sixty and seventy feet; its breadth at the base, six feet: 'the whole being one entire mass of reddish granite. From 'the coarseness of the sculpture, as well as the history of the 'city to which this obelisk belonged, there is reason to believe 'it the oldest monument of the kind in Egypt.' An engraving is given from the drawing, in making which he was particularly attentive to preserve the rude character of the sculptured hieroglyphics, instead of misrepresenting them, as it is justly complained that travellers have been in the habit of doing, in such subjects, by giving more correctly delineated forms of the objects they suppose to have been intended by the ancient sculptor.

Dr. Clarke, though evidently one of the very last men to despair of the attainment of any object important to knowledge and literature, seems to surrender all hope on the subject of the elucidation of the Egyptian hieroglyphics.

'Isis long ago declared, that no mortal had ever removed her veil; and the impenetrable secret seems not likely to be divulged. One solitary fact has been vouchsafed to ages of restless inquiry upon this subject; namely, that the hieroglyphic characters constituted *a written language*, the signs of an ancient alphabet, expressed according to the most ancient mode of writing, in *capital letters*: and it is probable that the more compound forms were a series of monograms.'

He several times adverts to it as a curious fact, apparently well established, that the alphabetical characters of ancient Egyptian writing, were formed from the hieroglyphics, by a gradual change, or degeneration of those signs from their primitive form, of pictures of visible objects, into types at last very little more than arbitrary.

The noted Crux Ansata, or cross surmounted with a ring as a handle, so continually recurring among the hieroglyphics, is regarded as the only one of them that has had the misfortune to be detected. Our Author cites the authority of those early Christian writers, who, on the testimony of converted heathens, have declared it to typify 'life to come:' this he thinks may be admitted as its abstracted or symbolical meaning; his opinion of its *immediate* signification he has not done much amiss to leave in the Latin of Jablonski.

On the return to Rosetta the travellers examined, a little to the south of Rachmanie, a mass of ruins, which had escaped the observation of the French, though D'Anville had marked the spot as the situation of the ancient Saïs. Dr. C. had no doubt that he was standing among the relics of that city, while beholding in irregular heaps the remains of massive foundations, and the still lofty ramparts of a vast enclosure. From the inhabitants of a neighbouring village he obtained a variety of curious antiquities, on which he has made several interesting observations; especially on a hieroglyphic tablet, now in the University Library at Cambridge, and of which a very large engraving is given in the book.

In one sense, any sculptured stone, any fragment of a column, or a sphinx, or a god, was a more interesting object than almost any of the living human beings expending their little mortal allotment of time on this enchanted ground. Our Author, however, took proper notice of their condition, character, and habits. The people of Caïro were suffering much, at the very time the 'English were in possession of the city,' from the barbarity of the Turks. One form in which it was exercised, was particularly atrocious. They murdered, without ceremony or restraint, wherever they met with them, the women who were known or suspected to have been married to, or to have cohabited with, men of the French army. They even accounted this a meritorious sort of religious sacrifice to the sanctity of the true faith. Multitudes were abandoned to this fate at the departure of the French, while some accompanied the embarkation. Our Author and his companions aided the escape of four young women, by dexterously managing to conceal them in their *djerm* in descending the Nile. The people had also a grievous recollection of that low villain General Menou, whose rapacity had omitted no expedient of extortion. Dr. C. gives, afterwards, a very amusing account of his interviews and negotiations with this base, and insolent, and irritable Mahomedan, (for such he pretended to have become,) respecting the antiquities which the French, at the time of their surrender at Alexandria, were designing secretly to carry off; especially the magnificent sarcophagus of Alexander, of which Dr. C. had privately received some slight intelligence, upon which he acted with a promptitude which resulted in the addition of this sumptuous relic to the riches of the British Museum.

In a polite interview with the gentlemen of the Egyptian Institute, he found them packing up some of those performances which have since resulted in the vast and superb work *Description de l'Egypte.* They acknowledged the limited scope which had been allowed to their researches, which, they said, 'had always been restricted to the march of their army.'

It was by means of a copy from a drawing finished by one of the chief engineers of the Institute, that Dr. C. has been enabled to give an elegant plan of the Catacombs near Alexandria, the Necropolis of the ancient Racotis, a city that was in ruins before the building of Alexandria. He spent six hours within these dark and solemn apartments, to which access is obtained by a strait descending perforation in the soft rock, not by the ancient entrance, which is now concealed. Even after all he had already beheld, of the labours of the Egyptians in accommodation or in honour of the dead, he contemplated with amazement this vast cemetery, with its temple of Serapis, (as he is inclined to judge one of the apartments may have been,) surrounded with regal tombs. In this supposed sanctuary, or close in its vicinity, he saw sculptured the orb with wings, which figure, if it is considered as the symbol of Serapis, as god of the shades, will tend, he remarks, to confirm Jablonski's opinion, 'that Serapis was a type of the *infernal* 'sun, that is to say, of the sun during its course through the '*lower hemisphere*, or winter signs of the Zodiac; as Ammon 'was of the *supernal*, or path of the sun during the summer 'months.' And it is ingeniously attempted to be shewn that even this explanation is perfectly compatible with the notion of those who believe that Serapis was no other than a mythological personation of the patriarch Joseph.

Considerable space is occupied with curious description, narration, and disquisition, concerning Pompey's Pillar. The examiners were very reasonably amazed at the manner in which they found this stupendous column supported, that is to say, 'upon a small prop of stone about *four feet square*:' this is absolutely the sole base on which the pedestal rests. The inverted hieroglyphics on this stone, prove it to be the fragment of some structure in ruins before the pillar was raised.

The Greek inscription on the pedestal, which had been noticed by Maillet and by Pococke, eluded the most accurate examination of Dr. C. and several attentive investigators with him, as it had baffled all the French inspectors, during their long residence in the country. The late Colonel Squire was the first that descried it. When recovered, it proves to be of as little consequence as many a compartment of hieroglyphics would doubtless be found, if their import could be elicited from under that sacred gloom of mystery which has such a power of giving a portentous character to the merest trifles. All that can be learned from this legend, rescued by lynx-eyed inquisition from eternal oblivion, and conjecturally restored in the vacant places of some irrecoverable letters, and even one whole line, is, that

"Posthumus Præfect of Egypt, and the People of the Metropolis, (*'honour'*) the most revered Emperor, the protecting Divinity of Alexandria, the Divine Hadrian or [Diocletian] Augustus."

The whole *line* supplied, is that which adds 'the people of the metropolis.' From the combination of a number of circumstances in Roman history with facts in ancient customs relative to monuments to the illustrious dead, and with circumstances observable about this column, Dr. C. deduces with considerable confidence the conjecture, or the opinion, that it is a monument raised to Pompey, by either Julius Cæsar or Hadrian; and he thinks it probably once bore on its summit an urn, there being in the stone a circular excavation exactly fitted for the position of the foot of such a funereal addition.

We must not stay to recount anecdotes, of considerable interest, respecting Gen. Menou, the contrasted, dignified, and Spartan habits of the English Commander-in-chief, Hutchinson, or the execrable villany of the Turkish Capudan Pasha, whom the English Commander took an opportunity of accosting, to the Moslem face and beard of him, and at the very head of his army, with the terms 'liar, coward, villain, assassin,' and every other opprobrious appellation he could think of, till he wept with rage and fear; and whom every reader will regret it could not have comported with a just policy for Sir J. Hutchinson to have ordered a company of Highlanders to seize and hang up in the very camp of the Mahomedans.

The travellers, having a widely extended peregrination yet in prospect, were now in haste—and we have still more reason to be so—to leave Egypt, a field where a vast measure of the wonderful and mysterious is still in reserve for inquisitive labourers who will, at some future period, be enabled to protract their residence and operations in perfect exemption from Arab and Mamluke robbers, and Turkish fanatics and assassins.

The long narrow stripe of sand from Alexandria to Aboukir, where our Author was to embark, seems to have no claim, but in virtue of some groves of date trees, to maintain its barren substance above the waters which are on each side working its destruction. In passing along this most dreary tract, he is led into interesting reflections and questions relative to its ancient geography; since this wretched line of desert ought to be the ground on which anciently stood the cities of Nicopolis, Taposiris Parva, and Canopus. How is it possible?—is the question forced upon the observer. The only answer is that afforded by the very palpable indications that large encroachments have been made by the sea; so

that, as Dr. C. remarks, the sites and remains of those cities are perhaps at this time under water. At one spot some stately fragments, bearing the ancient Egyptian character, were seen by Col. Squire, in the very act, as it were, of yielding to the invading element, being partly submerged, and no longer able to testify as to the extent of the kindred works, now, doubtless, swallowed up.

The Turkish frigate in which our travellers were privileged to pass over to Asia, was one of the most remarkable scenes into which they had ever been thrown, and would have been one of the most amusing if there had been no danger of starvation or of foundering. It was such a medley and hubbub of nations, and jargons, and customs, and passions, and fooleries, crammed and conflicting together, as might well have obliterated all remembrances and images of any objects less striking than those of Egypt. The seamanship too was incomparable, as might be guessed from the fact, of which they were assured, 'that the superannuated Captain of the 'frigate had never been to sea before his present voyage; that 'at the age of seventy he had espoused a relation of the 'Capudan Pasha's, and obtained in consequence his appoint-'ment to the frigate: his nephew, a young man, had rather 'more experience, and held a station similar to that of first-'lieutenant in our ships.'

'At night the spectacle on board was perhaps one of the most striking which persons unaccustomed to venture with Turkish mariners can possibly witness. The ship seemed to be left pretty much to her own discretion; every officer of the watch being fast asleep, the port-holes all open, an enormous quantity of canvas let loose, and the passengers between decks, with paper lanterns, snoozing over their lighted pipes; while the sparks from these pipes, with pieces of ignited fungus, were flying in all directions. Now and then an unexpected roll called forth murmuring ejaculations of "Alla!" or "Mahmoud!" and a few were seen squatting singly, counting their prayers by their beads.'

One anecdote in this unparalleled story of a voyage, is exquisitely characteristic of the true believers. Dr. C. having casually met with a sextant, which had been taken from a French prisoner, made an observation to ascertain the ship's position, and sent a respectful message to the captain, to inform him of 'the latitude, and the probable distance from 'Rhodes, Finica Bay, Cyprus, &c.' He was immediately summoned, and asked how he could pretend to know. The Doctor mentioned the sextant, and the observations daily practised on board English and other ships. The sextant was instantly ordered to make its appearance.

'This instrument being altogether incomprehensible to him, he contented himself with viewing it in every direction, except that in which it might be used; and, stroking his long beard, said to a Ragusan, "Thus it is always with these poor *djours* (infidels), they can make nothing out without some peeping contrivance of this kind: now *we* Turks require no sextants—*we* (pointing with his finger to his forehead) *we* have our sextants *here*." '

The adventurers approached and admired the mountainous coast of Lycia, sublimely irradiated, at the time, with lightnings; passed close to Rhodes; crossed the mouth of the Gulf of Glaucus; and quitted the ship at the island of Cos, where they staid long enough to collect a number of antique inscriptions, and to witness the refinement of Mahomedan jurisprudence, in a conviction of homicide by implication. A young man had destroyed himself in consequence of his being unsuccessful in his addresses to a young woman; the father of the girl was arrested and prosecuted on the incontrovertible allegation, that "if he had not had a daughter, the deceased would not have fallen in love; consequently, he would not have been disappointed; consequently, he would not have swallowed poison; consequently, he would not have died." The father was sentenced to pay, to the state we suppose, eighty piastres, the rated value of the young man's life.

An old crazy *caïque*, manned by four men of the island of Casos, was engaged for a run to Patmos, and any other spot in the Archipelago. At Patmos, having first rendered a very important service to a party of French prisoners of the army of Egypt, who had been landed there on their way back to France, our active adventurers eagerly invaded the library of the Monastery of the Apocalypse; and a highly entertaining account is given of their researches and negotiations. The whole collection of books was in a state of extreme neglect and disorder. The printed books indeed had the accommodation of shelves, and some of them were in good condition; and though the visitants soon discovered that the Superior could not read, he said those were his favourites. Being asked respecting a pile of parchment volumes which were seen on the floor at the end of the apartment, evidently in the manner of rubbish, he said with an expression of contempt, they were manuscripts.

'It was indeed,' says Dr. C. 'a moment in which a literary traveller might be supposed to doubt the evidence of his senses, for the whole of this contemned heap consisted of Greek manuscripts, and some of them were of the highest antiquity.'

Our Author fell to digging in this heap with the most avaricious curiosity, and found 'the fairest specimen of Grecian 'calligraphy which has descended to modern times, a copy of

'the twenty-four first dialogues of Plato, written throughout upon 'vellum, in the same exquisite character.' This and a few others were purchased, and, by means of a great deal of management, clandestinely got on board the caïque: the monks were extremely solicitous, and with reason, that the people of the island, and the Turkish authorities, should not know that they had touched a trifle of money.

Several of the islands of the Archipelago were visited, and among them Paros and Antiparos, on the marble and the astonishing grotto of which our Author has a number of very interesting observations. At length the course was shaped directly for Athens, and the Cape of Sunium was approached amidst a rare combination of enchantments.

'We had such a glorious prospect, that we could recollect nothing like it: such a contrast of colours, such an association of the wonders of nature and of art, such perfection of grand and beautiful perspective, as no expression of perceptible properties can convey to the minds of those who have not beheld the objects themselves. Being well aware of the transitory nature of impressions made upon the memory by sights of this kind, the author wrote a description of this scene while it was actually before his eyes: but how poor is the effect produced by detailing the parts of a view in a narrative, which ought to strike as a whole upon the sense! He may tell indeed of the dark blue sea streaked with hues of deepest purple—of embrowning shadows—of lights effulgent as the sun—of marble pillars beaming a radiant brightness upon lofty precipices, whose sides are diversified by refreshing verdure, by hoary mosses, and by gloomy and naked rocks; or by brighter surfaces reflecting the most vivid and varied tints, orange, red, and grey; to these he may add an account of distant summits, more intensely azured than the clear and cloudless sky—of islands dimly seen through silvery mists upon the wide expanse of water shining towards the horizon, as it were a "sea of glass:"—and when he has exhausted his vocabulary, of every colour and shape exhibited by the face of Nature or by the works of Art, although he have not deviated from the truth in any part of his description, how little and how ineffectual has been the result of his undertaking!'

The considerably protracted and most active sojourn at Athens, was animated with the genuine fire of that fine enthusiasm, which every classical traveller would recognise the necessity of affecting, if he did not feel; a luxury which some of the home-confined readers of taste may be tempted to ask, somewhat querulously, why it should have been Dr. C.'s lot, rather than theirs, to revel in. The highest advantage was afforded for a discriminative and minute survey and investigation of the beauty and sublimity lingering in decay, and on the eve of departing, never to revive in such captivating forms in any other spot on

the globe,—by the kindness and intelligence of Monsieur Fauvel, the French consul, the friend of every traveller of taste; and still more by the friendly companionship and extraordinary accomplishments of Don Battista Lusieri, whom there would be no hazard in pronouncing to be, of all the persons who have ever visited Athens, the individual best qualified to perpetuate by the pencil the images of those objects which are themselves sinking so fast into destruction. Those who have read Lord Elgin's 'Memorandum,' are apprized that this artist was drawn by his Lordship from Naples into Greece, where it seems he has remained through the long series of subsequent years, indefatigably employed, chiefly at Athens, in works which ought to find their way to the hands of those subsidiary artists in the north-west of Europe, who could so faithfully and so elegantly effect a thousand repetitions of them.

'It might,' says Dr. C. 'have been said of the time he had spent in Athens, as of Apelles, "*Nulla dies sine lineâ;*" but such was the extraordinary skill and application shewn in the designs he was then completing, that every grace and beauty of the sculpture, every fair and exquisite proportion, every trace of the injuries which time had effected upon the building, every vein in the marble, were visible in the drawing; and in such perfection, that even the nature and qualities of the stone itself might be recognised in the contour. Whoever may hereafter be the possessor of these Drawings, will have, in the mere *outlines*, (for it is impossible this artist can ever finish the collection he has made,) a representation of the antiquities and beautiful scenery of Greece, inferior to nothing but the actual sight of them. Hitherto no Mæcenas has dignified himself by any thing deserving the title of a patron of such excellence. Many have bought his designs when he could be induced to part with them, by which means he has barely obtained subsistence; and he is too passionately attached to the sources which Athens has afforded to his genius, to abandon Greece, even for the neglect which, in his letters to the author, he complains of having experienced.'

We do not hear, from any quarter, of any project (quite a practicable project, it would be undoubtedly,) for obtaining a selection of those performances, for the purpose of preparing a work which might, in the combined character of truth and animation, surpass every preceding graphical exhibition of the finest features of Greece, even, on an estimate of all the excellences of all the representations together, that of De Choiseul-Gouffier.

The readers of Lord Elgin's tract will also recollect that most anomalous personage, Theodore the Calmuck, as one of the corps placed under Lusieri's direction. Dr. C. saw him in this service at Athens; and he is a sample of humanity excellently fitted to put to silence the philosophizings that would maintain the native mental equality of human creatures.

'With the most decided physiognomy of the wildest of his native tribes, although as much humanized in his appearance as it was possible to make him by the aid of European dress and habits, he still retained some of the original characteristics of his countrymen; and, among others, a true Scythian relish for spirituous liquor: by the judicious administration of brandy, Lusieri would elicit from him, for the use of his patron, specimens of his art, combining the most astonishing genius with the strictest accuracy and the most exquisite taste. Theodore presented a marvellous example of the force of natural genius unsubdued by the most powerful obstacles. Educated in slavery; trained to the business of his profession beneath the active cudgels of his Russian masters; having also imbibed with his earliest impressions the servile propensities and sensual appetites of the tyrants he had been taught to revere; this extraordinary man arrived at Athens like another *Euphranor*, rivalling all that the Fine Arts had produced under circumstances the most favourable to their birth and maturity. The talents of Theodore, as a painter, were not confined, as commonly is the case among Russian artists, to mere works of imitation: although he could copy every thing, he could invent also; and his mind partook largely of the superior powers of original genius. With the most surprising ability, he restored and inserted into his drawings all the sculpture of which parts only remained in the mutilated bas-reliefs and buildings of the Acropolis. Besides this, he delineated, in a style of superior excellence, the same sculptures according to the precise state of decay in which they at present exist.'

Notwithstanding the charms of a Grecian landscape and sky, the brilliant effect of the structures of a marble unstained by time, the open, day-light prominence, if we may so express it, of the city, the lively cast of the Ideas associated in every mind with Athens, and we may add, the habitual vivacity of our Author's temperament, the aspect of the place, as he approached it, bore, to his imagination, a funereal character. Tombs and monuments, indeed, on the road from the Piræeus, prepared him for this impression, and

'As we drew near,' he says, 'to the walls, we beheld the vast CECROPIAN CITADEL, crowned with temples that originated in the veneration once paid to the memory of the illustrious dead, surrounded by objects telling the same theme of sepulchral grandeur, and now monuments of departed greatness, mouldering in all the solemnity of ruin. So paramount is this funereal character in the approach to Athens from the Piræeus, that as we passed the hill of the Museum, which was, in fact, an ancient cemetry of the Athenians, we might have imagined ourselves to be among the tombs of Telmessus, from the number of the sepulchres hewn in the rock, and from the antiquity of the workmanship, evidently not of later date than any thing in Asia Minor.'

He takes this, and indeed several other occasions, of insisting on the remarkable fact, established by innumerable evi-

the augmentations are still more ample, and it is chiefly in reference to them that the author grounds his opinion of the superior value of the present edition. Since its first publication the author has availed himself of every source of information within his reach;—From the elaborate works of SLEIDAN and THUANUS, he has been enabled to enrich his narrative with several valuable extracts, illustrative of the history of the Waldenses in the fifteenth and sixteenth centuries. The whole of the *eighth* section of Ch. v. in which is sketched the history of Wickliffe, Huss, and Jerome; of the Lollards, and Bohemian brethren, now first makes its appearance in this work. The same may be remarked concerning Ch. vi. Sect. 3.—in which a view of the dreadful cruelties inflicted on the friends of reform, particularly in Spain and the Netherlands, about the middle of the sixteenth century, is now introduced chiefly for the sake of keeping alive the reader's attention to the spirit and operation of the inquisition. And should it appear to any that this section is a digression from the history of the Waldenses, the author flatters himself that he shall find some apology for its introduction, in *the aspect of the present times*—the revival of the lately expiring cause of antichrist—the restoration of the society of Jesuits—and the recent persecution of the Protestants in the south of France.'

A very sufficient apology doubtless, if that which, at the present moment, is the duty of all Protestants, can require apology. A superstition marked with all that is black and dreadful in the degradation and wretchedness of the human species, feels its palsied limbs quivering with the symptoms of returning health, and is struggling with this renovated energy, to resume its ancient attitude.

'Horribili super aspectu mortalibus instans.'

This worse than Pagan monster, with a Christian front, designated in the Scriptures by every appalling name, is mild and gentle only in the descriptions of its deluded followers, and harmless only where it is powerless. To what country have its ravages not extended? Where is the place that does not bear witness to its contaminating pollutions, and its raging cruelties? Its atrocities, both in magnitude and in extent, stand pre-eminent on the list of awful crimes; the blood shed by its insatiable vengeance has flowed far more copiously, than that poured out at the shrines of Moloch; and its unparalleled wickedness defies calculation. Should Popery revive, and attain its former influence, with what indignation will future historians speak of these times and of the leading agents in those measures which have afforded it facilities to rise once more triumphant over mankind? With what bitter but unavailing regrets will the misguided zeal or apathy of the present generation be remembered by the unhappy sufferers who may perish in its dungeons and expire beneath its tortures! What a fearful

esponsibility shall we have contracted in the eyes of a scattered and miserable posterity, if by an *indifference* towards Protestant principles, or by conduct still more criminal, we diminish that resistance to Romish ambition, which has repressed its mischiefs and confined its power. We devoutly wish that all professed Protestants,—rulers, and subjects,—would seriously reflect on the blessings which attended their emancipation from Papal bondage, and consider that these are the blessings which are now in jeopardy. Let them recollect that the time was, when Papal tyranny held nations in its chains, and monarchs as its vassals. The degradation of princes and the slavery of kingdoms, will again be the result of its successes, should its meditated schemes of aggrandizement be effective. Nor are our fears excited on account of religious liberty only, at this crisis of affairs; civil liberty also has its interest in our apprehensions; and though temporal objects are of comparatively little moment in the calculations of immortal beings, we are forbidden by all our relative obligations as men, to feel indifferent towards the preservation of political freedom. All that renders life a blessing, is exposed to hazard where Popery is pushing its encroachments. Let the Protestants of Europe take warning in time, and exert themselves to avert the dangers which threaten them. It ought to suffice that Popery once reigned. Let it not again quench our light and extinguish our liberties.

In the sketch of Ecclesiastical History, which forms a part of the first volume, Mr. J. introduces no new facts and no new agents; but he has exhibited some ancient personages of great distinction, in a manner that will probably be new to many of his readers: and, as it would appear, without having done them the least injustice. He speaks of Athanasius in the following terms.

'Whatever may be said of the soundness of his speculative creed, he was evidently a man of aspiring views and of persecuting principles. In a letter to Epictetus, bishop of Corinth, alluding to some heretical opinions then prevalent, he says, "I wonder that your piety hath borne these things, and that you did not immediately put those heretics under restraint, and propose the true faith to them, that if they would not forbear to contradict they might be declared heretics, for it is not to be endured that these things should be either said or heard amongst christians."'

And upon another he remarks, 'They ought to be held 'in *universal hatred*, for opposing the truth;'—comforting himself that the emperor, when duly informed, would put a stop to their wickedness, and that they would not be long-lived.

'The scriptures were now no longer the standard of the christian faith. What was orthodox and what heterodox, was, from hence

forward, to be determined by the decisions of fathers and councils; and religion propagated, not by the apostolic methods of persuasion, accompanied with the meekness and gentleness of Christ, but by imperial edicts and decrees; nor were gainsayers to be brought to conviction by the simple weapons of reason and scripture, but persecuted and destroyed.—The clergy of the Catholic church were now become the principal disturbers of the empire; and the pride of the bishops, and the fury of the people on each side, had grown to such a height, that the election or restoration of a bishop seldom took place in the larger cities, without being attended with scenes of slaughter. Athanasius was several times banished and restored at the expence of blood. What shall we make of the christianity of the man who could act thus, or countenance such proceedings? Had Athanasius been influenced by the benign and peaceable spirit of the gospel, he would at once have withdrawn himself from such disgraceful scenes, and preferred to worship God in the society of only a dozen day-labourers in a cellar or a garret, to all the honour and all the emolument, which he could derive from being exalted to the dignity of archbishop of Alexandria, on such degrading conditions. One can scarcely forbear contrasting his conduct with the behaviour of him, whose servant he professed to be. "When Jesus perceived that they would come "and take him by force, and make him a king, he departed again "into a mountain alone." ' *Vol. I.* pp. 244, 247.

The preceding extract is a specimen of Mr. Jones's care, to distribute the awards of justice—' *Ut abeat fortuna superbis.*' Our next quotation will shew how he manages the other part of the duty—' *Ut redeat miseris.*' About the close of the fourth century, Ærius attracted the attention of the people by propagating the opinions,—1. That bishops were not distinguished from presbyters by Divine right. 2. That it was wrong to pray for the dead. 3. That there was no scriptural authority for the celebration of Easter. 4. That stated fasts were not obligatory, and should therefore be abolished. It is not very wonderful that a man who asserted and promulgated such notions as these, should be put by Epiphanius in the list of heretics. Our Author passes by this circumstance without making any severe reflection on the bishop. But Mosheim and his learned Translator, are not permitted so easily to escape. The former having hinted a suspicion that Ærius was liable to censure in the attempts which he made to restore Christianity to its primitive simplicity, and the latter having remarked, that ' the desire of reducing re-' ligious worship to the greatest possible simplicity, however ' rational it may appear in itself, will be considerably moderated ' in such as bestow a moment's attention upon the imperfection ' and infirmities of human nature in its present state;'—mankind, in his opinion, having too little elevation of mind to be much affected by those forms and methods of worship in which

there is nothing striking to the outward senses:—the Author proceeds in his remarks in the following forcible terms, which the reader will perceive are intended, and very properly, we think, no less for a vindication of Ærius, than for a sharp rebuke of the learned Professor and his English Annotator.

'According to Dr. Mosheim's manner of expressing himself on this subject, the reader will readily perceive, that, however much some of the friends of truth might labour to stem the torrent of corruption, and restore christianity to its original simplicity, such attempts were almost certain to be condemned by both this eminent historian and his translator. With them nothing is more common than to extol the simplicity of gospel worship during the Apostolic age, and in a few pages afterwards to censure the efforts of those who have laboured to retrieve it from the corruptions to which the folly and wickedness of men have subjected it. The design of Ærius, it is admitted, was laudable and noble in itself, nor is it affirmed that the means which he made use of, were *actually* worthy of censure; but *they may have been so.* Yet, surely a cordial attachment to the simplicity of primitive christianity, would have prompted the historian to evince some few grains of allowance for the conduct of Ærius, even though in the prosecution of a "laudable and noble design," he had been betrayed into some little indiscretion in regard to the means of effecting it, which, after all, in the present instance is not pretended. The learned translator, however, takes up the subject in a somewhat different point of view; for upon his principle, the simplicity of gospel-worship, as established in the apostolic churches, must be considered as altogether unsuitable to the exigencies of human nature; for that the constitution and worship of the first churches were remarkable for a divine simplicity, none will deny. Now, if it be lawful for men to depart from this simplicity, and to accommodate the forms of Christian worship to the ignorance, infirmities, or prejudices of men, according as these may happen to prevail in different ages, then, indeed, a power to decree rites and ceremonies in matters of religion, is quite necessary to adapt the Christian profession to the incessant fluctuations of the state of this world, though it will not be very easy, when this right is once admitted, to shew on what principle the church of Rome can be condemned for going to an extreme in this matter; since, in that case, it is no divine rule that is to regulate our conduct, but the different fancies of men, as these respect human infirmities.' *Vol. I.* pp. 275, 278.

In the pages which immediately follow, the rise and progress of Monachism are detailed. Its absurdities are displayed, and its anti-christian tendencies reprobated with a severity which cannot justly be deemed excessive. To what an awful degree must delusion have prevailed, when loading the body with iron chains, continuing twenty days and twenty nights without eating, refrainjng from the use of speech, remaining motionless like statues, and standing on lofty pillars for years together, were adopted as methods of pleasing God!

'To suffer with patience and fortitude, when called to it, for the cause of truth, is both virtuous and heroical; but the self-inflicted penances of the miserable hermit, serve as a testimony of nothing so much as the idiocy or insanity of the sufferer; for with regard to God, they are derogatory from his perfections; they exhibit him as an object rather of terror than of love, as a tyrant rather than the parent of the universe.' p. 286.

In the beginning of the fifth century, Vigilantius opposed the growing superstitions of the Church. The relics of the saints and martyrs were now in great request, and the adoration of them was become an almost general practice. These, and many other wretched mummeries, found a ready and strenuous supporter in Jerome, who pronounced Vigilantius 'a most blas-'phemous heretic'—'a detestable heretic,' &c. and attempted the refutation of his 'heresy,' by arguments very nearly allied to the preceding terms of address, and just as weighty in the scale of truth. 'If it were such a sacrilege, or impiety, to pay 'those honours to the reliques of the saints, as Vigilantius con-'tends, then the Emperor Constantius must needs be a sacrile-'gious person, who translated the holy reliques of Andrew, 'Luke, and Timothy, to Constantinople; then Arcadius Au-'gustus must be held sacrilegious;—then the bishops were 'sacrilegious.' *Ergo—sacrilegus fuit Constantius Imperator:——Ergo—sacrilegus Augustus—sacrilegi Episcopi.* These were the prevailing arguments! Jerome was sainted, and Vigilantius took his lot with heretics!

Claude of Turin, was one of the lights that shone in a dark age, which preserved the brightness of Divine truth, and shed its salutary rays on man. In his early years he was a chaplain in the court of Lewis the Meek, king of France, and emperor of the West, by whom he was promoted to the see of Turin, about the year 817. In this important station his zeal was signalized by the most strenuous opposition against images, relics, pilgrimages, and crosses, and by voluminous writings in explanation of the Scriptures. He was the Wickliffe of Piedmont; and like that forerunner of the Reformation, bold in his resistance to the general corruptions of his day, and indefatigable in his labours, escaped the deadly malice of his enemies, and appears to have closed his honourable career in peace. Mr. Jones has given some specimens of his writings, which will be perused with considerable interest.

Passing by the remaining subjects of the first volume, among which there is a spirited sketch of the Crusades, we shall proceed to the second, and extract from its first pages the following account of the people whose history it details, borrowed, with the proper acknowledgement, from Robinson's Ecclesiastical Researches.

'From the Latin word *Vallis*, came the English word *Valley*, the French and Spanish *Valle*, the Italian *Valdesi*, the Low Dutch *Valleye*, the Provençal *Vaux*, *Vaudois*, the Ecclesiastical *Valdenses*, *Ualdenses*, and *Waldenses*. The words simply signify *vallies*, inhabitants of vallies, and no more. It happened that the inhabitants of the vallies of the Pyrenees did not profess the Catholic faith; it fell out also that the inhabitants of the vallies about the Alps did not embrace it: it happened moreover, in the ninth century, that one Valdo, a friend and Counsellor of Berengarius, and a man of eminence, who had many followers, did not approve of the papal discipline and doctrine; and it came to pass about a hundred and thirty years after, that a rich merchant of Lyons, who was called Valdus, or Waldo, because he received his religious notions from the inhabitants of the vallies, openly disavowed the Roman Catholic religion, supported many to teach the doctrines believed in the vallies, and became the instrument of the conversion of great numbers; all these people were called Waldenses. This view of the matter which to myself appears indisputably the true one is also supported by the authority of their own historians, Perrin, Leger, Sir S. Morland, and Dr. Allix.'

Various appellations intended to fix ridicule upon these people, or to represent them as new and different sects, were imposed upon them by their enemies. From their impoverished condition they were called 'the poor of Lyons.' Their mean appearance occasioned their being called 'Siccan' or pick-pockets. They were called '*Inzabbatati*,' because they did not observe saints' days. They rejected Transubstantiation, and so were 'Arians.' They denied the Pope's supremacy, and therefore were 'Manichæans.' From one preacher, they were denominated Josephists; from another, Henricians; and from Peter Bruys, Petrobrusians. Catharists, or Puritans; Bulgarians; Fraticelli, or men of the brotherhood; Paulicians, corrupted into Publicans; were among the other appellations they bore. The name by which they were commonly known in France, was that of Albigenses, from the great number of them that inhabited the city of Alby, and the district of Albigeois, between the Garonne and the Rhone.

The Waldenses became obnoxious to the Court of Rome, in the twelfth century. The great popularity attached to their cause by the preaching of Peter Waldo, an opulent merchant of the city of Lyons, roused the jealousy and inflamed the rage of the Papal hierarchy. There is a singular coincidence of circumstances in the events of Waldo and Luther's early history, which Mr. J. has not remarked. Luther embraced a monastic life in consequence of the impression made on his mind by the sudden death of one of his friends. The mind of Waldo was awakened to the serious pursuit of religion, by a similar occurrence. 'One evening after supper, as he sat conversing with a party of his friends, one of the company fell

'down dead on the floor, to the consternation of all present.' The adoration of the mass was the occasion of exciting disgust in the breast of Waldo against the Church of Rome; as the preaching of indulgences was the offence in the eyes of Luther, which moved his indignation. Luther, it may be further remarked, employed his own translation of the Vulgate, in illustrating those principles and doctrines which led to the Reformation: Waldo owed much of his success to the method which he adopted of teaching the people the text of the New Testament in their mother tongue. On minds similarly constituted, like causes will produce like effects; and in the compared instances we may perceive the methods which Providence adopted in selecting and appointing to their respective spheres of agency two of the most useful instruments in the accomplishment of these great designs. We regret that so little is known of Waldo. He was compelled to quit Lyons by the archbishop of that city; and after a ministry of nearly twenty years exercised in different parts of France and Germany, attended with much persecution, but accompanied with great success, he died, according to Thuanus, in Bohemia, in the year 1179.

The third and fourth sections of the fifth chapter, describe the doctrinal sentiments and religious practices of the Waldenses, collected from their own writings, and the testimony of Catholic authors. We cannot make room for any extracts from this part of the work, but shall satisfy ourselves with inserting the Author's conclusions on this head.

'An impartial review of the doctrinal sentiments maintained by the Waldenses, of the discipline, order, and worship of their churches, as well as their general deportment and manner of life, not to mention their determined and uniform opposition to the church of Rome, affords abundant evidence of the similarity of their views and practices to those held by Luther, Calvin, and the other illustrious characters, whose labours, in the sixteenth century, contributed so eminently to effect the glorious Reformation. Most of the catholic writers who lived about the time of the Reformation, and the age which succeeded it, clearly saw this coincidence between the principles of the Waldenses and those of the reformers, and remarked it in their works.' Vol. II. pp. 86, 87.

The Inquisition being the great instrument of Romish despotism and cruelty, Mr. Jones has very properly employed a section of his History in describing its rise and establishment. Whoever is acquainted with its character and proceedings, will not feel inclined to deny the justice of the following remarks.

'There is something in the very constitution of this tribunal so monstrously unjust, so exorbitantly cruel, that it must ever excite one's astonishment, that the people of any country should have permitted its existence among them. How they could have the incon-

sistency to acknowledge a power to be from God which has found it necessary to recur to expedients so manifestly from hell, so subversive of every principle of sound morality and religion, can be regarded only as one of those contradictions, for which human characters, both in individuals and nations, are often so remarkable The wisdom that is from above is pure, peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. But the policy of Rome, as displayed in the inquisition, is so strikingly characterized by that wisdom which is earthly, sensual, and devilish, that the person who needs to be convinced of it seems to be altogether beyond the power of argument. Never were two systems more diametrically opposed in their spirit, their maxims, and effects, than primitive Christianity, and the religion of modern Rome; nor do heaven and hell, Christ and Belial, exhibit to our view a more glaring contrast.' Vol. II. p. 106.

The remaining part of the work is employed principally in relating the sufferings of the Waldenses. Popish vengeance pursued them, and with but few intervals of respite, for a long succession of years. The most sanguinary edicts were published against them; bands of ferocious soldiers, mustered by Papal authority, invaded their devoted country, carrying fire and sword into their towns and villages, and destroying the aged and the young, smiting the shepherd and the flock, and involving in one promiscuous slaughter the healthy and the sick, the mother with her child, the infant and the man of gray hairs.

——— 'Their moans
The vales redoubled to the hills, and they
To heaven.'

The following passage is descriptive of the first general attack that was made by the Papists on the Waldenses of Piedmont.

'About the year 1400, a violent outrage was committed upon the Waldenses who inhabited the valley of Pragela, in Piedmont, by the Catholic party resident in that neighbourhood. The attack, which seems to have been of the most furious kind, was made towards the end of the month of December, when the mountains were covered with snow, and thereby rendered so difficult of access, that the peaceable inhabitants of the vallies were wholly unapprised that any such attempt was meditated; and the persecutors were in actual possession of their caves, ere the former seem to have been apprised of any hostile designs against them In this pitiable plight they had recourse to the only alternative which remained for saving their lives—they fled to one of the highest mountains of the Alps, with their wives and children, the unhappy mothers carrying the cradle in one hand, and in the other leading such of their offspring as were able to walk. Their inhuman invaders, whose feet were swift to shed blood, pursued them in their flight, until night came on, and slew great numbers of them, before they could reach the mountains. Those

that escaped, were, however, reserved to experience a fate not more enviable. Overtaken by the shades of night, they wandered up and down the mountains, covered with snow, destitute of the means of shelter from the inclemencies of the weather, or of supporting themselves under it by any of the comforts which providence has destined for that purpose; benumbed with cold, they fell an easy prey to the severity of the climate, and when the night had passed away, there were found in their cradles or lying upon the snow, fourscore of their infants, deprived of life, many of the mothers also lying dead by their sides, and others just upon the point of expiring. During the night, their enemies were busily employed in plundering the houses of every thing that was valuable, which they conveyed away to Susa. A poor woman, belonging to the Waldenses, named Margaret Athode, was next morning found hanging upon a tree!' Vol. II. pp. 212, 213.

Another massacre was the consequence of a bull for the extirpation of heresy, published by Innocent VIII, in the third year of his Pontificate, 1487, directed to Albert de Capitaneis, archdeacon of Cremona, who calling to his aid the king of France's lieutenant in the province of Dauphiny, despatched him with the troops which he had raised for this service, to the valley of Loyse.

'The inhabitants, apprised of their approach, fled into their caves at the tops of the mountains, carrying with them their children, and whatever valuables they had, as well as what was thought necessary for their support and nourishment. The lieutenant finding the inhabitants all fled, and that not an individual appeared with whom he could converse, at length discovered their retreats, and causing quantities of wood to be placed at their entrances, ordered it to be sent on fire. The consequence was, that four hundred children were suffocated in their cradles, or in the arms of their dead mothers, while multitudes, to avoid dying by suffocation, or being burnt to death, precipitated themselves headlong from their caverns upon the rocks below, where they were dashed in pieces; or if any escaped death by the fall, they were immediately slaughtered by the brutal soldiery. "It is held as unquestionably true," says Perrin, "amongst the Waldenses dwelling in the adjacent vallies, that more than three thousand persons, men and women, belonging to the valley of Loyse, perished on this occasion. And, indeed, they were wholly exterminated, for that valley was afterwards peopled with new inhabitants, not one family of the Waldenses having subsequently resided in it; which proves beyond dispute, that all the inhabitants, and of both sexes, died at that time." Vol. II. pp. 218, 219.

The Dukes of Savoy hitherto had generally discovered a favourable inclination towards their Waldensian subjects, and in more than one instance had protected them against the designs of their enemies. But on the 25th of January, 1655, a public document, since known by the title of 'The Order of 'Gastaldo,' made its appearance, and too plainly proved that this inclination no longer existed. Gastaldo, acting by the au-

thority of the Court of Savoy, now influenced by the persecuting Louis XIV. of France, commanded all members of the reformed religion, without exception, inhabiting or possessing estates in the places of Lucerne, Lucernetta, S. Giovanni, La Torre, Bubbiana, and Fenile, Campiglione, Bricherassio, and S. Secondo, to withdraw within three days of the publication of the edict, on pain of confiscation of property and death. It was also declared, that in the places to which they should withdraw, the mass should be celebrated, and that attempts to dissuade the Reformed from turning Papists, were to subject the party to death. Every effort was employed by the proscribed Waldenses, to avert the blow, but in vain. 'The only alternative which remained for them, was to abandon their houses and properties, and to retire with their families, their wives and children, aged parents, and helpless infants, the halt, the lame, and the blind, to traverse the country through the rain, snow, and ice, encompassed with a thousand difficulties.' A dreadful tragedy ensued. The valleys of Piedmont became again the scene of rapine and of blood. They resounded, not as they had been wont to do, with the voice of devotional praise, but with the cries of ruffians, the shrieks of the violated, the moans of the wounded, and the groans of the dying.

There is one circumstance connected with this awful catastrophe, which is highly gratifying to the generous feelings of the mind, and reflects more true honour on our own country, than many of those incidents in its history, to which its glory is supposed principally to attach.

At this period, the government of England was in the hands of Oliver Cromwell, who, on receiving the intelligence of the Duke of Savoy's proceedings against the Waldenses, employed the pen of Milton, then his *Latin Secretary**, as Protector, and addressed the most earnest appeals to the Protestant princes of Europe, to interest themselves on behalf of the presecuted Piedmontese. He appointed a day of humiliation to be observed throughout the kingdom, and patronised a national collection in aid of the sufferers. Sir Samuel Morland, a man who was well qualified for so important a mission, was despatched by him to the Courts of France and Savoy, to negotiate for the interests of the Waldenses. We refer our readers to the letters which were composed by Milton on this occasion; they reflect the highest praise on his name, and attach no small portion of true magnanimity on the Protector, by whose command they were written. Power thus exerted, is a godlike quality. The annals of history are comparatively

* An office which corresponded to that of 'Secretary of State for Foreign Affairs,' in our own time.

barren of such incidents in the lives of princes. Whatever be the sentiments entertained of Oliver Cromwell, all reflecting men must unite in applauding his conduct on behalf of the Waldenses, and in pronouncing it to be a lesson worthy of being impressed on the minds of all princes. The insertion of Milton's letters in this work, cannot fail of procuring for the Author the thanks of his readers They constitute no inconsiderable part of its value.

The details of this last persecution, conclude the work. Materials might, we apprehend, be obtained without much difficulty for a continuation of the work to a later period. Mr. Jones has quoted a passage (Vol II. p. 438.) from Burnett's Letters from Italy, containing an account of about 500 persons of different sexes and ages having passed through Coire, in Switzerland, in April 1685, who described themselves as 'inhabitants of a 'valley in Tyrol, belonging mostly to the archbishopric of 'Saltzburgh—*a remnant of the old Waldenses.*' We have now before us, "An Account of the Sufferings of the Persecuted "Protestants in the Archbishopric of Saltzburgh," who, to the number of upwards of twenty thousand, were banished by the archbishop from his dominions in 1731, and received into the protection of several cities in Germany. These persecuted persons were, it should seem, a remnant of the Waldenses, and might have properly engaged our Author's attention.

We sincerely regret that the first edition of the work was overlooked by us; we have endeavoured by an early notice of the improved volumes, to make amends for our apparent though unintentional neglect. This improved edition will, we hope, be as speedily exhausted as the former. We would then advise a careful revision of those parts which bear some marks of haste. 'Open up the scriptures,' is not an English idiom: it occurs more than once in these volumes. The year 1414 is inserted Vol. II. p. 216, instead of 1484. Sylvester is stated to have been 'bishop of Rome in the days of Constantine the Great, 'about the year 350.' (Vol. II. p. 21). Constantine died in 337, as is correctly stated in another part of the history. Two useful maps accompany the volumes, and an Appendix of important papers is added as proofs and illustrations.

Art. IV. *A Description of the Collection of Ancient Marbles, in the British Museum;* with Engravings Part I 4to. Price 1l 5s. Large Paper, 1l. 15s. G. and W. Nicol; Miller; Longman and Co. 1812. Part II. Price 2l. 12s. 6d. Large Paper, 3l. 13s. 6d. 1815.

AS the description of the Terracottas may be considered as the first, these volumes come as the second and third of a work which promises to be one of the most beautiful, and, in its department, most valuable, that have been produced in

this country. To what extent the series may reach, there can hardly be a conjecture, as the grand national repository is continually augmenting its treasures of ancient art, and is likely to augment them indefinitely As it now appears that Lord Elgin's Marbles are destined to this receptacle, there will be added, at a single influx, enough to occupy years of the elegant labours of the artists. And then, if our countrymen of taste should obtain progressively still greater facility and privilege of access and temporary residence in the regions once so strangely crowded with works of genius, there will be a continual process of resurrection of inhumed and forgotten beauties, a considerable proportion of which may be expected to take their place in this pantheon, to receive the homage of taste, and the flatteries of the fashionable affectation of taste, in an atmosphere of fogs and smoke.

In the anticipation of so long and rich a succession of subjects for description and representation, the lovers of fine art will be gratified that the work undertaken for multiplying the images of them, has commenced with an accuracy and elegance which have given an assurance, and imposed on the conductors an obligation of excellence throughout the progress. While excessive sumptuousness is avoided, the work is very strongly characterized by skill, and taste, and industrious accuracy. The artists evidently feel themselves to be much upon their responsibility, and wish the performance to be such as they would be willing to have their names associated with for perpetuity.

The work of draughtsman appears to be exclusively performed by Mr. Alexander; the engravers are numerous; Armstrong, Picart, Bromley, Scriven, Skelton, Thomson, G. Cooke, Scott, Burnett, Wedgwood, Worthington, Moses, &c. &c. The plates are partly in the line, and partly in the dotted manner, the majority probably in the former; and many of them, in both the manners, display in an eminent degree a workmanship at once refined and vigorous. There are a few, a very few, which we might have wished to see more patiently and minutely laboured; and there are several which appear to display the very utmost attainable perfection of the art. The describer's part of the work is brief, sensible, unaffected, and learned. In many of the instances we are sorry there are not, instead of the blank paper, a few more sentences of what may be called *artistical* criticism. Many persons who will be gratified to possess the work for its beauty, are not so deep in *virtu*, but that they would be thankful for a little aid from the adepts, in exercising their judgement and taste. The present Editor and Commentator could talk by the hour on the merits or defects of any one of the sculptures here represented, and has talked, no doubt, to the amount of volumes upon them:—why might he not as well

have recollected a few more of the best of his observations, for the printer, as have left us so many vacant pages? Was it throught that even Bulmer's typography is too homely a thing to appear, except in the most restricted quantity, in such fine company? But there seems to be a prevailing notion among the Editors of books of prints, that the less the information conveyed by the letter-press, the more interest there will be in looking at the plates. Or is it a fancy that any considerable quantity of words would give the book the inelegant appearance of being meant to be of some use? A number of remarks occur here and there in these brief notices, respecting, for instance, the distinctive characteristics of the more ancient and the later style of sculpture, which might, advantageously to the reader of taste, have been considerably amplified. And occasion might have been taken to say something on the principles according to which the great ancient artists proceeded in imitating nature to a certain extent, and then abandoning her: for it is perfectly obvious to the most unschooled inspector of a set of prints like this, that those workmen had but a very partial respect for nature and reality. Take, for example, *plate* XI of *part* I, a most noble and sublime head of Hercules. Every observer must be instantaneously struck with the commanding majesty of the spectacle; but nearly as immediate will be his perception or reflection that, though it is indeed a human face, in the sense that it has each of the features constituting that object, it is altogether unlike any human visage he ever saw or is likely to see, and greatly unlike, in all probability, any face the artist himself ever beheld. He will prononce it therefore to be a quite unnatural figure, but at the same time something nobler than Nature could ever produce. The same perception, though perhaps in a somewhat less degree, of decided unlikeness to nature and reality, will be felt in looking at another head of Hercules, *part* II. *plate* XLVI, and at a head of the bearded Bacchus, *plate* XXIX. These are youthful countenances, and of such a *kind*, as well as degree, of beauty, as he knows he should seek in vain among living men. Much of the same impression, of an abandonment of real nature, will be made by the noble ideal head of Homer, *plate* XXV, in which he is represented with the withered wrinkled appearance of very old age, but with a mould of features which will recall to the beholder's imagination no countenance he ever saw, while it will strike him as exactly the right form to have been inhabited by such a spirit. The Editor judges this to be superior to all known images formed by ancient genius as memorials, not authorized likenesses, of the great poet.

'It is well known,' says the Editor, 'that the ancients were not in possession of any *actual* portrait of Homer, and that, as has been

remarked by Pliny, all the representations of him were only ideal. But although imaginary, these portraits were conceived with a just and perfect knowledge of his character, and with an appropriate grandeur of design; indeed the most enthusiastic admirers of this poet could scarcely wish to see him represented otherwise than as we here behold him. This valuable specimen of ancient art is executed in the very finest style, and is in high preservation, a very small portion of the nose being the only part which is modern. It was found among some ruins, on the site of the ancient city of Baiæ, in the year 1780.'

There is a mixture of gratification and mortification in looking at such human forms as some of those in this work. It is flattering to see what the human lineaments are capable of; but considerably mortifying to observe the palpable fact, that the human visage has not actually happened, in one instance in millions, if in any instance, to realise the high ideal form of dignity or of grace. It is really a very marvellous thing to reflect on, that a beauty and a grandeur of conformation which human hands have so often worked out of a block of stone, should most rarely or never be found in the living existence of that race whose form is the prototype for all this excellence in art; that man should be able to make images of himself of far nobler aspect than that in which Nature ever makes *him*, or ever will make him, while the race is mortal. What may be his form on being made a second time from the dust, it is in vain to conjecture. If it were supposed, (but we are infinitely far from being willing to suppose,) that the re-created and immortal bodies of good men will be modified to any form and lineaments analogous to the present corporeal frame, it would be somewhat pleasing, as relative to this anticipation, to observe the wonderful *capabilities* of these general human lineaments, as exemplified in the finest works of art.

There can at the same time be no doubt that these ancient artists, while they aspired to and attained something superior to all the real objects around them, did actually behold finer models of the human countenance, than are ordinarily to be found in this part of the world in this later course of time. Among these marbles are several purporting to be, and admitted by the critics in art as probably being, portraits. There are heads of Pericles, Hippocrates, Periander, and Epicurus, and several of them, especially the last very dignified one, are well adapted to intimate that heads and visages were cast in a finer mould at that time of day than now.

A smaller number of female effigies than of those of gods, men, and fauns, are presented in this exhibition. And, though there are several very beautiful or dignified countenances, they do not arrest the spectator so much as the stronger tribe of personages. They display less, we think, of the ideal beauty on which we

have remarked, than their male compeers. As whole figures, some of them are of exquisite form, especially the Venus, *plate* VIII. of *part* I. which is almost magically engraved by Picart. The countenance, however, would not strike us as claiming a higher epithet than that of very pretty; it would not excite the idea of an undefinable and superhuman grace and power. There are several Minervas, but by no means of the first order of excellence. There are several Fauns of fine form; but it requires no small degree of classical perversion of taste, to take any strong impression of human beauty beset with tail, horns, and pointed ears. The whole conception appears to us a very degraded part of the elegant pagan imagination: it is exactly to that imagination, what these appendages are to the figure itself, which may otherwise be fine, both in shape and face: not always however in face; the Laughing Faun, *plate* XXIV. *part* II. is a disgusting object, presented in an admirable engraving.

A considerable number of the marbles are bas-reliefs, and these generally represent groups of objects. Several of these we should deem of very trivial value, excepting as supplying some particle of information respecting ancient costume or mythology, as they are totally destitute of all recommendations of the nature of excellence of form. But several of them are bold and striking sculptures, especially Castor managing a fiery horse, and the Centaur Nessus carrying off Deianira. There are a number of candelabra, ornamental supports of tripods, pateræ, fountains, and vases. One of these last, *plate* VII. of *part* I. is most justly described as of incomparable excellence; and the engraving, by Armstrong, is worthy of it. Nothing ever can exceed the consummate workmanship of this print; and no terms can be too strong in applause of the industry which this engraver must have conjoined with his taste and talent, to acquire such a power of execution.—The subject of the sculpture is one in which the utmost physical graces are made to try their power of fascinating through a disgusting moral medium. It represents a rout of Fauns and female Bacchantes, with the addition of a Satyr, all capering in the furious and drunken orgies of their god. In commenting upon it, the Editor adverts to history.

'The Dionysia, or orgies of Bacchus, were instituted in commemoration of his conquest of India, and were celebrated in different parts of Greece, but were observed with greater splendour at Athens, perhaps, than at any other place. At these festivals it was customary for the people to imitate the followers of Bacchus, and to run about the mountains, feigning frenzy, and repeatedly shouting the name of Bacchus.'

He repeatedly gives within a few sentences, a good portion of historical information. In describing the handsome plump figure of the goddess Fortune, *part* II. *plate* XVIII, he observes,

'Fortune was worshipped in very early times by the Greeks. The most ancient statue of Fortune, according to Pausanias, was that made by Bupalus for the people of Smyrna, about the 60th Olympiad. An ancient temple was dedicated to her at Pharæ in Messene; there was also a temple belonging to her at Thebes in Bœotia, as well as in several other cities; and the decrees of the Greeks were usually made in the name and under the sanction of good Fortune.

'It is remarkable, however, that notwithstanding the knowledge which the Greeks had of this deity, her image never appears on any of the more ancient Greek medals; and indeed of the numerous figures of her now extant both in marble and bronze, not one appears to be of high antiquity. It was not till the time of the Roman Emperors that the worship of this goddess was universally established. After this period one of the most common figures on the Greek and Roman coins, was that of Fortune; and as a proof of the great ascendency which she was believed by the Romans to have over the interests of mankind, no less than twenty-five temples were erected to her at Rome.'

In notes, a great number of apposite quotations are made from the ancient poets and historians, illustrative of the attributes of the gods, and other circumstances connected with the figures in the plates; and a very extensive acquaintance is evinced with the Italian and French works on ancient art.

The restorations, as they are called, of the sculptures, are carefully pointed out; they are indicated also, very adroitly, by the engravers. Several of them are pronounced erroneous, and with the most evident justice in one or two instances, especially in the statue of the Laughing Faun.

Most of the fine heads here exhibited, are *terminal*, the gods themselves being content for their images to form the decorated tops of posts to mark boundaries. And few things can give a more lively idea of the difference of economy between the classic times and regions and ours, as to the familiar surrounding exhibition of objects, than that so much beauty and sublimity could be afforded to be employed for such a purpose.

We should have been pleased by any intimation, that the progress of this most elegant work, will not be slower than is indispensably necessary for insuring in every part of it the same excellence of execution that has been displayed thus far.

Art. V. *Prospectus of a Polyglott Bible,* in One Volume, 4to. or in Four Volumes of a Pocket Size; comprising the Hebrew Text, the Samaritan Pentateuch, the New Testament in Syriac, the Septuagint and Greek Testament, the Latin Vulgate, and English Version. London, Bagster, (printed by R. Watts, Broxbourne,) pp. 32. 12mo. *Gratis.* 1816.

'THIS Prospectus presents an explanation of the general Plan of the Work. Specimens in each language, and the whole of the Prefaces, with an Appendix, describing a Supplementary Volume,

entitled SCRIPTURE HARMONY; being a concordance of near *Half a Million* of References, by the editors of the French Latin Vulgate, and German Bibles, and from Blayney, Canne, Scott, Brown, and others; printed so as to interpage with any part of the above Polyglott Bible, or to be used, as a distinct work, with any edition of the Holy Scriptures.'

This beautiful little pamphlet unfolds a plan of typographical *combination*, for adapting the proposed work to the different taste and convenience of readers, which surprises us by its ingenuity as much as it pleases us by its usefulness. And as to the work itself, it is impossible in our opinion, for any Christian scholar to refrain from highly approving it. It is true that it does not rise to the construction of a Polyglott that should answer all the purposes of critical study, that should imbody with Walton's vast work the Versions discovered since his time, and that should accompany them with *subsidia* corresponding to the present state of Oriental and Biblical learning. Such a Polyglott is an object of desire, but hardly of hope. Private resources cannot be expected, that shall be able to accomplish it. We must wait till better times and nobler patriotism shall apply parliamentary munificence, and the resources of royalty, to literary and Christian objects, upon a broader scale than has yet been known.

The plan of this proposed publication is such, that each purchaser may, at his option, have either the Original Texts and the Versions mentioned in the Title of the Prospectus, presented to his eye in parallel columns, upon a *quarto* page, or the same printed separately, yet capable of being variously combined in couples, so as to make four *duodecimo* pocket volumes. The complete *quarto* volume will be published in parts, amounting to five guineas in the whole; and the small form is to be published in the same way, but its total amount will be about six pounds. The types are exquisitely beautiful. The marginal references annexed to the English Version, include the usual diversities of rendering which our translators thought it advisable to give; and a series of parallel or elucidatory passages, the plan of which, with respect to its novelty, its judiciousness, and its utility, merits high commendation. There is one point on which we feel some objection. We regret the intention of printing the Syriac Version in *Hebrew* letters. It is a very idle economy in any scholar, to save himself the trouble of learning the Syriac alphabet and points; and the language when printed in Hebrew characters, always appears to us disguised and obscured. There is one consideration, however, which may have influenced the Publisher in this arrangement; namely, the difficulty of printing a due quantity of matter in the Syriac letters, in order to preserve uniformity in the pages.

Art. VI. *A Practical Treatise on Gas Light;* exhibiting a summary Description of the Apparatus and Machinery best calculated for illuminating Streets, Houses, and Manufactories, with Carburetted Hydrogen or Coal Gas; with Remarks on the Utility, Safety, and general Nature of this new Branch of Civil Economy. By Frederick Accum. Second Edition, pp. 190. Ackerman, 1815.

SOON after the nature and properties of elastic fluids were rendered familiar to the public mind, and when every one came to know that water is composed of oxygen and hydrogen, it was suggested whether the river Thames might not be made use of as the grand source of illumination to the streets of London, by the separation of the hydrogenous or inflammable principle of its waters, and the conveyance of such principle through the several parts of the Town. In that case, 'setting 'the Thames on fire,' would have been actually accomplished, and we must have sought for some other proverbial banter of extraordinary stupidity. The project of effecting the purpose of lighting London by means of coal, would not seem quite so far-fetched, as the one just referred to; yet, thirty years ago, it would have appeared as being grounded on almost as much of philosophical extravagance. At present, however, the public talk of coal gas light with as much familiarity, and as much knowledge too, as of the light from candles and lamps.

Mr. Accum commences the treatise before us, with a slight dissertation upon a subject which might at first sight seem irrelative to the proposed subject of discussion; and indeed there is some little appearance of book-making in the preliminary matter respecting lamps and candles. It must, however, be admitted, that this discussion serves to familiarize the mind of the reader with the general theory and principle of combustion, and as such, it has not improperly found a place in a popular treatise like the present.

Our Author, then, having first announced the assumption that flame is constituted, in all cases, by the combustion of a gaseous fluid called hydrogen, and that light is more or less perfect, as this combustion is more or less complete, proceeds to consider the action of candle and lamps in furnishing this material; and this investigation leads him to a statement of the comparative advantages of wax candles, tallow candles, and lamps of oil, with the principles upon which depends their difference in illuminating power. As this is a matter of some curiosity, and may be made the subject of *nightly* observation, we shall extract some of Mr. Accum's own statements on this head.

'There are three articles which demand our attention in the lamp—the oil, the wick, and the supply of air. It is required that the oil should be readily inflammable; the office of the wick seems to be

chiefly, if not solely, *to convey the oil by capillary attraction to the place of combustion;* as the oil is decomposed into carburetted hydrogen gas and other products, other oil succeeds, and in this way a continual current and maintenance of flame is effected. When a candle is for the first time lighted, a degree of heat is given to the wick sufficient first to melt and next to decompose the tallow surrounding its lower surface, and just in this part the newly generated gas and vapour, is by admixture with the air, converted into a blue flame. The tallow now liquified as fast as it boils away at the top of the wick, is by the capillary attraction of the same wick, drawn up to supply the place of what is consumed by the cotton. The congeries of capillary tubes which form the wick, is black, because it is converted into coal; *a circumstance common to it with all other vegetable and animal substances, when part of the carbon and hydrogen which enter into their composition having been acted upon by combustion, the remainder and other fixed parts are by any means whatever covered and defended from the action of the air.* In this case the burning substance owes its protection to the surrounding flame. For when the wick, by the continual wasting of the tallow, becomes too long to support itself in a perpendicular situation, the top of it projects out of the cone formed by the flame, and thus being exposed to the action of the air, is ignited, loses its blackness, and is converted into ashes; but that part of the combustible which is successively rendered volatile by the heat of the flame, is not all burnt, but part of it escapes in the form of smoke through the middle of the flame, *because that part cannot come in contact with the oxygen of the surrounding atmosphere;* hence it follows, that *with a large wick and large flame, this waste of combustible matter is proportionably much greater, than with a small wick and with a small flame.* In fact, when the wick is not greater than a single thread or cotton, the flame, though very small, is peculiarly bright and free from smoke, whereas in lamps with very large wicks, such as are often suspended before butcher's shops, or with those of the lamplighters, the smoke is very offensive, and in a great measure eclipses the light of the flame.' pp. 14, 15.

It will be seen, by this account, that candles are in fact lamps, with this difference, that the combustible matter of which the latter are composed, is in a constant state of fluidity, while that of the former becomes fluid only at or near the point of ignition; and that the desirable qualities of candles are, that they should be constituted of materials sufficiently fusible to furnish a point of fluidity for ignition, at the same time that they are not too readily converted into burning matter. The superiority of wax over tallow candles, consists in this, that it is possible to burn a larger quantity of fluid by means of a smaller wick, inasmuch as the compact and less fusible nature of the wax, occasions a cup to be formed for the retention of the melted portion, and thus affords a regular uninterrupted supply of combustible matter, while the wick being small, a less formation of sooty and carbonaceous substance takes place, and, consequently, there is

a more clear and decided combustion. It is too on account of the thinness of the wick, that candles made of wax do not require to be snuffed. As the wick lengthens, the light indeed becomes less vivid and clear, in the same manner as in tallow candles with a large wick, but when its length 'becomes too great 'for the vertical position, it bends on one side; *and its extremity, coming in contact with the air, is burnt to ashes.*' An improvement in the mode of burning tallow candles has been suggested; namely, that of placing them in an inclined position, that the flame might rise perpendicularly from the upper side of the wick so inclined, and thus occasion a projection of the extremity of the wick into the air, by which it would be burnt to ashes in the same manner as the wick of a wax candle. And in order to prevent the guttering or running down of the tallow from this position, an apparatus has been contrived: we cannot here however afford room to particularize it.

These several methods of procuring light, are, it will be remarked, more or less interfered with, and the procured illumination more or less interrupted, by the *media* through which the process is effected; but in the case of gas-lights the machinery and the product are so entirely separate, that the effect is produced without any impediment—complete, and at once. Whether, therefore, oil, or tallow, or wax, or coal, be employed as the material of illumination, the principle is identical, and by varying the material we only vary the mode of producing and inflaming the same sort of gaseous product.

The second division of Mr. Accum's work, treats more immediately and particularly of the substance from which the gas is produced.

Pit coal is divisible into three classes. The first is principally made up of bitumen; it takes fire easily, and burns briskly, but does not swell and form itself into coke. Most of the coal from the West of England, is of this class, and it is burnt chiefly in inland counties. It is well adapted for the gas light illumination; it requires less heat to be carbonized than the Newcastle coal, and gives out less sulphurated hydrogen during combustion. In the second class of coal, there is an inferior proportion of bitumen. These coals cake together into masses; they require more heat for carbonization than those of the first class, and the carburetted hydrogen which they afford, is usually loaded with sulphuretted hydrogen. The best and most economical mixture of coals for domestic purposes, is two parts of this, and one part of the first class. The bituminous coals occasion a vivid and blazing combustion; the other gives a more intense and permanent heat. In the third class of coal, the bituminous principle is exceedingly scanty. Coals of this class consist chiefly of carbonaceous,

combined with much earthy matter. They are not fit for the manufactory of combustible gas.

With regard to the origin and geological theory of coal, we cannot be expected here to engage in any inquiry; but there are some facts pointed out by our Author, from Mr. Edington's treatise, in reference to the tricks of the coal trade, to which we may be allowed slightly to advert. The coals which are taken from the mine round and in large masses, and in the same state put on board of ships, are capable of yielding a much larger measure when broken down into pieces fit for the sack, than when in the pool. On the other hand, the inferior small kind of coal will barely measure out the same quantity as they meted in the pool; so that when a coal merchant, as is sometimes done, offers to give sixty eight sacks instead of sixty three to the room, it must be of the small and inferior kind.

"In coal sheds," (says Mr. Edington,) "though measure as well as the mixing of one kind of coal with another is often scandalous, for the act of parliament does not take the least notice of the small measures. It is a known fact, when a fraudulent dealer orders in a room of coals, for every chaldron of 36 bushels, if he does not send them out at the rate of 42 bushels again, he will be dissatisfied with his measure. This is extremely hard upon the lower class of people, who are only able to purchase a peck or half a peck at a time; and let the measure be ever so bad they have no means of redress."

Mr. Edington continues to remark, that justice to the purchaser of coals can be done only by the Legislature ordering the sale in all instances to be by weight, and not by measure.

Immediately subsequent to the above dissertations, a short analysis of which we have presented to our readers, the treatise before us gives 'a sketch of the rise and progress of the 'discovery and application of coal-gas, as a substitute for pro-'curing artificial light.' Mr. Murdoch seems entitled to the credit of being the first to bring the new mode of applying coal-gas to the purpose of illumination into practice, and Mr. Samuel Clegg, of Manchester, has the principal merit as it regards the construction and application of the requisite machinery. Our Author has entered into several calculations, in order to prove that the gas-light is not only more brilliant, but considerably less expensive, than the method of illuminating by oil; and from these calculations we shall select the very accurate statement on this head, given by Mr. Ackerman, the publisher of the present treatise. In a letter to the Author, Mr. A. gives the following account.

'In answer to your request with regard to my gas-lights, which

I now have in my house, I take this mode of informing you that I charge two retorts with 240lbs. of coal, half Cannel and half Newcastle, from which I extract 1000 cubic feet of gas. To obtain this quantity of gas, when the retorts are cold, I use from 100 to 110lbs. of common coals, but when they are in a working state, that is to say, when they are once red hot, the carbonizing fuel amounts to about 25lb. per retort. The bulk of gas thus obtained, supplies 40 Argand's lamps, of the large size, for four hours per night, during the long winter evenings, together with eight Argand's lamps and about 22 single cock-spur burners, for three hours per night, in addition to which my printers employ 16 cock-spur burners for ten hours per day to heat their plates instead of charcoal fire. In the depth of winter we charge two retorts per day, but upon an average we work 365 retorts in 365 days. Now 365 retorts containing 12lb. of coal each, make 43800lb. which is equal to ten chaldrons of Newcastle and eight tons of Cannel coal.

	£	s.	d.
10 Chaldrons of Newcastle coals, at 65s. make	32	10	0
8 Tons of Cannel coal, at 100s. per ton	40	0	0
7 Chaldrons of common coal for carbonizing, at 55s.	19	5	0
To wages paid the servant for attending the gas apparatus,	30	0	0
Interest of money sunk	30	0	0
Total expense of the gas-light	151	15	0

DEDUCT.	£.	s.	d.			
23 Chaldrons of coke, at 60s. per chaldron	69	0	0			
Ammoniacal liquor	5	0	0			
Tar	6	0	0			
Charcoal employed by the copper plate printers to heat their plates, which is now done with the gas-light flame, cost annually	25	0	0			
Two chaldrons of coals *minus* used as fuel for warming the house, since the adoption of the gas-lights, at 65s. per chaldron	6	10	0			
				111	10	0
Nett expenses of gas-lights				£40	5	0
The lights used in the establishment, prior to the gas-light, amounted annually to				160	0	0
Present system with gas, cost per annum				40	5	0
Balance in favour of gas for one year				£119	15	

'Such, (adds Mr. Ackerman,) is the simple statement of my present system of lighting, the brilliancy of which when contrasted with our former lights, bears the same comparison to them as a bright summer sunshine does to a murky November day; nor are we as formerly suffocated with the effluvia of charcoal, nor the fumes of candles and lamps. In addition to this the damage sustained by the spilling of oil and tallow upon prints, drawing books and papers, &c. amounted annually to upwards of £50. All the workmen em-

'When, from Lady-day to Michaelmas, she appeared in fine weather at the sheep-fold (for she was scrupulously attentive to her health) to catch the morning breath of the sheep, it was precisely eight o'clock. When she stooped in the broad, sunny, gravel walk, to gather agrimony or rosemary for her breakfast, it was precisely nine. At five minutes after nine her bell rang—not for family prayers—I wish it had—but for Harry to bring Pug and two cats their breakfast. Exactly ten minutes after this, the first hissings of her own urn were heard; and, at precisely ten, this great business in the life of an idle person being accomplished, the breakfast vanished—crumbs and all.

'My aunt was constitutionally cautious. The high sense she had learned to entertain of her own value to the community, had so strengthened this inbred tendency, that the greatest part of every day was spent in considering how the rest of it might be spent in safety. Some of her neighbours were even scandalous enough to say, that, if she took a long journey, she was always "booked." And, as to weather, she was at once the barometer and thermometer of the neighbourhood in her own person. The minutest variations of cold and heat, of damp and dry, might be traced, with the greatest accuracy, in the colour and consistency of her shawl and gloves.

'Having thus noticed her physical properties, I must now proceed to her moral qualifications. She was a person, then, as somebody says, "of more *temper* than *passions*." The first discovered itself so strongly in the circle of the family, that, whoever else might question its energy, the footman, the housemaid, and the cook were never heard (though the subject was most dutifully made the perpetual topic of cuisinery discussion), to express a doubt upon the subject. As to her *passions*, I really believe that the strongest was the love of herself, and of myself. I speak of this love of the two as a single passion, because, I think, she chiefly loved me as her own property.' pp. 3—5.

But that peculiarity in the moral constitution of the old lady, which is of the most prominent importance in the Narrative, was, that '*she was passionately addicted to proverbs.*'

'As for the "Proverbs of Solomon," I have observed that the lovers of other proverbs are very often the most ignorant of these. Thus, most certainly, was it with my aunt. She had no acquaintance with Solomon; but with every uninspired oracle of this kind she had an almost incredible familiarity. She ate, she drank, she walked, she lived, and, what was worse, as I had no choice in the matter, she constrained me to eat, to drink, to walk, to live, by proverbs.' pp. 7—8.

Aunt Rachel is the complete contrast to her Sister, except that she is represented as 'quite as neat, and nearly as punctual.' 'Her repugnance to a proverb, or maxim, or any thing approaching to a neat, pointed, pithy, oracular, sententious saying,' is in pretty exact proportion to her sister's unbounded reverence for them. But Aunt Rachel's character will be best illustrated by an anecdote. Sancho gets into sad disgrace by too literally acting up to his Aunt Winifred's solemnly reiterated maxim to

'take care of Number One.' 'This is all,' exclaims the boy, 'that I have done.'

'"My dear boy," said the good-natured Rachel, "you quite mistake the matter; and as your aunt is too unwell just now to explain herself, I, in my poor way, will do it for her. She could mean no more by 'taking care of Number One,' than that it was every person's duty to take care of himself. But then the best way to take care of yourself, Sancho, is to please God, and to be just and kind to others."

'"But aunt," said I, "there is nothing about pleasing God, and being good and kind to others, in the proverb."

'"No, there is not," she replied; "but still my sister meant all this, and a great deal more, as she would soon convince you, Sancho, if she were well. You understood the proverb to mean that you should indulge yourself in all that pleased you best at the moment; your aunt meant that you should do what was best for yourself upon the whole."

'Now, not a word of this last distinction did I understand. But as I held my tongue—which is a rule I earnestly recommend to all persons in similar circumstances—my aunt Rachel did not find me out, and accordingly proceeded.

'"My dear Sancho," she said, "no man ever became good or great who was very fond of himself; good and great men live for others. Look there, my boy;" and I turned my eyes to a fine copy of Rubens' Descent from the Cross, to which she pointed—"The Son of God," said she, "came down to live and to die for others." pp. 40—41.

Sancho is at length sent to college. He there becomes acquainted with one of that very numerous class of 'honest fellows,' designated by the phrase, 'He is nobody's enemy but his own.' We suspect the delineation is but too faithful a copy of many an original. The following incident is, we think, exceedingly happy and well timed.

'A society of Churchmen, who had for the last century been engaged, among other benevolent designs, in conveying the knowledge of Christianity to the Heathen, convened a meeting near my aunt's mansion-house, to consider the means of extending to about sixty millions of poor idolatrous Hindoos the knowledge of Christianity. Now, whatever Religion and sound Wisdom might urge upon so plain a point, *mere* Prudence could not but be alarmed at an attempt, however quiet, to disturb the creed of sixty millions of people. Accordingly, having entered the assembly, I rose, and to the admiration of my aunt, made the following oration.

'"I rise, Sir, to oppose the motion which has been submitted to this assembly on the following grounds:—

'"In the first place, the Hindoos are savages, and Christianity was not designed for savages.

'"In the second place, the religion of the Hindoos is a very good religion—why, then, should we try to change it?

'"In the third place, their religion has made them excellent slaves

for centuries—why, then, teach them a religion which is fit only for freemen?

'"In the fourth place, they are sunk so very deep in vice and misery that it is impossible to release them from it—why, then, attempt it?

'"In the fifth place, who would think of beginning to convert foreign nations, till we have converted every one of our own people?

'"Sixthly, when the time comes for the general conversion of the world, some sign will be sent from Heaven to tell us of it.

'"Such, Sir, are my reasons for resisting the measure: and whoever promotes it, and opposes me, is an enthusiast, and an enemy to the King and to the Church of England."

'Having made my speech, I will own that I expected, as the very smallest return, the loud acclamations of the astonished assembly. But a most profound silence ensued; till a clergyman, who, as I then thought, looked old enough to know better, arose, and thus addressed the assembly:—

'"Instead, Sir, of replying directly to the reasonings of the speaker who has preceded me, I will simply put another case, and request his decision upon it. Suppose, instead of the present assembly, a thousand Peruvians convened on the banks of the Amazon, to take into consideration a supplication from the nations of Europe to supply them with that bark of Peru which is the only known antidote for a very large class of our diseases. And conceive, if you will, the preceding speaker, who, I am sure, would be happy to undertake the embassage, to be the advocate for these feverish and aguish nations to the only possessors of this antidote. Imagine him to arise amidst the tawny multitude, and, with much feeling and emphasis, to state, that at least sixty millions of people depended upon their determination for health and life. At once, I am persuaded, the cry of that multitude would interrupt the pleadings of the orator, and one, and all, would exclaim, 'Give them bark! give them bark! and let not an European perish, whom it is possible for a Peruvian to save.' Thus far all would be well. But conceive, instead of the assembly being permitted to act upon this benevolent decision, some Peruvian, of an age in which the prevalence of policy or mere prudence over justice and benevolence is more intelligible and pardonable, to arise, and thus to address his countrymen:

'"'Peruvians, you are far too precipitate. Consider, I beseech you, the character and circumstances of the persons for whom this privilege is demanded.

'"In the first place, they are civilized nations—they read and write; they sleep in beds, and ride in coaches; they wear coats and trowsers—who, then, will say that bark is meant for such persons as these?

'"In the second place, their fevers and agues may have many excellencies with which we are unacquainted—why, then, attempt to cure them?

'"In the third place, these fevers and agues assist exceedingly to thin their armies—why, then, strengthen them, merely to destroy ourselves?

'"Fourthly, these fevers and agues are so deep seated and violent' that it is impossible to cure them—why, then, attempt it?

'"In the fifth place, who would think of curing foreign nations, till we have cured all the sick in Peru?

'"Sixthly, when the time comes for the general cure of fevers and agues, I have no doubt that the Great Spirit will give us some sign from the mountains.

'"Such, Peruvians, are my reasons for opposing the wish of the speaker; and whoever promotes it, or opposes me, is a madman, and an enemy both to the Incas and the Great Spirit.'

'"Now then," continued the old clergyman, "supposing the Peruvian orator thus to reason, I should be glad to know by what answer that young gentleman would repel his arguments."

'He then to my infinite horror, sat down, and left me with the eyes of the assembly fixed upon me, as if waiting for my reply; but not having any precisely ready, I thought it best to be taken suddenly ill, and to leave the room.' pp. 103—109.

The Author's *forte*, however, lies by no means in humour, and we could wish on this account, that he would submit his productions to a severer revisal. We have alluded to the broad style of some passages which might be termed droll, but the joke is sometimes rather clumsily managed. We shall not proceed to specify instances of the kind, but shall rather prove our words by shewing in what the Author does excel, and that is, in touches of simple *pathos*, and religious feeling.

'"Fanny . . . . . came to our village at the age of eighteen—one of the most lovely creatures you ever saw. Her eyes were full of intelligence, her complexion bright, and her smile such as at once to fix the eye and win the affection of every one who conversed with her. She was gay, good humoured, and obliging;—but without religion. She had left her father's house to come here as servant at a public house. In this situation, the worst that might have been anticipated happened. She was ruined in character; left the public-house when she could no longer retain her situation; married the partner of her guilt, and came to live in this little cottage. There, as is usually the case in marriages where neither party respect the other, he first suspected, then ill-treated her. When her child was born, his hatred and anger seemed to increase. He treated both with cruelty; and, after some time, succeeded in ruining her temper, and almost breaking her heart. At length, after a quarrel, in which it is to be feared both had been almost equally violent, he threw her over the hedge of their garden, and brought on the disease of which she is now dying. During the two years in which all these events had occurred her neglect of God and of religion had, I suppose, increased; all that was amiable in her character vanished; and she learned to swear and to scold in almost as furious a tone as her husband. I could not learn that, during all this time, she had more than once discovered the smallest sense of her misconduct, or fears about futurity. Once, indeed, her neighbours told me, that, when

she heard the clergyman in his sermon describe the happiness of Heaven, she burst into tears, and quitted the church.'" pp. 146—148.

* * * * * * * * *

'"After conversing with her for some time on topics of this kind, and discovering her to be a person of strong feelings deeply wounded, of fine but uncultivated powers, and of remarkable energy of expression, I naturally proceeded to deliver to her a part of that solemn message with which, as the minister of religion, I am charged; and not discovering in her the smallest evidence of penitential feeling—being able, indeed, to extract nothing more from her than a cold and careless acknowledgment that 'she was not all she ought to be.'—I conceived it right to dwell, in my conversation with her, chiefly upon those awful passages of Scripture designed by Providence to rouse the unawakened sinner. Still, Sir, feeling then, as I do always, that the weapon of the Gospel is rather love than wrath, I trust that I did not so far forsake the model of my gracious Master, as to open a wound without endeavouring to shew how it might be bound up. Few persons are, in my poor judgment, frightened into Christianity: God was not in the 'earthquake'—he was not in the 'storm'—but in 'the small still voice.'

'"After a pretty long conversation, I left her, altogether dissatisfied, I will own, with her apparent state of mind. Nay, such was my proneness to pronounce upon the deficiencies of a fellow-creature, that I remember complaining, on my return home, with some degree of peevishness I fear, of the hardness of her heart. I would fain hope, Sir, that I have learnt, by this case, to form unfavourable judgments of others more slowly; and in dubious, or even apparently bad cases, to 'believe,' or, at least, to 'hope, all things.'" pp. 150—152.

Fanny however gets worse, and sends one of her poor neighbours to desire the clergyman's attendance.

'"It was evident, as I entered the room, how anxious she had been to see me. At once she began to describe her circumstances; informed me, that, even before my first visit, her many and great sins had begun to trouble her conscience; that although her pride had then got the better of her feelings of shame and grief, this conversation had much increased them; that she had since, almost every evening, visited the house of a neighbour, to hear her read the Scriptures and other good books; that she was on the edge of the grave, without peace or hope; that she seemed, (to use her own strong expression) 'to see God frowning upon her in every cloud that passed over her head.'

'"Having endeavoured to satisfy myself of her sincerity, I felt this to be a case where I was bound and privileged to supply all the consolations of religion; to lead this broken-hearted creature to the feet of a Saviour; and to assure her; that if there she shed the tear of real penitence, and sought earnestly for mercy, He, who had said to another mourner, 'Thy sins are forgiven thee,' would also pardon, and change, and bless her.

'"I will not dwell upon the details of this and many other similar conversations. Imperfectly as I discharged the holy and happy duty

of guiding and comforting her, it pleased God to bless the prayers which we offered together to the Throne of Mercy; and this poor, agitated, comfortless creature became, by degrees, calm and happy.

'"You will not, Sir, I trust, place me among those who are ready to mistake every strong turn in the tide of the feelings for religion. On the contrary, all sudden changes of character are, I think, to be examined with a wary, though not with an uncharitable eye. There are, indeed, innumerable happy spirits which surround the throne of God; but all of them bear in their hands 'palms'—the signs, at once, of contest and of victory. I was far more anxious, therefore, to know that her penitence was sincere, than that her joy was great. But, indeed, it was not long possible to doubt of either. The rock was struck, and there daily gushed out fresh streams of living water. New and most attractive qualities daily appeared in her. She became gradually meek, humble, affectionate, and self-denying. Her time was divided between the few family duties she was able to discharge, and the study of the Scriptures, which she learned to read fluently during her six months' sickness. She bent every faculty of her body and mind to the task of reclaiming her husband. And a more affecting picture can scarcely be imagined, than this interesting creature rising on the bed of anguish to calm his anger, to melt him by accents of tenderness, to beseech him to unite in her dying prayer for mercy.' pp. 154—157.

'I am delighted also to discover one other circumstance. She is, as I said, full of peace and joy; but, then, her peace and joy are derived exclusively from one source. There is a picture in Scripture of which her state continually reminds me—I mean that of the poor creature pressing through the crowd to touch the hem of our Lord's garment. Such, I may say, is the perpetual effort of her mind. She renounces all hopes of Heaven founded either on herself or any human means; and relies only on that 'virtue' which goes out of the 'great Physician,' to heal the diseased, and to save the guilty.' pp. 159, 160.

These extracts will operate as a forcible recommendation of this little volume. The character of the Clergyman is admirably drawn, and no idea of the Author could be formed more pleasing than that it delineates his own likeness.

Art. VIII. *Margaret of Anjou.* A Poem; in six Cantos. By Miss Holford; Author of Wallace, or the Fight of Falkirk. 4to. Price 2l. 2s. Murray, 1816.

THE first poetical effort of Miss Holford's pen, displayed so much genius and feeling, that the faults, few in number, with which they were accompanied, seemed little more than the natural and almost inevitable consequences of that hurry of composition into which enthusiasm is liable to betray. The applause which "Wallace" received, or the injudicious advice of friends, tempted the fair Author, soon after, to usher into the world a volume of miscellaneous verses, which removed

beyond the little circle for which they were originally written, and to whom their particular circumstances may be familiar, lose all claim to interest, on the part of their readers. But, as we have seen so many instances of poets and of poetesses, taking unaccountable pains to forfeit, by the publication of "Poems on several occasions," that fame they had previously acquired by directing the whole of their powers towards some one important object, we still retained our former opinion of Miss Holford's genius, though we must confess that her judgement suffered considerably in our estimation. We still looked forward to the appearance of a work that should exhibit a greater degree of that beauty and vigour which were displayed in her first performance, with a proportionate decrease of the incorrectness, carelessness, and affected quaintness, which constitute some of the chief faults of the 'minstrels' of the day.

Margaret of Anjou is not in itself a very promising title; and the size and price of the volume that professed to sing of her exploits, made us put on our gravest looks, as we began to read 'about it, and about it.' And indeed, we soon found that our muscles had assumed the expression the very best suited to the subject; nor were we conscious during our progress through the poem, that any circumstance had occurred to cause any thing like a necessity for relaxing them. The same state of calm composure with which we should have read the chronicles of Hall and Stow, in their own plain, unvarnished prose, remained with us during our perusal of those parts of their writing which Miss H. has given herself the trouble to do into verse. It did indeed once cross our mind, as a remarkable circumstance, that a person who is capable of giving interest and energy to any subject upon which the imagination can be left to roam at full liberty, should voluntarily seek shackles by selecting one, in treating of which it would seem that an extreme but well intended respect for the integrity of historic truth, would render it absolutely necessary to forego all the extraneous aids of fiction.

Nor can we commend Miss H.'s choice of a Heroine, or the manner in which she has been careful to delineate her. No reader, with the very best of his wishes and endeavours about him, will be able to secure a due degree of sympathy for the sorrows of a woman who is prominently represented as forgetful alike of the ties of humanity and of nature; who shocks even her own son by the vehemence of her declarations of implacable hatred against her enemies, and who returns the services of her friends with insolence and ingratitude. Yet, such is Margaret of Anjou, as portrayed by Miss Holford; and there is no other character in the whole piece, of sufficient importance to divert the attention from the

contemplation of one so unpleasing and unnatural, and consequently so much more than devoid of interest. The incidents of the Poem are little more than what every school edition of the History of England supplies; and the whole may be characterized as a poetic relation of dull arguments and dry speeches taken chiefly from chronicles that profess minuteness of detail as their characteristic, and often their only excellence.

The beginning of the Poem seemed to promise some portion of that fire which in many parts of Wallace hurries the reader on with almost breathless speed.

> 'Oh! I do feel thee now! oh! once again
> Warm gleams of rapture burst upon my brain.
> Quick heaves my lab'ring breast, and to my eyes,
> Lo! what strange forms in long succession rise.
> Oh! Muse belov'd, I know thee now!
> I feel thee glowing in my soul,
> I feel thy beam upon my brow,
> I feel thee thro' each artery roll
> Tumultuous, fierce, and bright—impatient of controul.
>
> 'Lead on my Muse! for many a day,
> With rapid pulse and uprais'd eye,
> How have I chidden thy delay,
> And woo'd thee from thy sky!
> Oh! thou art she, who led me forth,
> From the cold mountains of the north,
> Where freezing whirlwinds blow;
> She whose benign and generous glow,
> Pour'd warmth into my heart, e'en in those realms of snow.'

'Meek Henry's warrior Queen' is introduced after this address to the Muse, in earnest converse with 'Black-faced 'Clifford;' and exhibits in the course of her conversation, so much revenge, and so great a thirst of blood, that her son, prince Edward, feels shocked—

> 'To think so dire a guest
> Might harbour in a woman's breast.'

The Prince attempts to express sentiments of a milder nature, and falling very naturally into the failing, even now by no means uncommon, of being particularly charmed with the sound of his own voice, when conveying reproof or exhortation to others, he suffers himself to dwell so long upon his theme, till it can be no matter of surprise that it should excite the impatient remonstrance of his lady-mother.

> 'Get thee to horse! if longer here
> Thou waste in idle talk the day,
> By heaven ourself will seize the spear,
> And rush before thee to the fray!'

Garrulity appears indeed to be a rather common failing among the *dramatis personæ*. We are told of a young knight, who is sent on a message of three words, which is dilated into fifty lines, that he at last

> ' o'erblown and panting,
> Paused, because breath and speech were wanting.'

Two as excellent reasons for ceasing to speak, as any of the twenty that Dean Swift gave for not purchasing an estate, among which, unless we mistake, two rather important ones were, that he did not want it, and that he had no money.

The second canto opens with an address, the truth of which, readers, critics, poets—all must alike confess.

> ' Oh! Sorrow! which of Adam's race,
> Has not beheld thy wrinkled face?
> Of all the hearts which life has warmed,
> Since the first man of clay was formed—
> Of all the mortals who have hastened
> Like shadows o'er this rolling sphere,—
> Has one returned to earth unchastened
> By thy reproof severe?
> Each breast, however fortified
> By courage, apathy, or pride,
> Has still some secret path for thee,
> Man's subtle foe, Adversity!
> Along that secret way thou glidest
> And deep within the centre hidest
> And many a surface fair and shining
> Conceals a wasted core, where thou art slowly mining.'

The following stanzas afford no unfavourable specimen of descriptive talent.

> ' With leaden pace hour after hour
> Roll'd wearily away;
> The dew-drop hung in every flow'r
> And now behind the western bow'r,
> Slow sinking shed the parting day,
> A bright yet melancholy ray,
> A farewell glance—then clos'd its eye,
> And mingled with eternity!
>
> ' Thro' many a heavy hour the queen
> Sat musing mid the lonely scene;
> She sate with folded arms reclining,
> And anxious watch'd the day declining:
> Amid the glen the evening wind,
> In low but fitful murmurs crept;
> And where on high the branches twin'd
> With nimble bound the squirrel leapt;
> With rustling wing the speckled thrush
> Flutter'd unseen within the bush,

And as the twilight shades were falling
Each bird its truant mate was calling;
And Margaret started oft and thought
Each sound confus'd, that met her ear,
Proclaim'd th' expected herald near
'From Hexham's field of death, with fateful message fraught.'

Miss Holford's versification is improved in smoothness, but it is weakened by the constant intrusion of the insignificant auxiliary *did*, whenever a syllable is wanting to make out a line.

'His bloodless arms my form did clasp.'

'One dazzling morn his eyes did wake.'

Instances of this occur in every page; as well as others which equally betray the spur of necessity.

'Beshrew my fears;' 'beshrew my heart;' 'I ween,' 'in sooth' 'albeit,' and all the usual appendages of affected quaintness and simplicity, are oddly enough contrasted with such formalities as the following:

'Then, madam, said the Cambrian lord;'—

'Come, madam, let us lead you where,'—

Occasional vulgarities occur both of language and sentiment.

'Fear not my muse! enow there be
To clog the heels of victory.'

'Meanwhile dame Maudlin, who began
To think upon her own good man.'

'The good man's snore, whose drone profound
The cottage fills'—

Familiarity is very far from being simplicity; nor is coarseness strength. We think too well of what Miss Holford has done, and of what she might do, to wish to fix attention on the faults of the present performance; and we suggest these hints with the hope that blemishes of a similar nature will not occur in any future performance of our fair Author.

The following simile appears to be in bad taste.

'The queen now urg'd him to disclose
The dreadful secret of his woes,
"Perchance," she cried, "the grief supprest
Lies all too heavy on thy breast;
Within the dungeon's unsunn'd cell,
Thick noisome damps in darkness dwell,
But draw the bolts—let air and light
The dungeon's darksome depths explore,
The fetid vapour wings its flight,
Disperses, and is felt no more!
Be not niggard of thy care,
Open thy dreary heart, and give thy sorrows air."'

'An ounce of civet, good apothecary.'

There is a slender love-story interwoven with the history, but it is too indistinct to interest either gentle or simple.

We must now take our leave of Miss Holford, hoping that her next subject will be more propitious to the display of her talents, and that she will not think it absolutely necessary to swell the volume into a formidable *quarto*, by the addition of such notes as that on the epithet 'crimeless king,' in which she takes the trouble to inform us from Stow, that Henry VI. was placable and meek, and wore sackcloth next his skin on holydays.

If modern poets would publish their notes in a separate volume, their bookseller's account would most probably enable them to form a tolerably correct notion of the value which the world puts upon them.

Art. IX. *Considerations on the Propriety of making a Remuneration to Witnesses in Civil Actions, for Loss of Time, with some Observations on the present System of taxing Costs.* By Charles Frost, Attorney at Law. 8vo. pp. 42. Price 2s. 6d. Butterworth. 1815.

THIS little volume is drawn up with great modesty, candour, and ability. The cause it advocates is one in which every body however anxious to avoid the evils arising from a litigious disposition, may become interested. There are few persons who have not at some period of their lives been called away from their own avocations, in some instances with the greatest inconvenience to themselves, to give their testimony in matters with which their own interests are totally unconnected. Mr. Frost, impressed with a conviction of 'the equity, humanity, and policy of allowing to witnesses an adequate 'remuneration for their *loss of time*,' has exhibited a variety of cases connected with his subject, and has marked with the nicest discrimination their relative differences. His own observations are all pertinent and well expressed, and happily strengthened by the appropriate introduction of many of those grave axioms in which the legal profession is peculiarly rich, and which often contain in a few words, 'the wisdom of a 'thousand years.' The Author remarks, that the general question of propriety in point of law, of allowing a reasonable sum to witnesses as a remuneration for loss of time, although evidently of great public interest, has never yet been brought under serious discussion; and at the same time that we agree with him in our opinion of its importance, we must do him the justice to add, that the manner in which he has treated the subject, is well calculated to gain it the consideration which it deserves.

Art. X. *Memoirs of the Rev. Jonathan Edwards, A.M. President of the College in New Jersey.* Compiled originally by Samuel Hopkins, D.D. Revised and enlarged by the Editors of Edwards's Works; and now first published in a separate Volume, with numerous verbal Emendations. By John Hawksley. 12mo. pp. xii. 266. Price 4s. London. James Black, 1815.

MR. Hawksley has performed a very acceptable service to the religious public, in reprinting these valuable Memoirs in a detached form. We wish, however, that he had carried his verbal emendations further. It would have been well indeed if he had composed a fresh memoir from the materials furnished by Dr. Hopkins.

President Edwards's character stands in no need of panegyric: his works form his best eulogy. He was as truly a great man as he was eminently a good man. He exhibited a rare combination of intellectual ardour and acuteness of faculty in metaphysical studies, with fervent zeal and the most exemplary piety in the discharge of active duties. 'He commonly spent,' we are informed, 'thirteen hours, every day, in his study.' His works extend to eight large volumes in 8vo. But it is enough to name two of them, his dissertation "On the Freedom of "the Will," and his "Treatise on Religious Affections," to substantiate his claims to be considered not only as the greatest divine and moral philosopher that America has produced, but as one of the acutest reasoners and most profound theologians, that have appeared in any age or country. And the justness of this encomium on his extraordinary genius, will not be disputed even by those who hesitate implicitly to adopt some of his speculative opinions. The principle design of this volume, however, is to exhibit him as an example of exalted piety.

The following extract from the letter which he addressed to the trustees of New Jersey College, on being appointed to succeed the Rev. Aaron Burr, in the Presidency, will furnish, perhaps, the best insight into his character. It displays a singular degree of simplicity of mind, and of stern uprightness. After adverting to some personal objections on the ground of convenience, he adds,

'But this is not my main objection: the chief difficulties in my mind, in the way of accepting this important and arduous office, are these two: First, my own defects, unfitting me for such an undertaking, many of which are generally known; besides other, which my own heart is conscious of. I have a constitution, in many respects peculiarly unhappy, attended with flaccid solids; vapid, sizy, and scarce fluids, and a low tide of spirits; often occasioning a kind of childish weakness and contemptibleness of speech, presence, and demeanour; with a disagreeable dulness and stiffness, much unfitting me for conversation, but more especially for the government of a

college. This makes me shrink at the thoughts of taking upon me, in the decline of life, such a new and great business, attended with such a multiplicity of cares, and requiring such a degree of activity, alertness, and spirit of government; especially as succeeding one so remarkably well qualified in these respects, giving occasion to every one to remark the wide difference. I am also deficient in some parts of learning, particularly in Algebra, and the higher parts of Mathematics, and in the Greek Classics; my Greek learning having been chiefly in the New Testament.—The other thing is this; that my engaging in this business will not well consist with those views, and that course of employ in my study, which have long engaged and swallowed up my mind, and been the chief entertainment and delight of my life.

'And here, honoured sirs, (emboldened by the testimony I have now received of your unmerited esteem, to rely on your candour,) I will with freedom open myself to you.

'My method of study, from my first beginning the work of the ministry, has been very much by writing; applying myself in this way to improve every important hint; pursuing the clue to my utmost, when any thing in reading, meditation, or conversation, has been suggested to my mind, that seemed to promise light, in any weighty point; thus penning what appeared to me my best thoughts, on innumerable subjects for my own benefit. The longer I prosecuted my studies in this method, the more habitual it became, and the more pleasant and profitable I found it. The further I travelled in this way, the more and wider the field opened, which has occasioned my laying out many things in my mind to do in this manner, if God should spare my life, which my heart hath been much upon; particularly many things against most of the prevailing errors of the present day, which I cannot with any patience see maintained (to the utter subverting of the Gospel of Christ) with so high a hand, and so long continued a triumph, with so little controul, when it appears so evident to me, that there is truly no foundation for any of this glorying and insult. I have already published something on one of the main points in dispute between the Arminians and Calvinists: and have it in view, God willing, (as I have already signified to the public,) in like manner to consider all the other controverted points, and have done much towards a preparation for it.—But besides these, I have had on my mind and heart, (which I long ago began, not with any view to publication) a great work, which I call a *History of the Work of Redemption*, a body of divinity in an entire new method, being thrown into the form of a history.' pp. 176—179.

An Appendix to the Memoirs contains a sketch of the life and character of Mrs. Edwards, the President's wife; of Mrs. Burr, his daughter; and of his son, Dr. Jonathan Edwards, President of Union College, in Schenectady. The volume justly merits a place in the library of every young minister and student who is desirous of choosing a high standard of moral purity and devotional attainment for his model.

Art. XI. *British Pulpit Eloquence.* A Selection of Sermons, in Chronological Order, from the Works of the most eminent Divines of Great Britain, during the Seventeenth and Eighteenth Centuries; with Biographical and Critical Notices. 8vo. pp. 470. Price 12s. Gale Curtis, and Fenner, 1814.

IF the proper definition of Eloquence be 'The art of persuasion,' or 'The faculty of speaking so as to obtain the end 'for which we speak,' it will, we imagine, be readily admitted, that there can be no place more suited to the exercise of it, than the Pulpit; and that no person can be under stronger obligations to cultivate it, than a Christian Minister. The ardour and energy of his efforts to persuade men, ought unquestionably to bear some kind of proportion to the magnitude of the object he has in view, and to the nature of the important results attendant on success. If the senator, and the pleader at the bar, in their earnest endeavours, whether to advance the interests of the empire, or to guard the rights of civilized society, sedulously study to attain some degree of perfection in the art of Eloquence, that they may secure to themselves all the legitimate means of persuasion, how much more important is it that the Christian minister, whose high commission it is to "speak in God's "behalf," and "to watch for souls as one who must give account," should make use of all these external advantages, for obtaining an object commensurate with eternity itself. To him it ought to be a subject of deep interest, by what means rational and intelligent agents may be seriously and effectually impressed with the awful truths of the message he bears; in what manner appeals may be made with the most force to the understandings and affections of his audience; what arguments are best adapted to convince, and what motives to influence them. While he is firmly convinced of the absolute necessity of the Divine influence, that his ministry may be attended with final success, it will become him to be as correct and diligent in the use of all the means by which moral suasion is ordinarily effected, as if that success depended wholly on his own exertions

The species of Eloquence which the Pulpit orator should cultivate, differs very widely from that which is very properly adopted in regard to subjects of a merely temporary nature. The oratorical tricks resorted to by the political demagogue, in order to inflame the passions of the multitude, and to which he is chiefly indebted for his success, would disgrace the pulpit, and counteract, rather than promote ministerial usefulness. The Christian minister ought sternly to guard against any approach towards a substitution of ingenious sophisms for sound and rational argument; nor should he dare amuse his hearers by sporting witticisms, or exhibiting eccentricities. He lamentably mistakes the nature of the duties which his office demands,

if he attempts to surprise by novelties, or to attract attention by a useless profusion of ornament. It is true, there have been periods in which this false taste prevailed; and names, sufficiently distinguished, have not been wanting, to sanction it. Nevertheless, it stands directly opposed to genuine Pulpit Eloquence, and tends materially to degrade the ministerial office. Popularity sought for by artifices so unworthy, is, undeniably, not of an ambiguous nature; the weapons employed in this warfare are wholly carnal; and there is no just reason to anticipate the powerful effects that follow the manifestation of the truth in simplicity and godly sincerity.

In forming an opinion of the legitimacy and probable effects of different kinds of eloquence, it is necessary to take into the estimate the varieties of national character, and the existing state of society. There may be observed, in different countries, what may be called a national costume in regard to its eloquence, no less than to the manners and dress of the inhabitants. Each may have its characteristic excellences; but each has also its characteristic differences. The polished and artificial eloquence of Massillon, and of others of the French school of oratory, (how excellent soever in its kind,) is widely different from that more bold and energetic style of thought and expression, that characterizes the most eminent of our British Divines. A preacher, whose glowing imagery and vehement action, would be greatly admired in Ireland or in Wales, would probably be thought somewhat extravagant by an English audience, and in Scotland he would be deemed an enthusiastic *ranter*. And these remarks apply not merely to the inhabitants of different countries; the same people insensibly acquire a more correct taste, as knowledge and civilization advance; the standard of eloquence being gradually elevated. Every reader of taste must be sensible that a considerable change has been gradually effected in the writings and discourses of British Divines; so much so indeed, that many phrases and metaphors which were adopted without hesitation by those persons who were highly distinguished in their day by their talents and erudition, would be deemed coarse and offensive even by the most unlettered lay-preacher of the present day.

The philosophical inquirer might find it a curious and not unprofitable research, to investigate the causes and to trace the progress of these national or individual varieties, and ascertain the minuter circumstances which have operated to produce and continue them from age to age. But the candidate for the Christian Ministry more especially, should study them with diligent attention, not indeed for the purpose of servile imitation, but in order to form his style upon the best models, and to correct the aberrations of an imperfect or perverted taste. On this

account, it would appear highly desirable, that the student in theology be furnished with the best specimens of pulpit eloquence, selected from the writings of persons whom universal suffrage has considered as masters in that department of sacred literature, either in our own or in foreign countries, whether of ancient or of modern date.

Such a work, so far at least as relates to Britain, we hoped to find in the series of Discourses, the first volume of which is now before us; and had it proved so we should have been happy to give it our warmest commendation. But truth compels us to say, that it is in no respect calculated to answer the end which has been stated; but on the contrary, so far as it is likely to have any influence, that influence cannot fail to be injurious. As this volume is the first of a series intended to embrace specimens of the Pulpit Eloquence of two centuries, and is professedly designed to 'inspire candidates for the ministry with a laudable 'ambition of excelling in their high profession, and point out to 'them the true road to distinction,' we feel disposed to pay a greater degree of attention to its contents, than it might otherwise be supposed to claim. The Editor professes to have 'made 'it a point of conscience, not to *prefer authors on account of* '*their theological creed*,' and he very properly states, that 'the value of the work depends upon the propriety of the selec-'tion of Sermons, and the *impartiality*, judgment, ability, and 'research, displayed in the biographical and critical notices.' By these tests the public are challenged to decide on the merits of the compilation, by which alone our judgement respecting it has been formed, and we feel convinced it will be found wanting.

The volume contains nine discourses, to each of which is prefixed a biographical sketch of its author. The subjects are,

'Hooker's *learned* Sermon of the Nature of Pride. Hab. ii. 4.—Chillingworth's on the Use of Riches. Luke xvi. 9.—Jeremy Taylor's on the Miracles of (the) Divine Mercy. Psalm lxxxvi. 5.—Henry More's on Pure Religion. James i. 27.—Allestree's on the Christian's Light. Matt. v. 16.—Benjamin Calamy's on Evil Thoughts. Matt. xv. 19.—Barrow's on Bounty to the Poor. Psalm cxii. 9.—Bishop Wilkins's "Hope of reward a "proper Christian Motive." Heb. xi. 26.—Whichcot's "Diffe-"rence of Times with respect to Religion." Psalm xcv. 7.'

Without entering critically into the character of these Sermons, considered as specimens of Pulpit Eloquence, we shall state in general that a partiality, (the nature of which we shall presently notice more fully,) has manifestly been shewn both in the selection of authors, and in the exclusive nature of the discourses themselves. Some of the above mentioned divines have been long and justly celebrated, and many of their writings continue to be read with delight and veneration. Who has not been charmed

with the sublime and fervent piety of Hooker,—the masculine eloquence of Chillingworth,—the energetic, though highly fanciful, portraitures of Jeremy Taylor, and the inexhaustible wealth of Barrow's mighty genius? Among the specimens of the Pulpit Eloquence of the seventeenth century, a selection from the valuable remains of these 'Masters in Israel,' was naturally to be expected. Every one who is conversant with the theological writers of that age, would have felt a sensation of disappointment if no such specimens had been given; though we are far from thinking those which have been chosen, the best their writings contain. But who would have expected to encounter the dull criticisms and insipid argumentations of More and Allestree; or the metaphysical subtleties and frequently impenetrable obscurity of Wilkins and Whichcot? Some excuse might have been made for brushing up these dusty and deservedly forgotten Sermons, if they had been the productions of an age remarkably barren in theological information, and in which it was difficult to find any writers of pre-eminent and commanding genius. But this century may justly be considered the brightest that has shone upon our British churches. It was the age of Howe and Charnock, of Bates and Baxter; &c. &c. or (if these were too puritanical to be admitted into our Editor's list of pulpit orators,) it may be remarked, that at the same period flourished Bishops Hall and Hopkins, with many others, whose piety and talents adorned their episcopal station, and whose writings contain the finest specimens of sacred eloquence in the English language At first we felt ourselves at a loss to account for the exclusion of these distinguished writers, who were unquestionably stars of the *first* magnitude, and the introduction of those which occupy a far inferior station, both as scholars and theologians. The following passages, however, which occur in the biographical notices, would seem to furnish us with a solution of this mystery, and may be considered as a key to the whole series.

'Henry More, who is commonly placed first in the class of philosophical divines, was born at Grantham in Lincolnshire, October the 12th, 1614; the second son of Alexander More, Esq. a gentleman of some estate and of good character He himself has recorded in the Preface to his Philosophical Works, that he was "bred up to almost the fourteenth year of his age, under parents and a master that were great Calvinists, but withal, very pious and good ones." At that period he was committed to the care of an uncle, also a Calvinist, who sent him to Eton school, "not" he says, "to learn any new precepts or institutes of religion, but for the perfecting of the Greek and Latin tongue. But neither there, nor yet any where else," he adds, "could I ever swallow down that hard doctrine concerning fate. On the contrary, I remember, that upon those words of Epictetus, Ἄγε με ὦ Ζεῦ, καὶ σὺ ἡ πεπρωμένη, *Lead me, O Jupiter, and thou*

Fate, I did, (with my eldest brother, who then, as it happened, had accompanied my uncle thither) very stoutly, and earnestly for my years, dispute against this Fate, or Calvinistic predestination, as it is usually called: and that my uncle, when he came to know it, chid me severely; adding menaces withall of correction, and a rod for my immature forwardness in philosophizing concerning such matters. moreover, that I had such a deep aversion in my temper to this opinion, and so firm and unshaken a perswasion of the Divine justice and goodness; that on a certain day, in a ground belonging to Eton college, where the boys used to play and exercise themselves, musing concerning these things with myself, and recalling to my mind this doctrine of Calvin, I did thus seriously and deliberately conclude within myself, viz 'If I am one of those that are predestinated unto hell, where all things are full of nothing but cursing and blasphemy, yet will I behave myself there patiently and submissively towards God; and if there be any one thing more than another that is acceptable to him, that will I set myself to do with a sincere heart, and to the utmost of my power:' being certainly perswaded, that if I thus demeaned myself, he would hardly keep me long in that place."' pp. 161, 162.

'His lectures (Dr. Allestree's) in the Divinity Chair, which were eagerly attended and highly applauded, are described as solid, acute, judicious and prudent. "With an equal steadiness," says Bishop Fell, in a passage which though wanting in candour may suffice for information concerning Dr. Allestree's sentiments, "he asserted the gospel truth, against the usurpations of Rome, the innovations of Geneva, the blasphemies of Cracow, and the monsters of our own Malmsbury, never intermeddling with the unfathomable abyss of God's decrees, the indeterminable five points; which in all times and in all countries wherever they have happened to be debated, passed from the schools to the state, and shocked the government and the public peace."' pp. 206, 207.

And again, in the Memoir of Bishop Wilkins, the biographer remarks,

'He was at the head of a class of eminent divines, including Whichcot, Cudworth, More, Tillotson, Worthington, Stillingfleet, Patrick, and Lloyd, on whom was opprobriously fastened the name of *Latitudinarians*: they pleaded for a broad and liberal toleration, and, though they themselves conformed to the Church of England, did not esteem an entire approbation of her liturgy and ritual essential to Christian communion they likewise made a bolder use of reason in religion than was allowed by the High-Church divines on the one hand and the rigid Puritans on the other, and devoted their learning and eloquence to the discovery and exposition of the rational evidences of the gospel and to the vindication and proof of the innate beauty and happy tendency of the morality of the New Testament. For a time they were misunderstood or misrepresented; but posterity has done them ample justice; and from their history the Christian minister may learn that bigotry can attain to very short-lived honours,

whilst an enlightened charity is sure of receiving solid, lasting praise.' pp. 400—401.

The extracts are amply sufficient to shew our readers the grounds of that preference which has been given to writers of the latitudinarian class. The Editor professes, indeed, to have preferred none on account of their theological creed: the volume however contains internal evidence, that every thing in the form of Puritanism and of Calvinism, has been most carefully excluded, and that subordinate Authors, concerning whom the Editor himself informs us, that 'the public taste must have been much 'less refined in their day than in ours, for no polished or learned 'audience could now bear the gross descriptions (in reality, 'highly coloured pictures) of vice, which abound in all their 'discourses,'—have been preferred, evidently on account of the *anti*-evangelical tone of their theology.

This opinion receives additional confirmation from the exclusive character of the subjects of discourse, which have been selected. It has obviously been the design of the Editor, in making this compilation, to avoid the leading and essential doctrines of Christianity. Are we to infer, hence, that, in his opinion, 'the true road to distinction,' in the work of the ministry, is to avoid with the utmost care all doctrinal statements, and substitute in their place a kind of philosophical morality? Does he mean to intimate, that the sublimer mysteries of revelation do not admit of the external decorations of eloquence and oratory; and that these can be brought to bear with much greater effect upon the nature of Pride, the sin of Covetousness, or the duty of Almsgiving, than upon the more elevated themes of Divine Love, and Redemption by the blood of Christ? It would be an occasion of deep regret, were students in theology, by following such a guide, and forming themselves upon such models, to exclude from their discourses all the vital and essential truths of Christianity, or introduce them only as matters of controversial discussion. Soon, very soon would it be necessary to write "*Ichabod*" upon the walls of our sanctuaries, for their glory would indeed have departed from them!

But it is not on theological grounds only, that we have felt adverse to this selection. The principles of good taste seem to have been as little regarded as those of Christian truth. What would a judicious and well-informed hearer say, if a candidate for the Christian ministry, forming himself upon the model of Dr. Whichcot, were to accustom himself to a mode of arrangement as whimsical, and far-fetched, as the following: from those impressive words of the Apostle to the Hebrews, "To "day if ye will hear his voice, harden not your hearts," the preacher proposes to shew:

'1. That sooner and later are not alike in respect of eternity; and that the main work we have to do in time, is to prepare for eternity.

'2. I will shew, that times of ignorance, and of knowledge are not alike.

'3. That before and after voluntary commission of known iniquity, are not alike.

'4. That before and after contracted naughty habits, are not alike.

'5. That the time of God's gracious and particular visitation, and the time when God withdraws his gracious presence and assistance, are not alike.

'6. The flourishing time of our health, and strength; and the hour of sickness, weakness, and approach of death, are not alike.

'7. Now and hereafter, present and future, this world and the world to come, is not alike.

'And by that time I have given you an account of these particulars, and made it evident to you, that all times are not alike, for the purposes of eternity, and the concernments of our souls; it will appear highly adviseable (considering the advantages of life, health, and strength, and the reference of time to eternity) for us all to lead such lives, upon which we may safely die; and to employ ourselves in such actions as are accountable when we come to leave the world; since our welfare to eternity depends upon it.' pp. 448, 449.

Apart from the mistaken view of religion, which the concluding sentence of this extract is likely to convey, is it not most repulsive to common sense, as well as to correct taste, thus to treat a plain and impressive admonition of Holy Writ? Though we have felt it incumbent upon us to express most decidedly our disapprobation of this selection, as far as it has yet appeared, not so much on account of the importance of the work itself, as for the sake of entering our protest against that kind of pulpit eloquence, which it is intended indirectly to promote among candidates for the Ministry; yet, justice to the Editor requires us to add, that the biographical notices are drawn up with considerable skill, and enlivened by many interesting and curious anecdotes.

Art. XII. *Visits of Mercy;* being the Second Journal of the Stated Preacher of the Hospital and Alms-house in the City of New York; with an Appendix containing a Report, &c. By the Rev. E. S. Ely. Recommended by several Ministers. Vol. II. 12mo. pp. 228. Price 4*s*. Williams and Son. 1816.

OUR readers may probably recollect, that we expressed a very favourable opinion of the former volume of this work, in the first volume of the present series. We are sorry to find this is to be the last, as Mr. Ely has removed from New York; but for the occasion of it we are referred to some American publications, to which we have no access.

The Journal is continued only for half a year, but in the

same style of pious simplicity as the former volume. The Appendix is rendered highly interesting, by its containing the history of an Actress, and the sequel to the remarkable story of the mysterious Caroline, contained in the former Journal, and which its readers cannot have forgotten. A few hymns are added, which may have been very acceptable in the circles for which they were composed; but they will not add much to the Author's name as a poet, nor advance the credit of American literature. The volume is, however, on the whole, calculated to excite strong interest in the minds of the friends of religion and humanity. The following extract is peculiarly affecting to British Christians.

'In another ward. I visited the wounded seamen who were captured in the British sloop of war Peacock, by the Hornet. One had lost a leg, another an arm and a thumb; another some part of the face and some part of his limbs; and all were objects of compassion One said he felt it no disgrace to be taken by the Americans; "but if it had been by the French, I would never have shewn my face in England. Why, Sir, I found it was English ship against English ship; and we were fighting our own messmates.' One told me that he did not know that he had lost his hand and a part of the arm, for many minutes after; 'and as for me, to be sure,' said another who was wounded in the head, 'I did not know that I was hurt for many days after.' He intended that his consciousness of his situation was lost for many days.

'Soon after the sailors of the Hornet landed at Brooklyn, they found a *peacock* belonging, it is said, to Commodore Chauncey, late superintendant of the Navy-yard. The peacock was fond of displaying its tail; and the tars, who had so lately conquered the Peacock, declared that nothing by the name of *Peacock* should have *colours standing* in their presence. To make their oath good, they caught the bird, and deprived him of all his long tail. Soon after I saw them riding through the city; and every sailor, who could put his hand out of the coach-window, extended to public view a feather from the peacock, in token of their victory. This is a sketch of the levity of a sailor's mind.

'Even this is preferable to the surly revengeful spirit of some, who contend in national engagements. The sailors seem to feel no enmity against their enemies; and as an honourable proof of this I would state, that soon after an engagement, the crew of an American brig of war contributed enough to purchase each of the captive crew a suit of clothes.

'Mr. Thomas Eddy, one of the most distinguished benefactors of the New York Hospital, related to me the following facts, which I would contrast with the generosity of a son of Neptune:—

'In the late defeat of the American General Winchester, a young officer of liberal education, a Virginian, was wounded and taken prisoner. He was immediately recognized by a young English officer, who had been his intimate companion at Princeton College,

and who was disposed to receive him with great cordiality. The proud spirit of the Virginian could not submit to receive kindness from an enemy; but the Englishman, after the battle, felt the emotions of friendship, and solicited his academic friend, since he was wounded, to take a seat in his sleigh for Malden, to which he must of necessity resort. The Virginian refused, saying, that he would never be indebted to an enemy. The Englishman attempted to soothe the mind of his former friend, and persuade him to accept of kindness from one who felt no hostility in his heart; but it was all in vain 'I will owe nothing to an enemy,' was the reply of the unsubdued spirit of the American, and therefore he attempted to march for Malden. Not far had he proceeded before his strength failed, and then he was glad to present an Indian five dollars for the privilege of riding his horse. The vehicle of his friend was gone, and Indians were his companions; but these savages are not to be trusted. Before he could arrive at the place of his destination, some Indians asked the owner of the horse, why that American rode. The owner replied, because he has paid me. This was a sufficient inducement, and the wild children of the woods having watched their opportunity, shot the unhappy youth, who disdained the entreaty of his classmate.—Let us give *the Englishman* his due.

'In the evening I preached in the Almshouse. The room was uncomfortably full, and the dying were around me; but who could be silent? Three different persons in so many rooms, sent for me to come and pray with them. Two of them I have visited before. Some whom I instructed when last there, were dead. M— B— was also very grateful for renewed attentions. 'My hope is,' she said with tears, 'that God has pardoned my sins, and that he will pardon them.'

'With Mrs. G— H—, I prayed also. She fails fast; but she says, that since I saw her last God has been pleased to give her some sweet communion with himself. Indeed, she complains of a hard heart still, but she seems like a little child. What she said, and what others uttered, I would record, but am exhausted. This evening concludes the first quarter of my services performed under the patronage of *the Society for supporting the Gospel among the Poor in the City of New York.* It produces so much pain to write my Journal after the fatigues of the day, that I am determined to write but little more. If the exhibition already made will not influence Christians to continue to support the gospel among the poor in this metropolis, nothing which I can write, will have that effect. God bless his word, and have pity on the poor!'

Art. XIII. *Narrative of the Imprisonment and Escape of Peter Gordon, Second Mate in the Barque Joseph, of Limerick, Captain Connolly.* Comprising a Journal of the Author's Adventures in his Flight through the French Territory, from Cambray to Rotterdam, and thence to the English Coast. 8vo. pp. 285. Price 7s. London. Conder, 1816.

THIS simple and unaffected statement of individual hardships, will not appeal in vain to the sympathy of its readers.

Although we are at length relieved from all apprehensions, lest similar dangers should befal any in whose interests we may be immediately concerned, yet the contemplation of what has been experienced by others, ought to make us doubly sensible of the blessings of peace, which again restores the prisoner to his home, and enables the mariner to pursue his voyage unembittered by the fear of being captured ere he reach the end of it, and condemned to waste in imprisonment the months, or even years, during which he hoped to gain a subsistence for his family.

The Author modestly apologizes in an Advertisement, for the imperfections of his style, and expresses great concern for the falsehoods to which he had recourse in order to escape detection during his route, and which, as in the course of his Narrative he shews with great *naiveté*, so bewildered his mind at last, that he was at times obliged to recollect himself, in order to ascertain which of the characters he personated, really belonged to him. Among the many baneful effects of the late war, may be reckoned the habit of dissimulation and falsehood which it introduced into our commercial system, on account of the great restraints under which it laid our shipping, and the continual temptations thus held out to captains of merchantmen, and their crews, to take false oaths, and assume false characters. This practice of falsehood has in many instances, we fear, become so habitual, as to awaken hardly any consciousness of guilt, much less that degree of compunction which is so ingenuously expressed by our young Adventurer.

The style of the work is rather pleasing than otherwise, its peculiarities being not those of ignorance, or of vulgarity, but merely modes of expression common to the Author's line of life, which has acquired a language of its own. The following short specimen describes the Author's departure from Cambrai.

'Having carried the other half of the watch-spring to be made into another saw, I got a louis changed into silver money, and besides it, had with me one louis, besides the other two, and two guineas, which were concealed. It was only two o'clock, and I could find nothing more to do. I walked up one street, and down another, and thought that every person who looked at me, knew I was about to desert. I came to a church, and went into it for a few minutes; then returned to the market place, where I met with a person of the name of Welch, who lived in the same room with myself; I walked with him to the gate, and waited his return with impatience; remembering, that if I again passed through the avenue of shady trees, which I was then pacing with so much uneasiness, it would be, most likely, worn out with hardships and fatigue, and chained to some miserable conscript or deserter; which, very possibly, might be the case in a few days.

'In about a quarter of an hour, Welch returned with a companion: after passing some time in calling at two or three houses where they were acquainted, we walked round the greater part of the town. I endeavoured to persuade them to try to pass the gates, in order to have a walk in the country, but to no purpose. Returning through the market place, we met some others of the prisoners, with whom my companions were acquainted; as they stopped talking to each other before the Municipality, the town clock struck four. The sound of the hammer, whilst knocking off the irons of a pardoned felon, could scarcely have been more agreeable than this was to me.'—'The Paris gate by which I made my sortie, was in an opposite direction to the road I had to go, which ran out from the Valenciennes gate. I kept on towards the Valenciennes gate, which I supposed to be nearer than that of Paris; after a great deal of trouble, being arrived within half a furlong of it, and close to the back of the citadel, I heard the muster bell ring. This certainly disappointed, but at the same time animated me; for I well knew if I was only a few minutes after the muster, which I had hitherto regularly attended, it was most likely I should be imprisoned about ten days in a cachôt; rather than suffer which punishment I had always been determined to desert, although I might be quite unprepared.

'I set out with fresh resolution, knowing that my safety depended in a great measure on the distance I should be from Cambrai in the morning. There was a very thick fog, which increased so much, that I could not perceive a tree at the distance of a dozen yards. After having proceeded about a furlong, through gutters, ditches, bad roads, &c. towards the high road to le Quesnoy, which I had frequently reconnoitred from the ramparts of Cambrai, and knew at once on arriving at it; I was surprised to find the road in as good order, and as dry as any I ever trod on; it being well paved, and very level, not thawed in the least degree. After taking the direction of it by compass, to make sure that I was in the right road, I set forward with a heart as light as a feather, much rejoiced that I had been too late to return into the citadel. At first every footstep I heard, whether of man or horse, made me quit the road for the fields, where I laid down, or dodged behind the trees with which the road was lined on either side; but finding that I lost a great deal of time by doing this, and that very few persons passed, I determined to run the chance, and to keep the road. Every one I passed, wished me 'un bon soir', which compliment I of course returned. The fog was so very thick that we could not distinguish what sort of a being it was that passed, although our elbows touched.'

'Having been walking at a very brisk rate, at ten o'clock I found myself at the entrance of le Quesnoy. I felt rather at a loss how to pass through this place, which I was obliged to do, on account of a small stream. As I drew near the gate, I found there were a number of houses outside the walls, in the way to and from which, several old women were continually passing the gate, many of them with

lamps in their hand, and to the continual challenge of 'Qui vient?' from the sentries, one or more were always answering. I very quietly passed through, and although I had not the least idea of any of the streets, arrived in a few minutes at another gate, through which I passed with a party of five or six persons, who had just answered the challenge. Three roads now offering themselves, I took the left hand one at random, as I could not make use of my compass on account of persons occasionally passing: after going about a quarter of a mile, I found it became narrow and rugged, and on taking its bearings, found that it was not the right one. I spent some time in endeavouring to regain the right road across the fields, but was at length obliged to return close to the town, and take the middle road of the three, which was as good as that from Cambrai to le Quesnoy.'

Mr. Gordon does justice to the laws of France, by acknowledging that they are very strict in forbidding the plundering of prisoners of war on any pretence whatever; but he remarks, that the laws are not administered by those who make them; and if they were, precept and practice are very different branches of moral philosophy. Certain it is, that Mr. G. and his companions had no reason to imagine, by the state in which they were sent to prison, that a law existed against their being robbed of their clothes, and what few valuables they might have about them. An old blue jacket, trowsers, and waistcoat, a hat, a shirt, an old pair of shoes, a silk handkerchief, and a pair of braces formed the whole of Mr. Gordon's wardrobe; his watch, and two or three dollars in small money of different countries, constituted the remainder of his wealth. Blessed however, with youth and health, and a cheerful disposition, he frequently derives amusement from occurrences that would have filled most men with vexation, his mortifications chiefly tending to excite in him a more determined resolution to get away from them. His first attempt was however somewhat premature, and unfortunate in its consequences, for being overtaken with the companion of his flight, they were fastened by the thumbs together, and remanded into close confinement. His next undertaking was more successful, and it is impossible to read without lively sympathy the interesting detail of his hopes and fears, the various plans that entered his head, and were fondly cherished and ultimately rejected, before he ventured to take the step, upon the fortune of which his future life seemed to depend: when that step is taken, the interest he excites is increased, and he carries the reader along with him, through all his hazards and fatigues, till, after innumerable risks and narrow escapes, he has the pleasure of leaving him safe among his friends, and grateful for his deliverance, to Him who redeemed him from the land of the enemy.

The profits of the work are intended to be devoted to the

Patriotic Fund, to which the Author acknowledges his obligations, and those of his fellow sufferers, in the following terms.

'From the English Committee appointed for distributing the money allowed by the Patriotic Fund at Lloyd's, to prisoners of war in France, each sailor received seven pence, and I as a passenger not on French pay, received 1s. 10½d. which sums we were to receive weekly. Without this assistance, small as it may appear in England, there would scarcely have remained a prisoner in France, as they would have been either obliged by their necessities to enter into the French service, or have perished miserably for the want of the commmon necessaries of life: thus have the subscribers to this truly patriotic fund most effectually served about 10,000 British seamen and soldiers, by allowing them a penny a day to supply themselves with the absolute conveniences of life; and to the assistance which I received from this fund, I with gratitude acknowledge myself in a great measure indebted for my present liberty.' p. 86.

Art. XIV. 1. *Waterloo.* A Poem; with Notes. By Henry Davidson, Esq. Advocate. 8vo. pp. 115. Price 5s. 6d. Murray, 1816.

2. *The Battle of Waterloo.* A Poem. In two Cantos. By John Haskins. 8vo. pp. 64. James Black and Son, 1816.

THESE poems will serve to furnish an apt illustration of the remarks which occur in the first Article, with respect to political poetry. The only interesting part of Mr. Davidson's poem, are, we were going to say, *the Notes*. The metrical narrative is diffuse and incoherent, "full of sound "and fury," but leaving no distinct impression; and the poetical flourishes with which the story is perpetually interrupted, remind us of the solemn whiffs and puffs by means of which, when smoking was in vogue, the Coffee-house politician prolonged attention to his important tale. The versification has all the looseness without the spirit of Walter Scott's tales. Mr. Davidson must attain eminence as a poet, as well as an 'Advocate,' before he can be indulged in such careless rhyming as, *charge* and *urge*, *charge* and *St. George*, *eve* and *brave*, *flood* and *loud*, *sepulchre* and *hear*, &c. &c. and in such versifying as the following,

'Mute is each sound, yet Fancy's ear
May list what others cannot hear,—
Still is the scene, yet Fancy's *ken*
Can *picture* field of fighting men,
With breast that throbs as high,
As if the trumpet spoke again,
And call'd the thousands to the plain,
Who sunk on earth to die.
Again they move in serried line,—
Again the desperate conflict *join*,
With banners streaming gay,

And mingle in their thrilling shout
Charge, havoc, break, recoil and rout,
And panic and dismay!!' p. 4.

Again: a flourish in anapœsts.

'Yet moved not old Albyn an inch from her ground
No! though the fire-shower fell thickly around,
And carried death wide through her desperate ring,
Still dauntless she stood and *unwavering!!'* p. 28.

Mr. Haskins has one very amusing couplet, in which he refers to *La Haye Sainte:*

'A broken fence precedes the British line
Weak for protection, 'tis O "Holy" thine.'

and a no less amusing note upon a line in which he adverts to the 'Muse of Addison.'

'The "Campaign" written by Addison, has been attempted to be ridiculed under the appellation of a "Gazette in Rhyme"; it is, however, if not of the very highest order of poetry, far superior to many, I might almost say most, of *modern* productions.'

From the specimens before us, we might almost be tempted to subscribe to Mr. Haskins's remark.

Art. XV. *Sketch of the past and present State of the Vaudois or Waldenses, inhabiting the Vallies of Piedmont.* Translated from the original Manuscript, by the Rev. T. Morgan, Secretary to the General Body of Dissenting Ministers of Three Denominations, and published by Order of the Committee. pp. 20. 8vo. Price 6d. 1816.

THIS small and very cheap pamphlet contains matter of very great importance, and possesses more real worth than many of the splendid and costly quartos of modern times.

Its value consists, indeed, rather in the development of truth, than in the communication of pleasure; and it is calculated not merely to inform the mind, but to rouse the best emotions and principles of the heart to virtuous conflict with the worst, and to engage compassion and benevolence to attempt at least to lessen the miseries inflicted by inhumanity and intolerance.

It might have been wished, if not expected, that the sufferings of the devoted Waldenses should henceforth have been only the tale of other times, and that a degree of veneration for the memory of their ancestors, would have procured for their children, a general charter from civilized Europe, to worship their fathers' God, unmolested by the edicts of princes, or the bigotry of priests.

It is however too true, that the same generation which is collecting and arranging the history of former persecutions, is also preparing materials which the future historian must add

to the melancholy and heart-rending narratives of past ages. Our present Number will unhappily prove, that reason and religion have as yet too little influence on human affairs.

Without going into the details of the horrid murders and cruelties to which they were exposed before the commencement of the 17th century, the sketch before us presents a succinct account of the edicts which were framed subsequently to that period, for the oppression and extermination of the Vaudois.

By the edicts of 1602, 1603, and 1609, 'A *status quo* was 're-established, which prohibited them from any acquisition 'beyond Du Cluson, and Du Pelis, and confined them to the 'thirteen churches, which exist to the present day.'

'Marriages could not be contracted between catholics and 'protestants, without a promise from the latter of a change of 'religion with the least possible delay.'—'There were always 'to be a majority of Catholics in the administrations of the 'communes; so that in those consisting of five members, three 'were Catholics; in those of three, two were Catholics; and 'where there were no Catholics, beggars or persons from a 'neighbouring commune have been nominated.'—'The Ca-'tholics were permitted to employ heretical work-people, but 'on condition that they should not live together, nor be treated 'as domestics.' In 1617, 'the Vaudois were prohibited from 'suffering any strangers of the reformed religion to enter their 'temples.' In 1618, 'they were forbidden to bury their dead 'in cemetries surrounded with walls, or with hedges of quick or 'dead wood, and to assist at the funerals of their relations in 'greater numbers than six persons, and those without arms.'— 'In 1622, they were only permitted to attend fairs and mar-'kets, on the condition that they should not possess any shops, 'houses, or chambers, and should not be permitted to pro-'pagate their opinions.'—'In 1665, their children might be 'taken from their relations, if the boys had not completed 'twelve years, and the girls ten.' In 1672, 'the Commune 'of St. John was prohibited from having any temple or mini-'ster to reside there, or to exercise any part of his function, 'so that they were obliged to take their infant children from 'the centre of that Commune in the winter at great risk, to be 'baptized at a distance in the Commune of Angrogne.'*

After this enumeration, it is very naturally asked, 'Who 'could have imagined that in the nineteenth century, *these*

* 'In 1653, they were prohibited from having more than six no-'taries, and these must not draw up any Catholic wills; those who 'held the places of notaries in perpetuity, were compelled to sell 'them; they could only hold them for their lives, or rent them for 'ten or twenty years.'

'*abominable edicts* should have been carried into execu-
'tion?'

Since the year 1800, when Piedmont submitted to France, till the year 1814,

'The Vaudois were placed on the same footing with other subjects, and emerged from the state of slavery under which they had groaned for ages. This event was the dawn of their happiness; for the government abolished several Catholic cures, which were only an expense to the state, as well as evidently unnecessary by the small number of Catholics in those communes,* and granted the funds which supported them for salaries to the Protestant pastors, whose means of subsistence were reduced exceedingly low, by the cessation of the royal grant from England, in 1796.'

These days of peace and prosperity were not to be continued, and

'The Vaudois, foreseeing by the events of 1814, what was likely to be their condition, thought it necessary to depute M. Paul Appia,

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* The following is a sketch of the population of the Vaudois communes, which measures are taking to render still more exact.

	Protestants.	Catholics.
P. La Tour	1600	300
P. St. John	2000	50
P. Angrogne	2000	100
P. Villar	2000	200
P. Bobbi	2000	20
P. Rora	800	30
P. Prarustin	1500	30
P. Pramol	1200	—
P. Pral	800	25
P. St. Germain	800	60
P. Pomaret	660	20
Anvers Pinache	500	100
Massel	500	40
Riclaret	600	50
P. Ville Seche	500	—
Faet	400	200
Rochéplate	400	20
Rodoret	350	40
P. Manegle	300	50
Salsa	300	60
Bovile	150	100
Cheneviere	150	—
St. Martin	100	150
Traverses	100	30
Chabrant	60	50
Total	19,770	1725

then judge of the peace, and M. Peyran, pastor of Pramol, to wait on his Excellency Lord Bentinck, commander of the British forces at Genoa; to request that he would take us under his high protection, and recommend us to the king on his return from Sardinia, that we might receive the same good treatment from him with his other subjects. The king arrived at Genoa while the Vaudois deputies were in that city, and Lord Bentinck had indeed the goodness to speak of us to our sovereign, and to recommend us to his favour. This was about the eighteenth of May. Victor Emanuel arrived at Turin on the twentieth, and on the twenty-first, he published a manifesto, by which *he put in force all the edicts which his predecessors had issued.*'

So fully were these edicts carried into execution in the nineteenth century, that

'The inhabitants of St. John, having availed themselves of the liberty which the French government granted them, at length built a church in the centre of their commune; and by the patents of the thirtieth September, 1814, among other things, the king ordered the Intendant of the province to compel us to shut up the church of St. John, as built beyond the strict boundaries to which we had been confined, by the edict of 1672.'

'The Syndic of Bobbi, appointed May, 1815, is an apostate who cannot read or write, and not worth a denier, and one of the counsellors is a stranger. At St. John, one of the counsellors is a beggar, who has been clothed out of the pockets of the poor, and the other not of the age required by law; but the king has rejected the request presented to him by the inhabitants of St. John on this subject.'

'In the same year, a vice-judge of the government of la Tour, a man devoid of shame, who owes his existence to the benevolence of the Vaudois, has had the impudence to put in force, by a proclamation of the sixteenth March, the edicts of 1626, and 1730.'

'Immediately after the return of the king to his dominions, the Vaudois were deprived of all their employments, such as receiverships of the contributions, the places of collectors of the salt duties, secretaries of the communes, judges, &c.'

'Of such importance did Victor Emanuel consider the recommendation of Lord Bentinck, the representative of a great and generous nation which had replaced him on the throne of his ancestors! He rather chose to be influenced by the perfidious insinuations of his ministers, or his fanatical confessors, than to comply with the request of Lord Bentinck.'

In a manly and ingenious declaration,

'The Vaudois avow their having favoured the principles of liberty of conscience, and of breaking the fetters by which they had been bound for ages. Posterity will judge, say they, whether this be a crime before God, or even before men:'

and it appears their humanity and good conduct have obtained for them friends among the various Powers who have carried their destructive armies into their sequestered valleys, and

over these tremendous mountains. Suchet, in the name of the French,—Suwarrow (who it seems could receive mercy, if he did not shew it) on behalf of the Russians, and Niepperg for the Austrian armies, have acknowledged the assistance and hospitality they experienced at the hands of these injured people.

Unsuccessful as Lord Bentinck had been in his application to Victor Emanuel, Count Bubna, and Mr. Hill, (the English envoy,) presented

'A short *list* of requests in behalf of the Vaudois, of which we give the substance:

'I. That they may have secured to them a perfect liberty of conscience, and of situation, in common with the other subjects of his Sardinian majesty.

'II. That their religion may be no obstacle to their employment in civil and military offices, according to the scale of promotion.*

'III. That they may keep the property acquired beyond the limits to which they were confined, and that they may be permitted to make further acquisitions, should they meet with a fair opportunity.

'IV. That they may be permitted to settle in any part of his Sardian majesty's dominions, where they may find it their interest so to do.

'V. That the support of their pastors may be insured by the enjoyment of the property granted to them under the French government, (that of a salary of one thousand francs to each of the thirteen pastors) or in such mode as shall please his Sardinian majesty.†

'VI. That they may be permitted to keep open the temple built at St. John, beyond the ancient limits, as well as to build others, and to keep schools where it shall be found necessary for the pastors to reside.‡

'VII. That they may have liberty to print, within the dominions of his Sardinian majesty, such books as are necessary for conducting their public worship, or to bring them from abroad.

'VIII. That persons educated in their religion may have perfect liberty to practise as physicians, apothecaries, surgeons, advocates, and notaries.

'IX. That in forming the municipal councils, regard be paid in each commune to the proportion of the mixed population, and that

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* All, without exception, were dismissed: the sub-prefects, judges, secretaries, &c. &c.

† All of them were displaced, and compelled to give up what they had received from the time of the disembarkation of the king. Great numbers of pastors are positively reduced to misery.

‡ This temple is shut up, notwithstanding that it is situated in the centre of a commune containing more than two thousand Protestants, while the Catholic temple is opened, though the number of that persuasion is not more than forty.

strangers to the commune or indigent Catholics do not receive appointments, without their consent.

'X. That they may be permitted to inclose their burial places with walls, and to repair or build edifices adapted to public worship or instruction.

'XI. That children, under fifteen years of age, may not, under whatever pretence, be compelled or induced to change their religion.*

'XII That they may not be under the necessity of observing the festivals pointed out in the almanack, which may render them idle, or seduce them into debauchery.†

'XIII. Finally, That they may wholly, and in every respect, partake of the privileges of the Catholic subjects of his Majesty, in the same manner as they enjoyed them after the Revolution, until the re-establishment of his Sardinian Majesty on the throne of his ancestors by English generosity. Let the *status quo* of January, 1813, be established with respect to whatever relates to the Vaudois.

'This application appears to have been coldly received by the ministers, under the pretence that our situation was not worse than before the Revolution, without reflecting that our slavery could not in effect be worse than at that time. The king also received the deputation of the Vaudois; but he did not promise them any relief, and in truth granted them none, doubtless by the advice of his confessor. The Vaudois entertained hope that the arrival of the Queen would prove a favourable event for them, and the same deputation was appointed to wait on her majesty; but she would not deign to admit them to an audience, notwithstanding the positive assurances to the contrary, of the Minister of the Interior, Count Vidua.'

With such a case in their possession, we conceive the Committee of Dissenting Ministers would have deserved the censure of every virtuous man, if they had not published it to the world, —and if they had not carried their expression of the feelings with which it inspired them, to the first minister of the British Government. But it is honourable to the Committee, that not content with these proceedings, they have also stretched out

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* Our children are liable to be taken away, without resource, from their parents, and to be shut up in convents. Is not this worse than slavery?

† Certain Vaudois found among the mountains, watering meadows on the day of a saint to them unknown, were compelled to pay penalties, because they had neglected to keep the festival.

The situation of the pastors is truly deplorable; for the government have condemned M. M. Vertu and Brezzi (who rented from the Protestant ministers the property granted by the French government, of the value of one thousand francs each,) to re-imburse a sum of about ten thousand francs advanced by them to the Protestant ministers, as they were authorised to do, and to claim the same from the pastors, who are absolutely compelled to borrow the means of exeistnce, and of course find it impossible to satisfy such a claim.

the hand of Charity to relieve the pressing wants of their afflicted brethren. From the Introduction to this Sketch, we are happy to make an extract, because we hope it may assist the efforts of the Committee, and afford our readers an opportunity of adding to their knowledge, virtue—and to virtue, brotherly kindness—and to brotherly kindness, charity.

'Under these circumstances, the Committee have laid before his Majesty's Government, a statement of the situation in which these afflicted churches are left, by the late political events; and by a deputation, have requested the attention of the Earl of Liverpool to the practicability of renewing, in favour of the Vaudois, the grant of William and Mary.

'Waiting the result of their application, which was graciously and favourably received, the Committee have felt themselves compelled to establish a fund for the immediate relief of their necessitous brethren, and have already sent to them some pecuniary assistance.

'To render this fund efficient, they invite the aid of the benevolent, and doubt not, that in the event of its being found impracticable to obtain from the resources of the nation adequate support, the Christian public, and especially Protestant Dissenters, will enable the Committee to place the descendants of the earliest and most honourable of continental Christian churches, in a state of private and domestic comfort, even though their political condition should continue to be unjustly oppressive and degraded.'

How is it, we may ask, in concluding this article, that in Spain, in France, and in Savoy, the restored powers seem to be determined to re-act not only the nonsense, but the cruelty of their ancestors? Is it that Providence designs to prove to the world, how much men may suffer without being improved by suffering,—how widely knowledge may be diffused, and yet men still remain ignorant?—or to teach us that amid all the changing circumstances of society, we can depend for security only on the immutable principles of justice and religion?

At all events, it is evident, whatever may be the mysteries or the designs of Providence, that much remains to be done, before religious freedom and social happiness, shall be permanently and universally enjoyed.

Art. XVI. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press will oblige the Conductors of the* Eclectic Review, *by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

On the first of June, 1816, was published, Part I. of the Pomona Britannica, being a collection of specimens of the most esteemed Fruits at present cultivated in this country. By G. Brookshaw, Esq. The object of the Pomona Britannica is, by a series of correct delineations, to afford gentlemen an opportunity of becoming acquainted with the most choice and valuable varieties of fruit, which will enable them to plant gardens and orchards in the most advantageous manner; it will also introduce to their notice several sorts of superior value, which are at present but little known: each plate will be accompanied with a letter-press description of the peculiar character and habits of each fruit.

Preparing for the press, in two octavo volumes, Reliquiæ Hearnnianæ; or, the genuine remains of Thomas Hearne. It may not be known, that this celebrated antiquary left no less than a hundred and fifty (or more) pocket volumes, written in his own hand, containing what may very justly be termed a *Diary of his Pursuits*. This Diary comprises his opinions on books and persons, a considerable portion of his correspondence, anecdotes of his acquaintance, and indeed of most of the literary and political characters of his day: with a variety of papers on subjects of history and antiquity. From these volumes it is proposed to select such parts as appear the most interesting and authentic; and it is confidently hoped that they will form a work of great literary interest and curiosity. After the manner of Hearne's own publications, the impression of his Remains will be printed for subscribers only; the work will go to press immediately upon closing the subscription, in August.

A second edition of the Memoirs of the late Major General Burn, in one volume, duodecimo, is in the press, and will be speedily published.

Mr. Creswell, of Trinity college, Cambridge, has in the press, a Treatise on Spherics, comprising the elements of spherical Geometry and spherical Trigonometry.

Mr. George Kerr, of Aberdeen, will soon publish, Observations on the Harveian Doctrine of the Circulation of the Blood.

Mr. Gilchrist is preparing for publication, Philosophic Etymology, or Rational Grammar: containing the nature and origin of alphabetic signs; a canon of etymology; the common system of English grammar examined; and a standard of orthography established.

Mr. Donovan is printing an Essay on the Origin, Progress, and present State of Galvanism, with a statement of a new theory.

The Author of Botanical Dialogues will soon publish, the Florist's Manual, or Hints for the Construction of a gay Flower Garden, with directions for the preservation of flowers from insects, &c.

Dr. John Ryland proposes to publish an edition of the Works of the late Rev. Andrew Fuller, including several new MSS. and a Memoir of the Author, in nine or ten octavo volumes.

Dr. Hughson is preparing a work relative to the Privileges of London and Southwark, as specified and confirmed by charters, statutes, and customs.

In the press, and nearly ready, in one volume, 8vo. The Report of the Minutes of Evidence taken before a select committee of the House of Commons, on the education of the lower orders of the Metropolis. With a digested Index and Appendix.

On the first of July will be published in No. XXVI of the Classical and Biblical Journal, Mr. Bellamy's Answer to the Bishop of St. David's "Reasons why a New Translation of the Bible should not be published without a previous statement and examination of all the material passages which may be supposed to be misinterpreted."

The Selection of Engravings from Baron Denon's celebrated description of Egypt, is proceeding rapidly in its publication. It will contain, in 21 parts, large folio, at five shillings each, the

following subjects:—A portrait of Denon, being the first ever published.—five plates of Geographical Subjects, Maps, &c.—50 plates, comprising 99 subjects, views of Temples, Buildings, &c. ancient and modern, and interesting or remarkable natural objects.—Five plates, containing 108 subjects, antiquities of various kinds.—Eight plates, 90 subjects, portraits of remarkable natives, modern dresses, customs, &c.—15 plates, containing 68 subjects, architectural details, geometrical elevations, plans, &c.—29 plates, including 447 hieroglyphical subjects, relating to astronomical science; divinities; ancient costumes; sacerdotal habiliments; sacrifical implements; military ensigns, arms, and accoutrements; rural employments; musical instruments; household furniture; historical bas-reliefs, &c. It will be completed in the course of the present year.

Art. XVII. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs of Madame la Marquise de la Rochejaquelein. Translated from the second edition printed at Paris. With a map of Vendee, 8vo. 12s.

Memorie of the Somervilles; being a History of the Baronial House of Somerville, published from the original Manuscript, in the possession of the present noble representative of the family. By James, eleventh Lord Somerville, 2 vols. 8vo. 2l. 2s. royal 3l. 3s.

Memoirs of Nicholas Ridley, formerly Bishop of London: extracted principally from Fox's Book of Martyrs, Dr. Glocester Ridley's Life of Bishop Ridley, and Dr. Wordsworth's Ecclesiastical Biography, 1s.

FINE ARTS.

The Antiquities of Athens, &c. measured and delineated. By James Stuart, F.R.S. F.S.A. and Nicholas Revett; and edited by Jos. Woods, Architect. Vol. IV. imperial folio, containing 88 plates, and 15 vignettes, 7l. 7s.

Atheniensa; or, Remarks on the Topography and Buildings of Athens. By William Wilkins, A.M. F.A.S. Late Fellow of Gonvil and Caius College, Cambridge, with plates, 8vo. 12s. bds.

Of Statuary and Sculpture among the Ancients; with some Account of Specimens preserved in England. By James Dallaway, M.B. F.A.S. With 30 engravings, and several wood-cuts, imperial 8vo. 2l. 8s. boards.

Letters on the Fine Arts, written from Paris during the Year 1815. By Henry Milton, Esq. 8vo. 7s. 6d. boards.

HISTORY.

Hume's History of England, revised for Family Use; with such Omissions and Alterations as may render it salutary to the Young, and unexceptionable to the Christian. By the Rev. George Berkeley Mitchell, A.M. Vicar of St. Mary in Leicester, &c. 8 vols. 8vo. 3l. 12s. boards.

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Essays on Insanity, Hypochondriasis, and other Nervous Affections. By John Reid, M.D. 8vo. 9s. boards.

An Analysis of the Mineral Water of Tunbridge Wells, with some Account of its Medicinal Properties. By Charles Scudamore, M.D. Member of the Royal College of Physicians, of the Medical and Chirurgical Society of London, &c. &c. 3s.

MISCELLANEOUS.

Hints to a Traveller into Foreign Countries. By the Rev. John Marriot, Rector of Church Lawford, &c. 18mo. 3s. sewed.

Arguments and Facts demonstrating that the Letters of Junius were written by John Lewis de Lolme, Author of the celebrated Essay on the English Constitution. By Thomas Busby, Mus.D. Author of a Translation of Lucretius, 8vo. 10s. 6d. boards.

Spurinna, or the Comforts of Old Age, with Notes and Biographical Illustrations. By Sir Thomas Bernard, Bart. 8vo. 9s.

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The Lay of the Laureate, *Carmen Nuptiale.* By Robert Southey, Esq. P. L. foolscap 8vo. 4s.

Essays in Rhyme, on Morals and Manners. By Jane Taylor, Author of Display, Original Poems for Infant Minds, &c. foolscap 8vo. 6s. boards.

Waterloo, a Poem, with Notes. By Henry Davidson, Esq. Advocate. 8vo. 5s. 6d.

An Ode on the Marriage of her Royal Highness the Princess Charlotte of

Wales, to his Serene Highness Prince Leopold of Saxe Cobourg, May 2, 1816. By M. Montague, 2s.

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THE

ECLECTIC REVIEW,

FOR AUGUST, 1816.

Art. I. *The Ancient History of South Wiltshire;* by Sir Richard Colt Hoare, Bart. pp. 254. Royal Folio, Boards. Price 12*l.* 12*s.* (Nearly 80 Plates, including the Maps of the Stations.) Murray, 1812.

THIS splendid volume has been published in three distinct portions, the first of which appeared so long since as 1810. The third portion has completed the investigation of South Wiltshire; and the concluding paragraph announces the Author's 'intention to prosecute the same researches throughout 'the Northern District of the County, where a spacious and 'unexplored field is left open for inquiry and investigation.' That course of investigation he has since been pursuing; and very recently he has publicly signified that the first portion of his second volume will shortly appear. It is probable that volume, if completed, will equal, in size and sumptuousness, the one that has preceded it. We presume the greater part of the materials are already accumulated.

To those who have acquainted themselves with the performance we need not remark, how decidedly it takes precedence of all works relating to the earliest British antiquities. And this precedence has been very fairly and very dearly earned, at the expense of many years of zealous prosecution, and of many thousands of pounds. It will ever stand high among the most conspicuous instances illustrative of the good fortune which befalls the cause of knowledge, when a man whose taste devotes him to that cause, can afford, and has the spirit to afford, to pursue an inquiry in which there is no way to success but through an expensive process. The necessity of such a process was never more evident than in the present instance. The injunction, "Put money in thy purse," might pertinently have been enforced, with more than Iago's reiteration, on a man entering on such a field. The results of a few days' operations with the battalion of spade-and-pick-axe-men, might no doubt have sufficed, to an ingenious man, for originating a multitude of conjectures and

amusing speculations; might even have been made the basis of some fanciful and perhaps plausible system; but this would have brought us into no intimacy with ancient reality: the main substance of the grand deposite of the materials of knowledge would have remained in darkness beneath the ground, secure against inquisitiveness, learning, speculation, and fancy, till a man should arrive with the means of commanding permanently a *posse* of disciplined labourers, and himself insatiably intent on unveiling the secrets of Time and Death.

It is very gratifying that here and there an individual of the class who are able to subsidize all kind of forces in aid of a laudable purpose, should be seized upon by a passion for opening avenues, and, as it were, making roads, into some of the most obstructed and obscure tracts of inquiry.

The peculiar subjects of Sir R. Hoare's extensive and minute investigations, may be denominated the British Antiquities, by eminence; for he takes us completely back beyond the age of the Saxons, and of the Romans, and surrounds us with the memorials of the Aborigines of our island. He marks in the most decided manner the sites of their villages, collects a multitude of the identical implements once grasped in their hands, for uses of domestic economy, or hunting, or religion, or war; and of ornaments which decked their wild and painted forms. But more than this, he follows those forms themselves to the last retreat, and brings to light the cinerary relics, or the complete skeletons, of rational beings, many of whom lived before the commencement of our era, and whose remains had reposed inviolate till the hour of our Author's invasion of their sepulchres. And, before the frequency of the researches had rendered the spectacle familiar, it must have been very striking to see the forms which have lain still and silent so prodigiously longer a time than they lived and moved; to behold, brought for a moment to the light of the sun, the beings that walked in that light at a period so much nearer the morning of the world; to realise in imagination the fact, that these very forms, seen and handled by the disturbers of their long repose, have conversed, and walked, and played, and worshipped, and fought, on the fields and hills, at a few feet beneath the green turf of which they have been lying unseen while unnumbered generations have had, in succession, *their* youth and age, their gaieties and sorrows, their business, superstitions, and animosities, on the very same fields and hills. The rude and barbarous state of these Aborigines, that absence of all the high improvements of human nature which reduces so low the interest felt towards a living race, has a far less repressive effect on that felt for a race contem-

plated in the shades of remote time. The combination of antiquity and death has a strange power of investing objects with a character of dignity and solemnity.

Under the influence of this character of the venerable relics of the ancient Britons, a person whose sensibility should be of a pensive and romantic tendency, would not feel unmingled complacency in such a wide unsparing ransack of the aboriginal tombs. While eager to know their contents, he would be sometimes haunted by a slight intimating sentiment, as if a certain kind of sanctity were violated by the rapacious curiosity which marches the gang of sturdy excavators from tumulus to tumulus, with unrelenting activity, and in a short time throws open scores of these primitive asylums of the dead. To the dying Celtæ, and to their kindred and friends who raised these mounds over their remains, it would have been, notwithstanding the rude state of their moral nature, a most ungracious thought, that their sepulchral abodes would be ravaged by the hands of a future and alien race. The case, however, may be allowed to be one in which the interests of knowledge take just precedence of the refinements of sensibility; and the knowledge very properly desired, could not be obtained without the accumulation of a great number of facts. It is to be mentioned, besides, that our indefatigable investigator made it a rule to leave the human relics in their repository, and to restore them to their darkness, taking away only the articles which had accompanied the interment.

Wiltshire, the county in which our Author resides, is distinguished above every other part of England, for the number of monumental vestiges of the people of the earliest ages. And from the circumstance of so large a part of it having remained, from those ages till now, unviolated by agricultural operations, a very great proportion of those vestiges have continued conspicuous and entire, being of a nature over which mere time and the elements have little power. When our Author, in his younger days, used to fly over these tracts so palpably marked with the memorials of antiquity, in the wild ardour of the chace, he little dreamed, he confesses, that the field was ever to become to him so enchanted a ground in so very different a way. He was, it seems, led into this new pursuit by a man in comparatively humble life, Mr. Cunnington, of Heytesbury, whose enthusiasm for British Antiquities had found means for prosecuting, on a considerable scale, the investigation of the barrows the habitual sight of which had kindled it. He had made a most valuable collection of their venerable spoils; and no one who was introduced to him will ever forget the friendly manner in which he received an inquisitive visitant, or the interest and intelligence with which he

shewed and illustrated his acquisitions. He zealously aided the wider plan of operations of Sir R. Hoare, who derived great advantage from his experience, sagacity, and zeal, and who takes, in the course of his work, every occasion to honour his memory. He lived to see his portrait placed at the head of this splendid publication, accompanied with a dedication of the work to him, in terms certainly not the most happily chosen for expressing the regard and respect which the Author most sincerely felt for him.

Sir R. Hoare commences the volume with a kind of motto with which he also closes it:—"We speak from facts, not "theory."

'Such,' says he, 'is the motto I adopt, and to this text I shall most strictly adhere. I shall not seek amongst the fanciful regions of romance, an origin for our Wiltshire Britons, nor, by endeavouring to prove by whom, and at what period, our island was first peopled, involve myself in a Celtic or Belgic controversy. I shall describe to you what we have found; what we have seen; in short, I shall tell a plain unvarnished tale, and draw from it such conclusions as shall appear not only reasonable, but even uncontradictable.'

Notwithstanding this prudent resolution, and notwithstanding the hopelessness, as we fear, of the controverted questions respecting the Celtic race, as to their origin and the exact extent of the regions which they at any period occupied, he does venture a little on the treacherous ground, in the commencement of his introduction, by deriving the Celts, without hesitation, from a Scythian origin, whereas it is probably impossible to ascertain their origin;—by an unsatisfactory attempt to define the extent of countries occupied by this race;—and by too confident an assumption of the entirely separate and Celtic nationality of the people so far in the interior as Wiltshire, as contradistinguished from the Belgæ, who were found by Cæsar in possession of the south-eastern coast. He is confident that this more interior population was the absolutely primary colonization; and that its original entrance into the island from Gaul was at its south-west extremity. He says,

'The progress of population may still be traced from this remote corner along the western shores of our island. Numerous remains of stone circles, cromlechs, rocking stones, and *tumuli*, still exist in the Scilly islands, and are continued along the coasts of Cornwall and Dorset, to the widely extended plains of Wiltshire; all, from their rudeness, bespeaking a very ancient, and I may pronounce, a Celtic origin, and corresponding in a very striking degree with those on the opposite shores of our mother-country, Gaul.'

Except as for means of unavailing controversy, we have very small obligations to the Greek and Roman writers for their careless, ignorant, and confused statements respecting the origin, distinctions, progresses, and localities of the ancient nations.

Our Author, however, very wisely ceases to 'tread the 'crude consistence' of the written history, and comes on ground of which he is incomparably more the master than any contemporary or preceding individual. He observes how uninteresting, how nearly devoid of character, is the general face of the Wiltshire downs, to an uninstructed beholder. But by long and inquisitive and experimental attention a perception is acquired, to which this blank surface presents itself marked with innumerable traces and signs of most striking import; and that exclusively of the tumuli which are so palpable to the most ordinary observation.

'In traversing the extensive downs our attention is continually arrested by the works of the ancient Britons; strong fortresses, circles, barrows, and other inequalities of the ground. Whoever has studied attentively the formation of our chalk hills will observe that all maiden downs, by which I mean all land untouched by the plough, bear a most even and smooth surface; and wherever we find the appearance of that surface altered by excavations and other irregularities, we may there look with a prospect of success for the habitations of the Britons; and especially if the herbage is of a more verdant hue, and the soil thrown up by the moles of a blacker tint. There, on turning up the soil, will be found convincing proofs of ancient residence, such as animal bones, pottery, brick tiles, and coins of the lower empire. Such are the certain *indicia* which have led us to the discovery of numerous British towns and settlements.'

The last mentioned of these *indicia* is, however, far from being of general occurrence. This detection of the marks of ancient abode is quite a new acquisition to the scanty knowledge of British antiquity; and it furnishes, says our Author, 'a certain and infallible index, by which we are enabled to 'trace the progress of British population from the rudest to 'the most civilized æra.' The sole merit of the discovery is attributed, in marked and liberal terms, to Mr. Cunnington.

In describing the various forms of the mounds and ditches, Sir Richard has no difficulty in distinguishing, as of British origin, those of simple slight construction and irregular shape. Those of massive square or oblong form, are pronounced to be the work of the Romans. But there is an intermediate class, of not very regular or symmetrical shape, but of great mass, and with multiplied defences. These are judged to be Saxon, or Roman, or possibly, in some instances, Danish improvements upon original British works. The works of decidedly the highest antiquity, are shewn to be a proportion of the barrows, and certain circles chiefly on the highest grounds, formed of a slight *vallum* and ditch, including but a small area, and apparently 'not intended for any military purpose, 'but most probably for some civil or religious object.' There

use, however, must be matter of mere conjecture. But there seems to be no room left for conjecture with respect to another description of earthen works, in the form of a double bank with a hollow way between, carried across the downs in a varying direction, sometimes to a considerable length.

'I shall consider them,' says Sir Richard, 'as covered ways, or lines of communication from one British town to another: they were evidently not raised for barriers of defence; the bank being of equal height on each side, and the area of the ditch broader in proportion, and flatter,' (than in the barrier ramparts previously described.) 'The frequent occurrence of these on our downs opened a wide field for reflection and conjecture; and much time was spent in doubt and uncertainty, till at length their connexion with the British towns became apparent, and ascertained most clearly the original cause of their formation.'

As to the Barrows, the general fact of their sepulchral design was familiarly known; it was for our Author's experience to detect the anomaly that a small proportion of them, the same in external appearance, are *not* sepulchral, and do not yield to the investigator any indication of their design. Such operations without conceivable use would be strange, (as it may well be supposed the toil of raising and shaping these masses must have been a very undesirable thing to the wild companies whose hands and rude implements had so heavy a task,) if we had not been informed by Cæsar how much of the valuable properties which recommend more modern forms of social economy prevailed in the constitution of society of the Gaulish and British population; of which the smaller portion, the Druids and a species of nobles, held the rest in a state of slavery, or little better. Let any of these worthy persons be seized with a fancy to have an artificial hill on any particular spot for the purpose merely of enjoying the sunshine and air upon,—the subject tribe knew their duty.

Our Author's long attention to barrows has enabled him to form a classification, of twelve distinctions. So many definable varieties of shape he denominates long barrow, of two classes—bowl barrow—bell barrow—druid barrow, of four classes—pond barrow—twin barrow—cone barrow—and broad barrow; illustrating all the descriptions by elegant engravings. It seems there would be an exception or two to the general rule that these exterior forms supply no index of the specific nature of the contents. In the Pond Barrow indeed, Sir Richard never found any sepulchral remains; and it is as unaccountable, as to its use, as it is singular in form. 'It 'differs totally from all the others, and resembles an excavation 'made for a pond; it is circular, and formed with the greatest 'exactness; having no protuberance within the area, which is

perfectly level.'—A succession of experiments on the Long Barrows, which surpass all the other classes in magnitude, had so uniform a result, that after a while he passed them by in his exploring operations.

'They differ very materially from the circular barrows in their contents, for we have never found any brass weapons or trinkets deposited with the dead, nor the primary interment deposited within the funeral urn. With a very few exceptions, we have always found skeletons on the floor of the barrow, and at the broad end, lying in a confused and irregular manner, and near one or more circular cists cut in the native chalk, and generally covered with a pile of stones or flints. In other parts of the *tumulus* we have found stags' horns, fragments of the rudest British pottery, and interments of burnt bones near the top. These *indicia* attest the high antiquity of the long barrows.'

We transcribe the account of a second experiment on Corton Long Barrow, which, even after encroachments on both sides by the plough, measures two hundred and sixteen feet long, and twenty-five broad, its highest elevation being nine feet.

'Mr Cunnington commenced another section nearer the eastern extremity, where, after clearing away the earth for the depth of two feet, he came to a large stone, which required the strength of three men to lift out. This proved to be the top of a pyramid of loose flints, marl stones, &c. which became wider near the bottom, where the base of the ridge measured more than twenty feet in length, and about ten feet in width. Beneath this ridge were found eight skeletons, lying promiscuously in various directions. Seven of them were adults, the eighth a child: they had been deposited on the floor of the barrow, between two excavations in the native soil, of an oval form, and seven feet apart. These oval cists or pits were about four feet long, and two and a half deep; they were cut in the chalk, and, with the skeletons, were covered with a pyramid of flints and stones.' p. 102.

Of the Druid Barrows, (a denomination retained, but retained merely *as* a denomination, in deference to Dr. Stukeley, who applied it,) his opinion is, that they were appropriated to females, (his phrase is, 'to the female *tribes*,') 'because in most instances they have been found to contain diminutive articles, such as small cups, small lance heads, amber, jet, and glass beads.

The modes and circumstances of the funeral deposite are exceedingly various. The grand difference is that of cremation and interment of the body entire. Our Author admits as unquestionable, that the simpler mode of burying entire was man's earliest manner of separating and concealing the dead from the living; but he had innumerable proofs that both modes were in use at once at a very ancient period of British sepulture. He found the skeletons of some bodies

which had been placed with the legs gathered up toward the thighs; these he judges, from a consideration of circumstances, to be examples of the primitive mode of disposing the dead. He distinguishes several of the varieties of both the methods, and expresses his opinion of their probable succession in the order of time.

'In the first mode, (burying entire), we have frequently found the body deposited within a cist, with the legs and knees drawn up and the head placed towards the north.'

'The second mode of burying the body *entire*, is evidently proved to be of a much later period, by the position of the head and body, and by the articles deposited with them. In this case we find the body extended at full length, the heads placed at random in a variety of directions, and instruments of iron accompanying them.'

'Two modes of *cremation* seem also to have been adopted; at first, the body was burnt, the ashes and bones collected, and deposited on the floor of the barrow, or in a cist excavated in the native chalk. This, being the most simple, was probably the most primitive custom practised by the ancient Britons. The funeral urn, in which the ashes of the dead were secured, was the refinement of a later age. The bones, when burnt, were collected, and placed within the urn, which was deposited with its mouth *downwards*, in a cist cut in the chalk. Sometimes we have found them with their mouth *upwards*, but these instances are not very common: we have also frequently found remains of the linen cloth which enveloped the bones, and a little brass pin which secured them.

'Of the different modes of interment, I am of opinion that the one of burying the body entire, with the legs gathered up, was the most ancient; that the custom of cremation succeeded, and prevailed with the former; and that the mode of burying the body entire, and extended at full length, was of the latest adoption.'

In accompanying Sir R. Hoare's interesting progress among the ancient dead, we have observed that comparatively few of the skeletons were found lying in that gathered up form which he pronounces, with much probability, to be indicative of the earliest period, but that a great majority of them are mentioned as laid with the head toward the north. A very considerable number, nevertheless, had the head in some other direction, though most rarely toward the south: an instance, however, occurs in page 87, of two skeletons found lying in this direction. In a number of instances several skeletons were found in a situation which shewed that the bodies had been placed, or rather thrown, hastily or rudely together without order. For example:

'Mr. Cunnington found a large circular cist about five feet wide, and two and a half deep, cut very neatly in the chalk, which

contained nothing but black earth, intermixed with stones and marl. By the side of this cist, and further to the south, lay the remains of a great many human skeletons crossing each other in every direction, but the decayed state of the bones prevented his ascertaining the number of bodies.' p. 72.

One was found 'in a sitting posture, with the head and 'hands within ten or twelve inches of the surface.'—It is remarkable how very rarely any of them bore signs of the violence of war. One is mentioned as having the skull cleft.

The interments entire were far exceeded in number by the cremations. The burnt bones were often found simply deposited on the floor, that is, on the original surface of the ground previously to the raising of the tumulus; sometimes in the cist, that is, the grave dug below that surface, of various forms and depths, often circular and only a foot or two deep. Sometimes they were in an urn of rude earthenware, and sometimes placed on the ground with such an urn inverted over them. Quantities of ashes and charred wood were generally near them, and not unfrequently interningled with them. In the minute circumstances attending these deposites, there were many diversities, perhaps caprices. In one instance it is noticed as a singularity, that the ashes were deposited within the urn, and the interment of bones in the cist; but we meet with at least one more instance of the same kind. In one barrow there was a large urn without any interment. There were a considerable number of cists without interment. 'Can we suppose,' says Sir Richard, 'that the Britons entertained the same ideas as the Greeks and Romans, who 'erected to the memory of those whose bodies could not be 'found, a *tumulus honorarius*, or *cenotuphium*, from a superstitious notion that the soul could not otherwise rest?'

In a few instances it was found that the bones had been enclosed in a wooden case. Under one skeleton in a cist there was a 'little well, as if designed to draw the moisture 'from the body'. In one barrow was a cist six feet in length, from east to west, containing the skeleton of a large man, with his limbs gathered up and crossed, and that of a younger person by his right side. From the position of their heads, they seemed to have been placed in the affectionate attitude of embrace, as the two skulls nearly touched each other. In one cist were deposited the head of an ox and the horn of a deer. A whimsical singularity in the internal conformation of a barrow is described in page 205.

'In making the section in this barrow, our labourers perceived three apertures in the soil at some considerable distance apart, which at first they considered as rabbit holes, but on working further they found that they extended from the top of the barrow to the

interment of a skeleton at the bottom; and in these apertures they frequently discovered large quantities of petrified oak wood. It is difficult to account for this singular circumstance, unless we suppose that, on the interment of this Briton, three pieces of oak timber had been placed either upon or near the body which diverged in an angular direction toward the summit, and as in process of time the wood became nearly decomposed, the calcareous water, by draining through the apertures, might fossilize the decayed wood and produce the above petrifaction.'

The relics of decayed linen are, in one place, described as of a reddish brown colour, lying like cobwebs on the calcined bones. In another it is said,—'We discovered an interment of 'burnt bones, over which was a considerable quantity of de-'cayed linen cloth, the filaments of which at first sight ap-'peared like hair.' No second example occurs of such a manner of disposing of the bones as that in one of the barrows in the Amesbury district.

—'Pursuing the section, we found two or three fragments of burnt bones. We next observed a rude conical pile of large flints, imbedded in a kind of mortar made up of the marly chalk dug near the spot. This rude pile was not more than four or five feet in the base, and about two feet high on the highest part, and was raised upon a floor on which had been an intense fire, so as to make it red like brick. After much labour in removing the greater part of this pile, we very unexpectedly found the remains of the Briton below, and were much astonished at seeing several pieces of burnt bones intermixed with the great masses of mortar, a circumstance extremely curious, and so novel that we know not how to decide on the original intent of this barrow. The Britons might perhaps have burned the body by an intense fire on the spot where the earth was made red: and the calcined bones might then have been collected together, and mixed in the mortar, which, with flints, formed the rude cone over the fire-place. If this opinion is right, the Britons in this instance adopted a very singular method for preserving their dead.' p. 117.

We have observed that the cists cut in the floor, or original surface of the earth, were for the most part of inconsiderable depth. But there occurred several remarkable exceptions; one, in which the interment was found at the depth of ten feet, another at that of eleven. After digging in the former of these, six feet below the level, the labourers began to doubt whether the chalk had ever been moved; but a stag's horn and some charred wood soon assured them, and they finally discovered a skeleton with its head laid toward the east.

'From the very extraordinary depth at which this body was deposited,' says our Author, 'we naturally expected to have found some of the rudest weapons of ancient times; but no arms, trinkets, or pottery, accompanied this very original British interment.'

At the time of the opening of the latter, there was a tremendous thunder-storm, of which Mr. Bowles, the poet, who was on the spot, availed himself in a spirited copy of verses, sent next morning to our Author. The peculiarity and excess of ancient zeal manifested in these very extraordinary instances, to secure a profound and eternal quiet to a dead friend, was met and rivalled by a proportionate excess of excitement in the curiosity of the modern detector; for doubtless in these deepest explorations, the inquisitive feeling became every moment more intense, in proportion to the greater remoteness and mystery of the retirement of the concealed object from the light of day.

'At the depth of *eleven* feet, after the very laborious removal of an immense quantity of flints, we discovered a skeleton of large proportions, lying north-east by south-west, on its left side, with both legs gathered up, according to the most ancient and primitive usage. Near its side was deposited a most beautiful brazen dagger, that had been gilt, and protected by a wooden scabbard, some part of which was still seen adhering to it; also a large and a small ornament of jet, perforated with two holes for suspension. Near the thigh-bone was another ornament of jet, resembling a pully, four very perfect arrow heads of flint, as well as some pieces of flint chipped and prepared for similar weapons, and a small brass pin. A fine urn, probably the Drinking Cup, lay broken at the feet of this British hero.' p. 239.

The quality of the weapons, in point of material, leaves no doubt of this interment being anterior to the Roman invasion; but the workmanship of the dagger, by the description, would seem to indicate something superior in art to any probable attainments of the very earliest period. Mr. Bowles, indeed, in the poem, makes this dagger to be the gift of 'Kings of distant ocean'.

Through a very large proportion of the barrows examined and enumerated, each contained several interments: not only the relics of several bodies, for those were often found obviously constituting one interment, but distinct deposites made at different periods of time. Skeletons would often be disclosed at a very slight depth below the surface of the tumulus; further down, perhaps a deposite of burnt bones, with an urn or without; another perhaps on the floor; and still the cist with the most ancient interment, would remain for a further search. Mr. Cunnington and our Author were never satisfied unless they could detect the *primary* interment, and they learned to distinguish almost infallibly all the others from that. The different deposites were often palpably referred to different ages, by the systematic diversity of the weapons or ornaments.

It is one of the unaccountable facts established by Sir Richard's experience, that the relative magnitudes of the tumuli

supply no rule of probability as to the importance of the depositesˇwhich they may respectively contain,—judging of that importance by the kind and quantity of the articles found with the bones. The opening of one very fine barrow of the height of nearly fourteen feet from the floor, discovered at five feet below that floor the primary interment, which was the skeleton of a child, apparently not more than two or three years old, accompanied with only a drinking cup. On which Sir Richard remarks, that, from its size and beautiful form, Dr. Stukely would have styled this a King Barrow; but that such a result of the investigation may shew how little regard we ought to pay to system; especially when in the very same group a 'mean and insignificant barrow,' so low as to admit the plough to pass over it, produced a variety of ornaments of gold and amber, of a very unusual size, accompanying a skeleton which he deems to have been 'that of some very distinguished 'British female'. Among the burned bones in another tumulus,

'were found upwards of forty amber beads of various forms and sizes, some of jet, others of the vitrified sort called pully beads, and two of horn. Besides these articles, was a very curious ornament of amber, consisting of six separate pieces, which, when, strung together, formed a decorative part of the Briton's dress. There were also the fragments of a small ornamented cup, and a little brass pin. From the nature and size of the articles found in this barrow, we may rationally conclude it contained the relics of some distinguished female.' p. 46.

Sets of beads which appeared to have been strung for necklaces, were repeatedly found; with one interment there were no less than 'forty-eight beads, sixteen of which were of 'green and blue opaque glass, of a long shape, and notched 'between, so as to resemble a string of beads; five were of 'canal coal or jet; and the remaining twenty-seven were of 'red amber; the whole forming a most beautiful necklace, and 'such as a British female would not in these modern days of 'good taste and elegance disdain to wear.' One interment combined weapons of war with such trinkets as Sir Richard judges to be indicative of a female; and he therefore confers on this supposed British fair, the denomination of amazon.

So much of the apparatus of war was found with the human relics in some of the barrows, as to indicate unequivocally the resting place of some distinguished inflicter of death, himself possibly the victim of the illustrious trade. The 'mighty 'hunter' was conspicuous by the memorials found in others, of the investigation of one of which we transcribe the account.

'The first object that attracted our attention, was the skeleton of a small dog, deposited in the soil three feet from the surface;

at the depth of eight feet ten inches, we came to the bottom of the barrow, and discovered the following very perfect interment collected on a level floor. The body of the deceased had been burned, and the bones and ashes had been piled up in a small heap, which was surrounded by a circular wreath of horns of the red deer, within which and amidst the ashes, were five beautiful arrow heads, cut out of flint, and a small red pebble. Thus we most clearly see the profession of the Briton here interred. In the flint arrow heads we recognise his fatal implements of destruction; in the stags' horns we see the victims of his skill as a hunter; and the bones of the dog deposited in the same grave, and above those of his master, commemorate his faithful attendant in the chace, and perhaps his unfortunate victim in death.'

In digging another, 'the workmen threw out the bones of 'several dogs, and some of deer, and on the floor found a 'human skeleton, which had been originally interred from 'north to south; but many of the bones had been displaced, 'probably owing to a recent' (a later) 'interment of burned 'bones, which had been deposited near the feet of this 'skeleton.' One interesting tumulus, which Sir Richard is inclined to denominate a family sepulchre, contained in one cist three distinct interments, which a careful and a skilful observation of the appearances of the chalk and mould ascertained to have been at three several times. On the floor of the cist was the primary deposite, two skeletons lying by the side of each other, with their heads to the north, and both extremely well preserved. One of them appeared, from the size of the bones, to have been a tall stout man; all their teeth were firm, and remarkably even. At their head was a drinking cup. Over these were five skeletons lying nearly side by side, two of them appearing to have been young persons. Above these was another skeleton, and in the lap of this had been placed, at a subsequent period, a rude urn, in an inverted position, and containing burned bones.

On observing here and there a notice, like that above, that some one of the disinterred skeletons was that of a tall and stout man, or that, as in another instance, (page 203) a thigh bone measured twenty inches, we have been tempted to wish some accurate physiologist could have attended these revocations of the ancient dead, in order to judge from the bones, of the dimensions of the living beings, as compared with the human animal of modern time. Our Author does not express any surmise of their having had any advantage generally over us in this respect.

We do not recollect any instances of anomalous or monstrous structure, except the following:

'On reaching the floor of the barrow we discovered four skeletons strangely huddled together. The bones were in a high state of pre-

servation, and one of the persons seemed to have had no forehead, the sockets of his eyes appearing to have been on the top of his head, and the final termination of the *vertebræ* turned up so much that we almost fancied we had found the remains of one of Lord Monboddo's animals.'

The works of art most commonly found in the tumuli, have already been incidentally mentioned. A large proportion of them contain the funeral urns, of baked clay, some of them of rude shape, and unornamented; but many of them ornamented, and some of them of a shape evincing some slight conception of elegance. The embellishments were effected while the clay remained soft, with a sharp instrument, with which were cut and dotted round the urn girdles of spots, and Vandyke or other patterns, worked with considerable regularity, and some of them requiring so many applications of the tool as to challenge our admiration of the quickness of hand which could finish them before the clay became dry. The sizes are extremely various; the largest ever found by our Author is 22½ inches high, and 15 inches diameter at the top; it has rude embossings round the brim, and in lines from the top to the bottom.

'Though we are informed,' says Sir R. Hoare, 'by Strabo, that pottery was one of the articles of barter between the Britons and the Phœnicians, I cannot persuade myself that any of the vases found in our Wiltshire *tumuli* could have been transported thither from so civilized a region. They are composed of very coarse materials, and so imperfectly baked, that I have seen one of them taken entire out of a barrow, and shiver into a thousand pieces by the mere action of the atmosphere upon it. They have been imperfectly baked, either in the sun, or the fire of the funeral pile.—Such, without exception, have been the urns found in our barrows; all claiming a rude and remote British origin. After the conquest of our island by the Romans, a new species of pottery was introduced among the Britons, beautifully moulded, finely glazed, and richly ornamented, numerous fragments of which are to be found in the villages of the Romanized Britons, but not the smallest morsel in any of the tumuli we have opened. The extreme rudeness of our sepulchral urns, as well as the articles deposited within our barrows, evidently prove their very high antiquity, and mark them of an era prior to the Roman invasion.' p. 27.

The small vessels properly called by our Author drinking cups, were found in considerable number, and with much variety of form and decoration; in both of which respects several of them are really beautiful. Many of them are quite diminutive; and very few are of a capacity at all adapted to the high style of conviviality. They are but very rarely, we think, of equal dimensions with that favourite kind of drinking cups, which awaited the Scandinavian heroes after death, in the Hall of Odin. It has been seen by some of our quotations, that

these vessels were placed indifferently near the head or the feet of the person entombed. One solitary instance has occurred of a *lid* to one of these vessels. The art of turning was unknown to the fabricators of this earthenware; they are all moulded by the hand, and of course have very seldom a perfect and symmetrical regularity of shape. There is another class of vessels, of shallower and flatter form, with perforations; these our Author has denominated incense-cups, as deeming it probable from these perforations, and from the extreme smoky blackness observed on some of them, that they might have been suspended with some substance which was to melt into the funeral fire.

A very large proportion of these vessels were found broken, from the superincumbent weight, and some of those that remained entire, could not, by any care, be removed whole from their ancient position.

The weapons were arrow heads, in a few instances of bone, generally of flint; hatchets of stone (if these were weapons); and daggers and spear heads, a few of flint, generally of brass. Some of these last are described and delineated as shaped and marked with considerable elegance. The stone hatchets are often very neatly, indeed elegantly cut; and not less so the *celts*, an implement which may be described as a long slender hatchet with the blunt end inserted into a short straight handle, in the manner of a chisel, instead of the usual form of being fixed on a long handle by a perforation in the middle. Several times the relics of a shield were detected, besides the instances mentioned in the following interesting descriptions.

—'This barrow contained a skeleton interred from south-west to north-east, at the depth of three feet nine inches under the surface. The position in which we found this skeleton, would naturally lead us to suppose it to be the remains of some warrior slain in battle. The head was reclined on the breast, one of the arms thrown backwards, and some of the fingers were scattered about, yet there were no indications to lead us to suppose it had ever been disturbed. We found a part of the shield of the deceased lying by its side; it had been made of fir, and strengthened by slips of brass rivetted through, and though not thicker than a quarter of an inch, was quite firm, and had splinters remaining at the end where it was broken off. By the side of the skeleton lay a considerable quantity of corroded iron, which probably was once the sword or spear of the warrior; and with it some small bits of cloth, so well preserved, that we can distinguish clearly the size of the spinning, and that it is what we now term a kersey cloth. Every circumstance attending the finding this skeleton, induces us to think that this interment was subsequent to the original construction of the barrow; especially as we afterwards, near the bottom of it, discovered a cist of little depth, containing the burnt bones of the primary deposit.' p. 79.

'The section produced the skeleton of a stout man, lying from west to east. On its right side, close to the thighs, was a two-edged sword, the blade two feet long, with rather an obtuse point, and no guarded hilt. It had been enclosed in a scabbard of wood, a considerable quantity of which still adhered to it. On the right side of the head lay a spear head of iron, and on the left, the *umbo* of a shield of the same metal, with which was found an iron buckle, a piece of leather, a stirrup of brass, perforated in several places, a thin bit of silver, and an iron knife, with several pieces of corroded iron. To the east of this skeleton, and in the same direction, we discovered two others, one of an adult, the other of a child four or five years old; and with them a small knife, and a piece of corroded lead.'

In the sepulchral tumulus of a Belgic warrior, as Sir Richard judges the 'skeleton extended at full length, with its head towards the north-east,' to have been, was found, together with various other articles, 'a large cone of iron, which formed 'the *umbo* of a shield, and was certainly affixed to wood, some 'of which still adhered to it. Near it were found two studs 'plated with silver, another small piece of the same metal, and 'a buckle and clasp of brass; all, most probably, appertaining 'to the shield. Besides the above articles, this warrior had a 'variety of iron arms buried with him, viz. a two-edged sword, 'two feet six inches long, and one and three quarters wide; 'another knife three inches long; a spear head, eleven inches 'long, and one and a half wide, and another six and a half 'long, and one and a quarter wide.'

Iron in the funeral deposites, is the decided constant evidence of an age subsequent to the highest British antiquity, that metal being never found in those interments which have the most unequivocally primitive signs; for instance, never by the side of those skeletons which have the lower extremities drawn up. Nevertheless, these interments with iron, if not remote from the coast, may be of an age preceding that of Cæsar, since he mentions that the inhabitants of the 'maritime regions,' had a little of this metal among them.—We should not forget to notice that in several of the interments bearing characters of the highest antiquity, small pieces of pure gold were found, constituting ornaments of various forms. Several of them were met with in the grave of a skeleton with the limbs gathered up, p. 44. Two of the richest deposites that were brought to light in the whole series of researches, were in barrows of the Normanton group, in the district of Amesbury. One of them was the funeral accompaniment of the large-built skeleton whose thigh-bone measured twenty inches. Besides a shield, and a variety of weapons, implements, and ornaments, there was a plate of gold, of the dimensions of seven inches by six, lined with wood, placed on the breast of the hero, the same situation

which it probably held when he was alive. It was marked with 'indented lines, checques, and zig-zags, forming lozenge within 'lozenge, diminishing gradually towards the centre.' But even this portion of the panoply was less ornate than another of the articles, the handle of a dagger, studded with thousands of gold rivets as minute as the points of ordinary pins would be if cut off at the length of the eighth of an inch. These are driven into the wood perfectly close together, but at the same time in such an arrangement as to form beautiful zig-zag or Vandyke patterns. A good portion of the handle retained entire this elegant enchasement; but from spaces of it the pins had fallen off, and were found mixed with the mould. The account occurs near the end of the book, and Sir Richard pronounces this refinement of ancient art to excel any thing previously found, and to be, both in design and execution, such as 'could not be 'surpassed (if indeed equalled) by the ablest workman of 'modern times.'

Among the equipments of gentler order were several times found neatly made tweezers of ivory, and often rings and bracelets of various materials. A considerable number of articles occurred of which the use could not be even conjectured. One specimen was met with, (we forget whether more,) of the beads called adder-stones, which are recorded to have been held in great value among the Britons, either as objects of superstition, or *insignia* of distinction.

Among a number of little beads lying near the neck of a female skeleton, was a circular clasp of brass, on which was cut or stamped a rude imitation of the human face. This is noted by Sir Richard as a very remarkable object, being the solitary instance of any such attempt that has occurred to him in his investigation of barrows. Even this, miserably inartificial as it is, was too much for the genius of the primitive age; for some corroded remains of iron articles in the deposite indicated a later period of antiquity. Nor are there found imitations of any other object in nature, either in substance or in delineation; and this appears to us a somewhat wonderful fact, when we observe how intent those ancients of our country were on embellishing with sculpture, if it may be so denominated, their urns, drinking cups, and trinkets.

It is but in the minor proportion of the *tumuli* that there are found with the human relics any deposites evincing rank and importance in the individuals so interred; but sufficient evidence of this is given by the tumulus itself, as a kind of monument with which very few persons, comparatively, were honoured. What a number of mortals must have been laid obscurely in the earth for one that was distinguished by such a conspicuous and lasting memorial! Multitudes of those that

toiled in raising these massive and often carefully and finely shaped accumulations, might reflect, amid their labours, that no such record would ever tell that *they* had had a vital existence and had resigned it. It was not in virtue of having merely possessed the human nature, with its faculties, joys, and sufferings, that an individual was entitled, in retiring to his long and last repose, to have the spot distinguished and consecrated by an object adapted to prolong his memory in the minds of his contemporaries, and to excite inquisitive thought concerning him through indefinite ages. The flattering privilege was doubtless conferred by the laws of an artificial social order.

So small a portion of the population being thus distinguished, it may appear somewhat unaccountable that interments of the less honoured class are not often discovered; and especially that they were not discovered in any of our Author's excavations, excepting one or two, in the sites of the ancient British settlements. But in the cultivated parts a vast number of these remains have been destroyed by the operations of agriculture in the course of a number of centuries. In conversing with some of the very old labourers on the borders of Salisbury Plain, we have observed that nothing is more familiar in their recollection than their having met with skeletons, and having heard their comrades or sires relate stories of finding them. Many lie deeper than the ordinary reach of the plough, or spade, or pick-axe; multitudes have suffered decomposition in too humid a soil; and the unbroken downs may conceal, and even not far below their surface, a number sufficient of these undecayed frames, to form, under an influence like that described by the Prophet, 'an exceeding great army.'

We must now make haste toward a conclusion, with a very brief notice of what relates to the vestiges of ancient British residence, and of our Author's observations on Stonehenge.

It has been already stated, that the signs which betray the primeval villages, are slight irregular mounds and cavities, a richer appearance of the vegetation, springing from a darker mould; signs which seldom fail to be confirmed, on digging, by quantities of bones not human, of broken earthenware of the ancient British kind, with frequently the finer Roman pottery, and some Roman coins. Our indefatigable chorographer has noted many of these now solitary seats of ancient society; but he avails himself of one which he examined on Knook Down, in the district of Heytesbury, and which he describes as exhibiting the characteristic features with peculiar clearness, to present a lively picture, with an historic illustration. Some part of this, drawn into our page, may well stand instead of any attempt to combine the brief descriptive notices scattered through the various 'Itinera' into which the work

is divided. We have only to wish our readers could have the advantage of inspecting the kind of map-picture on which the sites and forms of these ancient towns are so well delineated.

'We have undoubted proofs from history and from existing remains that the earliest habitations were pits or slight excavations in the ground, covered and protected from the inclemency of the weather by boughs of trees and sods of turf. The high grounds were pointed out by nature, as the fittest for these early settlements, being less encumbered with wood, and affording a better pasture to the numerous flocks and herds, from which the erratic tribes of the first colonists drew their means of subsistence; but after the conquest of our island by the Romans, when, by means of their enlightened knowledge, society became more civilized, the Britons began to quit the elevated ridge of chalk hills, and seek more sheltered and desirable situations. At first, we find them removed into the sandy vales immediately bordering on the chalk hills; and at a later period, when the improved state of society under the Romans ensured them security, the vallies were cleared of wood, and towns and villages were erected in the plains near rivers, which, after the departure of the Romans, became the residence of the Saxons. But a considerable period must have elapsed before these important changes took place; for on our highest hills we find the luxuries of the Romans introduced into the British settlements, flues, hypocausts, stuccoed and painted walls, &c. &c. Yet not a single inscription has ever been discovered in any one of these British villages, that can throw any positive light on the æra in which they flourished or were deserted for a less exposed climate.'

'The site of these villages' (two, on Knook Down) 'is decidedly marked by great cavities and irregularities of the ground, and by a black soil. When the moles were more abundant numerous coins were constantly thrown up by them, as well as fragments of pottery, of different species. On digging in these excavations we find the coarse British pottery, and almost every species of what has been called Roman pottery, but which I conceive to have been manufactured by the Britons from Roman models; also *fibulæ*, and rings of brass worn as *armillæ* or bracelets, flat-headed iron nails, hinges of doors, locks and keys, and a variety of Roman coins, of which the small brass of the Lower Empire are the most numerous.'

'In digging within these British villages we have but rarely discovered any signs of building with stone or flint; but we have several times found very thin stones laid as floors of a room. The fire-places were small excavations in the ground, in which we have frequently found a large flat hearth stone; and in two parts of this extensive village we have discovered hypocausts, similar to those in the Roman villa at Pitmead, near Warminster. These are regular works of masonry, made in the form of a cross, and covered with large flat stones well cemented with mortar. We have also, during our investigations of this spot, repeatedly found

pieces of painted stucco, and of brick flues; also pit coal, and some fragments of glass or crystal rings, beads, &c.

'In one of the banks raised for the old habitations, we discovered a skeleton with its head toward the north; at its feet was a fine black celt.' 'In this, as well as in the generality of other British villages, the attentive eye may easily trace out the lines of houses, and the streets, or rather hollow ways conducting to them. The whole adjoining country is also marked by the intersection of slight banks along the sides of the hills, which point to us the limits of ancient British cultivation; and in many instances the smallness of them will shew the contracted scale on which agriculture was at that time carried on.

'That this ground was known and occupied by the Britons at a very early period, the interment of the skeleton with the black celt will amply prove; and that it continued as a settlement of the Romanized Britons, for a considerable length of time, will be equally substantiated by the numerous articles of iron, pottery, flues, glass, and coins, that have been dug up on the spot.' pp. 84, 85.

In some of the ancient works of this class there are found much fewer signs of a more advanced state of society than in those of Knook Down. And so powerful is the spell which strikes and arrests the spirit from the deepest gloom of antiquity, if but man, as the victim of Death, is descried in that gloom, that we question whether most of our readers would not have felt a stronger impression in beholding the results of any experiment which disclosed the vestiges of an almost purely British inhabitation, than of those which brought to light so many tokens of the supervention of the Great Empire, imposing as is the character which that Empire has left lingering in even its most trifling memorials. These latter relics come associated indeed with many magnificent ideas, but they belong so much to ascertained history, that they come divested of the shadowy character of mystery, originality, and relation to *man himself* as antecedent to human institutions. This character has, in certain states of the mind at least, a still more irresistible influence on the imagination, though an infinitely simpler one, and in some sense humbler one, than that which affects us from all the magnificence, the factitious magnificence, of the Roman Empire.

In this one respect, therefore, Sir Richard's work will be subject to some diminution of interest while he brings it downward, as he intends to do, through the Roman and Saxon periods. But still, in all reason, it ought to be acknowledged and felt that the continual increase of knowledge and certainty, in other words, of historical elucidation, which will attend the progress, will be a valuable set-off against the decline of the charm of primitive antiquity; especially when it is considered

that the later races and times have been of incomparably more importance as to their effect on our present situation.

An ample share of attention is given to that grand but most enigmatical phenomenon, Stonehenge, a most interesting subject in the hands of so indefatigable and well provided an investigator, who in addition to all that description can convey to the reader, could present such striking images as those which meet the eye in the accurate and elegant engravings. He states fairly and fully the various theories, if they may be so denominated, preceded by the monkish legends, respecting the origin and design of this mysterious structure. And it is really curious to see with what confidence, and, in some instances, with what palpable deficiency of even the attainable information, ingenious or learned men have been capable of pronouncing on the subject. One or two of them are quite positive that this gigantic construction was the work of the Danes! Inigo Jones was sent to the spot by the erudite king James I., with orders to make himself and his royal master certain of all about it; and he dreamed that he saw there a Roman temple, of the Tuscan order, dedicated to Cœlus. He dreamed too, (for it is now clear he could not have *seen* any such thing,) that the great trilithons forming one of the inner circles, (if we may be allowed to use the term so inaccurately,) were in a regular hexagonal order. Mr. John Wood, another architect by profession, was equally inattentive to the evidence of the senses with respect to the positions of these trilithons. Even the learned Camden gives such a description of the work as to induce a suspicion that he never saw it. The plan which Sir Richard judges to be the most accurate, was published by Dr. Smith, in 1771, in a work in which Stonehenge is maintained to have 'been 'erected by the Druids for observing the motions of the hea-'venly bodies.' This plan differs but slightly from that of Dr. Stukely, for whose discriminating judgement, and industry in research, our Author testifies the greatest possible respect, considering his work as far more valuable than all others on the subject.

It should seem that Stukely was the first detecter of a circumstance which alone was sufficient to put several of the theories to flight, namely, that in the barrows in the vicinity there are chippings of stone of identical qualities with the stones of the structure, (of one of which qualities there are no stones found elsewhere in Wiltshire,) and therefore clearly shewing whence they came. Such chippings repeatedly occurred in our Author's excavations in this enchanted neighbourhood. This proof of the priority, in time, of the structure to the tumuli, combined with the proof supplied by the primitive characteristics of the interments, that the tumuli are more ancient than the

Roman period, makes an instant end of no small share of vain speculation, and at one sweep clears the view all the way up to the British period; but then it closes in utter and final darkness.

Our Author is extremely cautious of speculating on the design of this mysterious monument of what may be so appropriately denominated the dark ages. He does not even, with any confidence, associate its origin and uses with Druidism, though he sometimes employs the denomination of Temple. Some of the acutest of our recent investigators of Celtic and Druidical history, have shewn, that even if Druidism was ever established in the part of Britain where Stonehenge remains, (one of the mightiest of those monuments which, instead of revealing, preserve inviolate the secrets of the past,) there is, in the ancient authors, no evidence that the horrid solemnities of that superstition were perpetrated in structures of stone. Dark groves are uniformly represented as its temples: and it is justly remarked that the locality and vicinity of Stonehenge, afford no traces or traditions of having ever been overshadowed with the gloom of deep forests of oak. After all the learning, enthusiasm, ingenuity, and confident opinion, of which this colossal circle, this 'Chorea Gigantum' has been the subject, and after the important and interesting process also of excavations in the surrounding tumuli, by which this last meritorious antiquary has summoned the ancient dead to give evidence, we must submit to acknowledge, that though this grand array of rocks must have constituted an object and a place of the highest imaginable importance to the Britons,—might, perhaps, as Sir Richard presumes, have had to their minds, as much sanctity or attraction as Mecca to the Mahomedans, we have absolutely no means of deciding what it was that was done in its *adytum* or precincts; no means of knowing whether the scene now so solitary and silent, but once probably animated at some seasons with a vast assemblage of wild and inspirited countenances, was the grand court of barbarian judicature, or was the central imperial seat of a gloomy superstition, or drew the multitudes to the solemnities of both these national concerns. Nevertheless, it will probably be found that antiquarian ingenuity does not even yet despair; and, meanwhile, all who feel any interest in the monuments of the primitive race, must acknowledge great obligations to Sir R. Hoare, for the severe scrutiny with which he has surveyed the whole of the enchanted locality, for his patient, resolute industry in referring the confused ruins to the order of the original plan, and for the perspicuous and beautiful delineations.

It was reserved for Mr. Cunnington to suggest the idea,

which our Author has adopted, and which every observer who should be merely wishing to compliment the taste of the original designer of Stonehenge, will be disposed to adopt, that the two circles of smaller uprights are a later addition, foreign to the primary plan: they spoil its noble simplicity, and they are of a quite different kind of stone. The matter of taste is made extremely clear in an engraved view which is here given of the structure as it would have looked when complete in its grand exterior circle, and its interior oval of still more majestic trilithons; but this is of no weight as evidence to the matter of fact, because, in our ignorance of the purpose of the whole work, we cannot know but the ranges of smaller stones might be essential to that purpose.

In the next portion of his work our Author is to give the results of his investigations among the nearly annihilated remains of the still more ancient and enormous circle of stones at Abury.

Here we close this extended article. It is extended because we wished to give our readers not the general substance merely, but many of the distinct particulars, of a work of great interest, great cost, in every sense, and extraordinary merit. We have aimed to give strictly a representation of matters of fact, declining, like our Author, the hazardous, and, in some directions, hopeless ground of speculation.

The paper and typography of the book are of the richest kind; and a special tribute of applause is due to the plates, engraved by Basire, after drawings by Sir Richard's surveyor and draughtsman, Mr. P. Crocker. If we are less pleased with eight or ten maps of stations, than with the other seventy plates, it is not that they are not of good manual execution, but that they throw the face of the ground into an unnatural form. The ranges and branches of the eminences on the great plains, are made so roundly prominent, so defined, so cramped in at the base, that they suggest the idea of a large peeled oak cut down, and resting with its branches extended on the ground. But the plans of camps, mounds, and barrows, (a sort of combination of map and view,) are excellent, and the very numerous plates of the spoils of the tumuli are superlatively so.

Art. II. *A (An) Historical View of the State of the Protestant Dissenters in England, and of the Progress of Free Enquiry and Religious Liberty, from the Revolution to the Accession of Queen Anne.* By Joshua Toulmin, D.D. pp. 592. Price 12s. Longman and Co. 1814.

MANY years have elapsed since the respectable Author of this volume announced his intention of preparing a History of the Protestant Dissenters. Such a work could not

perhaps have been undertaken by a more proper person than the Editor of Neal's History of the Puritans, whose studies and connexions, combined with his well known and ardent attachment to the genuine principles of religious liberty, peculiarly qualified him for the office. The first part of the projected work is now before the public. The circumstances by which its earlier appearance was prevented, are stated in a Preface, from which it seems that the Author's plan would have required two additional volumes for its completion. But with the volume now before us, Dr. Toulmin's labours have terminated, and the work in its unfinished state, must be classed among the numerous instances of disappointed hopes, and of purposes broken off by death.

The contents of this volume are divided into six chapters. The *first* includes the History of Dissenters as blended with the political occurrences of the times and the measures of government. The *second* exhibits a view of the Controversies which were agitated in the period between the Revolution and the death of King William; among which, the controversy respecting the rights, powers, and privileges of Convocations, the discussion of the Trinitarian question, and the disputes on the subject of Justification, among Dissenters, are the principal. The *third* treats of the internal history of the Protestant Dissenters, and contains accounts of their academies, and of the different sects as they existed at the Revolution. The *fourth*, notices the charitable institutions of the time. The *fifth* contains a concise review of theological publications. The *sixth* presents us with biographical sketches of eminent persons and writers among the Dissenters. An Appendix of useful documents is added to the whole, and many interesting and valuable notes are interspersed throughout.

The transactions which are detailed in the first part of this volume, are of a most important kind. They constitute a new era in our national history, and ought deeply to interest the Christian, the philosopher, and the politician.

We have in a former article* traced the progress of Nonconformity through the oppressive reigns of Elizabeth, James the First, and Charles the First, during which periods the penal laws which had originated in a despotic authority assumed over the conscience, were enforced with insulting rigour. Our sketch terminated at that iniquitous event which served to try the virtue and to display the heroism of so many illustrious confessors, while it exhibits in the most forcible manner, the evil tendency of ecclesiastical establishments. The Act of Uniformity, so long as it remains unrepealed, must, in spite of

* Vol. III. N. S. p. 274.

attempts to palliate its enormity, be considered as a disgrace on the annals of the Church of England.

On his restoration, Charles II. renewed and solemnly promulgated his declaration issued from Breda, in which he published his resolution 'to promote the power of Godliness, to 'encourage the public and private exercises of religion, and to 'take care of the due observation of the Lord's day, to grant 'indulgence to tender consciences, and that no man should be 'called in question for differences in matters of religion which 'did not disturb the peace of the kingdom.' These were the pledge and promise of a prince.

Scarcely had the declaration circulated through the land, when, in direct violation of its stipulations, the *Corporation Act* was passed, by which all who refused to conform to the rites and ceremonies of the Church of England, as by law established, were excluded from municipal offices. In the course of the same year, the Quakers, who had petitioned for a toleration, were subjected to the operation of a new law, which prohibited their assemblies, confiscated their property, and doomed their persons to banishment. Thus early was the nation taught the sincerity of the monarch's most solemn promises; and thus early were the infatuation and the wickedness of the restored house of Stuart, unequivocally manifested, and which, at the distance of no long period, wrought out their final ruin. "Put not your trust in princes," was the ominous exclamation of the unhappy Strafford in reference to his ungrateful master; and no sooner had the succeeding monarch received the sceptre from the hands of a free nation, who might then have transferred it, as they afterwards did transfer it, to other hands, than he began, in utter contempt of every principle of honour and equity, to persecute, with fine, imprisonment, and exile, many of the best men in the kingdom, merely on account of their religious opinions, which he had pledged his word should subject them to no molestation whatever.

The Act of Uniformity was so constructed, that it could not be efficacious for the purification of the Church from error and corruption; it could only avail for the expulsion of the conscientious and the pious from its community. Besides the preposterous 'assent and consent to all and every thing in the Book 'of Common Prayer,' which it prescribed, it required from the ministers of the Church a declaration, 'that it is not lawful on 'any pretence whatever to take arms against the king;' a demand which could not be conceded without sacrificing the rights of the nation. If for the conduct of the Dissentients in this particular, modern Churchmen presume to censure them, they must, to be consistent, impose equal condemnation on their conforming fathers, whose resistance to the authority of James the

Second, furnishes a vindication of the Nonconformist divines, sufficient to silence their modern calumniators. The Act of Uniformity has, we should imagine, in the course of a century and a half, imparted all its benefits to the Church. Whatever it may have effected, we know what it has *not* accomplished. It has not kept either the idle or the profane from eating its bread, and ministering at its altars; it has not either healed old divisions, or prevented new animosities. The Church is, even now, distracted with schism; her ministers are engaged in bitter contentions with one another. The Act of Uniformity is nugatory and impotent, except in its excluding power. As to any effect in producing harmony of opinion and of doctrine within the pale of the Church, it has become a dead letter.

In less than two years from the time of the passing of the Act of Uniformity, the *Conventicle Act* was passed. This act, enacted for the purpose of putting down all nonconformist worship, provided, that if more than five persons of the age of sixteen years, besides the household, were present at any religious meeting not allowed by the liturgy, or practice of the Church of England, they were respectively, on the oath of one witness, and on conviction by one justice of the peace, to be imprisoned, for the first offence, three months, or fined; for the second, six months, or fined ten pounds; and for the third offence, the party was to be expatriated, on pain of death if he returned. The *Oxford Act* followed up these penal severities. It enacted that all Nonconformist ministers who should refuse to swear 'not to endeavour at any time any alteration of go-'vernment in church or state,' should be excluded from inhabiting corporations, and should not be suffered to come within five miles of any city, or corporate town, or borough, or place where they had preached.

Such were the penal statutes enacted during the first five years of Charles the Second; and the reflections which they suggest, demand to be cherished with seriousness. A monarch notorious for irreligion and licentiousness, is here exhibited, issuing declarations, and putting his signature to Acts and Proclamations, which purported to be for the promotion of true Godliness, and at the same moment he presumes to interpose human authority between the conscience of man and the Supreme Being, imperiously dictating a form of worship repugnant to the views and feelings which some of the most enlightened men entertained with regard to the requisitions of the Divine law. To complete the iniquity, we contemplate as the victims of the most grievous punishments, men whose morals were unimpeachable, whose peaceable demeanour was not questioned, in whom the most conspicuous characteristics were a good conscience and a holy life. And yet this complication

of hypocrisy and cruelty in the monarch, is not to be ascribed to his personal character: except so far as his indolence and want of feeling, together with his hereditary attachment to arbitrary power, led him to yield to the counsels of those bigoted and designing partisans of an ecclesiastical institute, who sought to make religion the engine of secular power.

It was not till the designs of James the Second to restore popery as the national religion, began to awaken the suspicions of the clergy, that the Nonconformists experienced any relaxation of the severity of persecution. The inroads made by that arbitrary monarch on the Universities, his assumption of a dispensing power, for the purpose of setting aside the penal statutes, and the publication of his declarations for liberty of conscience,—which were all intended as measures for the introduction of popery, alarmed the partisans of the existing church establishment; and now those very persons who had solemnly pledged themselves to the royal authority, who had so stoutly maintained the abominable doctrines of passive obedience and non-resistance, raised the standard of rebellion against '*the* '*Lord's anointed.*' Uniting their counsels, they sought aid from foreigners, to resist and to control an authority which they had declared it was *damnable on any pretence whatever* to oppose. They crouched to the Dissenters, and endeavoured, by canting solicitations and affected assurances of good-will, to gain their co-operation. "We are brethren," became suddenly the style in which Episcopalian Churchmen spake of Dissenters. A long series of years had now passed, during which the Nonconformists had been subject to the inflictions of penal laws. Long had they been reviled, stripped, imprisoned, and exiled, but the influence of the clergy had never been exerted to procure the mitigation of their sufferings. Their sympathy and their justice had remained dormant while the Nonconformists were wandering as outcasts, and languishing in noxious jails, breathing the contagion of death. Why, when they could have visited the ejected ministers sick and in prison, and ministered to them, did they forget that they were brethren? Why was the disposition to recognise them as such, first manifested at a time when their own usurped authority began to be endangered? Why out of the same mouths, under a mere change of political circumstances, proceeded blessing and cursing?

It was a most favourable circumstance for the Nonconformists, that William, to whom on the abdication of James the crown of England was offered, had been educated in a community in which the high pretensions of Episcopalians were regarded as nugatory, and that the notions which he entertained on the subject of religious liberty, were of a more liberal

nature than those which had distinguished any of the preceding English sovereigns. Under the auspices of the new monarch, the persecution of the Nonconformists was arrested, and their right to worship apart from the National Church, was recognised by the Toleration Act, which was passed in May, 1689. 'When we reflect,' says Dr. Toulmin, 'on the inefficiency of 'the more enlarged views, and the liberal wishes expressed by 'the king; on the unsuccessful issue of other conciliating mea-'sures which were proposed; and on the implacable hatred to 'the Nonconformists shewn at that time by the clergy, who 'discovered a disposition to renew old severities; it may seem 'a matter of surprize that this Act was carried.' The temper and indeed the proceedings of the Convocation, which was assembled soon after the passing of this celebrated Act, afford sufficient evidence to exclude the clergy from the praise of providing for the security of Dissenters. *The Toleration Act did not emanate from the Church, but resulted from the unusual circumstances attending a change of Monarchs, wisely improved by the new Sovereign.* The violent struggles, the insubordination, the unvaried rejection of every liberal proposition, and the determined spirit of hostility towards Dissenters, which marked the proceedings of the Convocation, too clearly prove, that if the measure of religious freedom which the Toleration Act recognised in Protestant Dissenters, had depended on the vote of the clergy, it would never have been allowed. Our sentiments with regard to the Act itself, are in strict accordance with the following remarks.

'But after every encomium to which it has a just claim has been bestowed upon it, this first charter of religious freedom was confused and partial. It by no means repealed all the penal statutes on the subject of religion. It left the laws against the papists in full force. It did not abrogate the statutes of Elizabeth and James I. that enact the inflicting of certain penalties on such as absent themselves from divine worship in the Established Church. It still left heresy subject to cognizance in the ecclesiastical court; and a clergyman convicted of it to deprivation, degradation, and excommunication; and a layman to the latter with all its train of severities. Its operation and benefits are limited to Protestant Dissenters only; and did not embrace all of them, for Unitarian Christians are expressly excepted. As to those whom it does comprehend, its influence is confined. It has its exclusive clauses, not only requiring from all who would plead the benefits of it, the oaths to government, but exacting of their teachers subscription to the thirty-nine articles, with an express exception, indeed, of those relating to the government and powers of the church, and to infant baptism; but it did not supersede the Corporation and Test Acts; and, at this time, after repeated applications to parliament renewed in different periods, the Dissenters still lie under the obloquy, still feel all the disabilities,

attached to those Acts. The Toleration Act did not exonerate the Dissenters from the obligation imposed on them to contribute to the maintenance of the public religious establishment, though they do not attend on its ministrations. The Toleration Act did not give any sanction or permission to the solemnization of marriage in their own assemblies, and by their own ministers.' pp. 23, 24.

It may afford matter for astonishment, that notwithstanding the enlightened feelings and accumulated knowledge of the nineteenth century, Dissenters in England should be still exposed to the obloquy and impositions of the greater part of the above specified restrictions and disabilities. Subscription to the Thirty-nine Articles is indeed no longer required of Dissenting teachers; Socinians are no longer excepted from the degree of toleration extended to other classes of Dissenters; but the Corporation and Test Acts remain in full force; contributions for the support of a Church to which they do not belong, are still levied on Dissenters; and fines are still imposed in certain instances upon meetings for religious worship among them. These we can view only as direct abridgements of that freedom in matters of religion, which is the inalienable right of rational and accountable agents, the authority of human legislation being related only to civil objects. Toleration, in all its forms, is nothing else than modified injustice; where it is largest in its provisions, and most liberal in its spirit, it still retains the character of an encroachment upon human conscience. Nor can we ever concede, that permission to profess the Christian faith and to worship God, is either to be solicited, or accepted as a favour, at the hand of man. No human creature can ever of right be laid under legitimate obligation to another in respect to these sacred duties.

What then, it will be exclaimed, is the State to be without a religion? If by the 'State' be meant the persons on whom the executive powers of civil government are devolved, the highest personages in the kingdom, there can be but one reply, By no means. Religion is as essential to *their* welfare, as it is necessary for the good of their subjects. It constitutes their highest interest, for "with God there is no respect of persons." The fruits of the Spirit would be most excellent ornaments in princes, and the exemplification of Christian virtues in the wide circle of their movements, could not fail of promoting in an eminent degree the cause of religion.

Or are we to understand, by the 'State,' those persons who transact, through all its ramifications of office, the business of the government, comprising the executive, legislative, and judicial functions. Nothing is more deplorable than that they should be without religion. Were they to imbibe the pure spirit of the Gospel, and to regulate their deportment according to

its laws, how greatly might they advance the prosperity of society! We should not then be subjected to hear political men enlarging on the duty and glory of defending the Church, while they pour contempt on its institutions by habitually and boldly neglecting the observance of them. The visible influence of religion in palaces and in courts, on legislators and on men of high official stations, is an admirable means of recommending it to the world. What laws are wholly inadequate to effect in aid of true piety, such an influence would assuredly command.

But if by the State the great body of the people at large be intended, and if the consequence apprehended from unbounded toleration be, that the nation would soon be without a religion; we must contend that no human legislators are authorized to govern the conscience, or to provide a religion for their subjects. Religion is important to the community only as connected with the sincere belief and profession of the individuals who compose that community. It is a matter of conviction, not of civil obedience. It forms no part of the social compact, except as it constitutes the basis of individual character. It rests not on the authority of human legislators, but on the accountability of man as the subject of a higher government.

If religious inquiry be proper for one rational being, it is proper for all intelligent creatures upon earth; and if religious profession be the choice of any individual, acting from the result of his examination of religious tenets, it must, for the very same reasons which make it obligatory in such instance, be acknowledged as the right of all other individuals. Whatever is predicated of the rights and obligations of one man, in reference to religion, must be predicated of those of all men. To examine, to choose, to believe for himself in religious matters, enter into the very essence of duty, no less than they partake of the nature of a right. Authoritative influence is, therefore, of necessity excluded. No member of the community, how elevated soever his station in a civil relation, is entitled to say to another, You must believe this set of propositions; you must support religious worship in this manner; you must receive this form of doctrine and discipline. Who is the man that is authorized to use this language?—that may propose his will as the measure of religious obligation to others? The right of one person is exactly the same as the right of another; and as the right is purely identical with individual accountability to God alone, prescription or authority in religion has no place in point of justice among men. This is precisely the state of things which the Christian religion, as exhibited in the New Testament, contemplates. It acknowledges no religious rights but such as are individual and common to all men. Would the State—that is, the people, be without religion, if there were no connexion

between civil and ecclesiastical polity? Would there be no religion, in England now, had the king and parliament never interfered with any other than civil objects, or had the whole ecclesiastical establishment never existed? Would the evidences of Christian truth be impaired, would its excellence and beneficent character be less apparent, or would its Divine efficiency as a means be diminished, by detaching religion wholly from matters of human legislation? Was there no true religion in Rome before the days of Constantine?

Toleration then, at the best, under any modification, must involve an infringement of human rights, and prove at last but a palliation of injustice. It assumes what never can be in truth conceded, that the permission to worship God is to be accepted by man as a favour from his fellow-creature: that religious profession must be held by human grant. Surely it is to the last degree presumptuous, to assign religion, in any of its forms and practices, to that class of things which man may of his favour dispense to man. That which men may bestow as an expression of their condescension and favour, they may without injustice withhold; no one can claim it as a right; it must be received as a boon. But is the worship of the God of heaven of this description? With as much reason and with as much justice may our coming into life, our health, our salvation, our misery, be assumed by man as things at his control.

The purposes for which civil society is formed, are alone the objects of which civil rulers have cognizance. Their office is established in the community, only for the maintenance of political order and political good. The laws which form the rule of conduct to the government, can have relation only to the external behaviour of its members, and are necessarily confined to temporal objects. As the offences which they may punish are purely civil, so the order and obedience which they may enjoin, are exclusively civil. It is the state of the mind towards the community or any particular member of it, manifested in overt acts, that is the object of praise or of blame, of reward or of punishment, by the civil power: with the state of the heart and the course of man's life toward God, it cannot interfere; these are beyond its jurisdiction. The authority of a State is correct in its exercise, when it is employed to found and support institutions of a beneficial political character; but it is perverted and abused when it attempts to establish religious societies, which can never be formed on a proper basis except as they are voluntary, and maintained by the spontaneous exertions of the congregated individuals, without external patronage or control.

It is unquestionably the duty of civil rulers, to regard with

equal attention the whole political body, and to know the subjects of the State strictly as political persons. This duty may be discharged where no ecclesiastical establishment is sanctioned and endowed; it can never be performed where a modification of religion is incorporated by the civil power. This latter is an unnatural state of things, equally subversive of the subject's freedom, and incompatible with the obligations of the ruler. The latter must necessarily appear as unjust; the former as oppressed. The favoured sect receives a consequence which tends to the degradation of other sects. Her ministers and members assume an importance over other religious teachers and professors, who, though they do not belong to the Church, belong to the nation, are as useful in the community, as respectable in themselves, and ought not to be lowered in public estimation on account of their religious profession, which, if they be honest men, they can no more avoid than they can change the colour of their skin, or inhabit the clouds.

Toleration connected with test laws, assumes the power of punishing men politically, for conduct which is not political, and levies a severe penalty on a man's fidelity to God. In the eyes of government all its subjects should stand alike fair, and equally eligible to fill every official station to which their talents and capacity may be adapted. Nothing should disqualify subjects in the eyes of government, but political incompetency or disaffection. Religion cannot possibly be a disqualifying thing. A truly religious man must be what he is in his religious profession; whatever that may be, it ought not to incapacitate him as a member of civil society. Nor would it were society what it should be. All Dissenters in England are, however, in the eyes of its government, classed together as unworthy persons. They can fill no office of magistracy; they are excluded from all public functions; shut out from all the emoluments and honours of the State, and politically degraded. They are all included in a sweeping bill of exclusion, and their fidelity to conscience, their devotedness to God, are the only parts of their character on which such a censure and such a punishment are founded: for these alone create the difference which subsists between them and their fellow-subjects. Allowing to the executive authority the right of nominating to office, we contend that it has no right to assume *religious distinction* as the mark of ineligibility. We cannot better define persecution, than in the words of Dr. Furneaux: 'It is an injury inflicted on a 'person for his religious principles or profession only.' We must therefore regard the test laws as instruments of persecution,

and the numerous and respectable Protestant Dissenters of this kingdom as a class of much injured subjects.

A writer, whose profound work* is destined to receive an attention appropriate to its rare merits, has justly remarked, that 'Toleration is a legal and authoritative declaration, that the exclusive patent by which civil establishments of religion are founded and supported, is *unreasonable*: that the penal statutes, by which it is fenced, are *unjust and cruel*; and that no man's life, or property, or civil reputation and interests, *ought to be suspended on the quality of his faith, or on the modes of his worship*. While we plead for the reasonableness and propriety of abolishing ecclesiastical patents, we plead for no more than a *perfect* and *unconfined* toleration (the unrestricted religious liberty) of all his Majesty's good subjects. Were all laws, fraught with the *negative* as well as the *positive* punishment of Protestant Dissenters, finally revoked, charters of exclusive civil privilege would, in the nature of the thing, become entirely void; society would flourish under the salutary influence of an equitable administration; and government, propitious to all, according to the measure of their civil desert, would no longer bestow *public* encouragement according to any other rule. Indeed, no civil administration can say as that Divine person in the gospel,—Is it not lawful for me to do what I will with my own? Public encouragements and rewards are not the independent property of any administration, which it may dispense at pleasure. They are in the hands of magistrates as TRUSTEES for society. These are stewards, and according to the nature of the thing ought to be *economists*. Their commission implies an obligation to divide to every man his share of public rewards, whenever he shall make it *his property*, by *deserving* it of civil society. The rewards which society hath lodged in their hands, are not transferable to any, on any account which is foreign to the *civil* interests of society. If the contrary was supposed, they would be guilty of purloining, of robbing society of its property, and of squandering away the stock with which they are entrusted. As no member of society can be entitled to more than he deserves, were the trustees of society to confer more, on any *private* consideration whatever, they would become unfaithful in their trust; would hurt civil society; and would especially injure those, who, on account

* A Review of Ecclesiastical Establishments in Europe. By the Rev. William Graham. 1796.

'of their *equal* or *superior* desert, have *similar*, or more '*extensive* demands on society.

'It is clear, as the meridian light, that were Government to 'act consistently with its own approved principles in granting a limited toleration, by making it complete; were none 'laid under discouragement by penal laws, on any account 'that is *foreign* to the real interests of civil society; and 'were public rewards impartially conferred, according to the 'degree of civil merit, and without any regard to religious 'persuasions which affect not the civil interests of mankind; 'an inconceivable addition would be made to the happiness, 'prosperity, and peace of the British empire.' *Graham's Review, &c.* pp. 197—199.

The principles of religious freedom admit, as it appears to us, of no qualification on the ground of human policy. Still, much is due to the present Administration for the practical deference to the rights of conscience which they have repeatedly manifested. Dissenters are indebted to the general spirit of the age, and to the enlightened policy of their rulers, for not only the removal of many penal disabilities, but for a more general recognition of their claims as subjects and citizens. Still, it is a great mistake to imagine that religious liberty is under no restraint in England. Besides the civil disabilities under which Dissenters of all sorts are still sentenced to remain, the amended Toleration Act contains enactments essentially infringing on religious liberty.

Every master of a house in which more twenty persons, exclusive of the family, shall be assembled for the purpose of religious worship, may incur, as the statute *now* stands, a fine of *Twenty Pounds:* and a person preaching in such an assembly, may also be fined to the same amount. This penalty will be incurred in all cases of the preceding kind if the house or building be not registered. Can this be deemed just? Should religious worship under *any circumstances* be a penal transaction? In other cases where much more numerous bodies are assembled, there is no restriction of this kind. No fine can be levied on the master of a house, if, besides his family, he invite fifty of his friends or neighbours to an entertainment, a dinner, or a supper. No penalty is exacted of a person who should fill his house with men and women at a concert or a ball. The largest rooms at an inn or a tavern may be crowded with company, and no pecuniary fine attaches to the proprietor or the guests. Why should religious services be more obnoxious in the eye of the law than the proceedings to which we refer? Why should religion be the particular thing selected to attach criminality to a meeting? The New Toleration Act, 52 Geo. III. ch.

155. enacts, 'That from and after the passing of this Act 'no congregation or assembly for religious worship of Pro-'testants shall be *permitted* or *allowed*, unless, &c." This language clearly implies that the religious worship of Protestants depends on the will of the Legislature. It imports not the absolute right of Protestants to worship as they please, but suspends their congregated worship on the inclination of others towards them. Throughout the Act there is not a single expression acknowledging the exclusive religious rights of men. The original Toleration Act, 1 Will. and Mary, cap. 18. concedes 'some ease to scrupulous consciences;' and the New Act assumes expediency as the ground of its provisions. An Act of Parliament *permitting* and *allowing* the members of a family intercourse with each other, how strange soever it would appear, would be quite as consistent with inalienable right, as an Act *permitting* and *allowing* Protestants, or any other denomination of religionists, to assemble for religious worship.

If men injure others in their person, or reputation, or property, let the offenders be punished. "If it be a matter of "wrong or of lewdness," let it be brought before the judge; but let not inoffensive, nay, we will add, praise-worthy conduct be visited with punishment. This however is provided by the Toleration Act as recently modified; and such a circumstance, independent of all other facts and arguments, is a satisfactory proof of the iniquity which an establishment of religion by the civil power involves. Religious worship in any place, at any time, by whatever description of religious persons it may be conducted, can never be the subject of prohibitory laws by a civil legislature founded on a pure basis. The demands of religion can never be satisfied but by an entire release from every disabling and penal statute. In this state alone she displays her spotless majesty. Loosened from the bonds of secular institutions, she walks at large, and appears in her true character, a visiter from heaven among the children of men; to guide their erring steps, to enlighten their darkened minds, to purify their affections, to make them great by conferring on them a holy immortality, and to conduct them in her train to that celestial abode whence she descended.

The Rev. Thomas Cotton, M.A. of whom some account is inserted p. 255, was a witness of the scenes of persecution against the Protestants in France which followed the revocation of the Edict of Nantz. At Saumure, the congregation all in tears, the singing of the last psalm, the pronouncing of the blessing, and afterwards all the people passing before their ministers to receive their benedictions, at their last religious assembly;—At Charenton, the vast assemblage which formed the

church, the number of Protestants devoted to banishment, slavery, and the most barbarous deaths;—were distressing spectacles which deeply affected him.

'On his journey from Poictou, Mr. Cotton was deeply impressed by the agitations of mind and the expressions of an old gentleman who came into an inn nearly at the the same instant with him, who stood leaning on his staff, and shaking his head, and weeping, cried out, "*Unhappy France!* If I and mine were "but now entering into some country of refuge and safety, where "we might have liberty to worship God according to our con-"sciences, I should think myself the happiest man in the world, "though I had only *this staff* in my hand."'

The Fourth Chapter of the work, entitled 'New Charitable 'Institutions' will highly gratify the humane and benevolent reader. It is pleasing to reflect that in the troublous times to which this volume of the History relates, the energies of Christians were directed to the improvement of mankind, and the education of the poor appears conspicuous among their works of mercy. It is especially honourable to Dissenters that they took the lead in the formation of Charity Schools. The origin of these is described in the following passage.

'In 1687, in the reign of King James II. Mr. Poulton, a jesuit, gave public notice that he would instruct the children of the poor gratis; and on this plan opened a school in Gravel-lane, Southwark, one of the poorest neighbourhoods in the city, where a great proportion of the inhabitants were watermen and fishermen of the lowest class. The proposal was deemed insidious, as it was also popular; and this person under the appearance of compassion and liberality to the poor was considered as artfully adopting a scheme to disseminate the principles of popery, and to make converts to it from the rising generation. Three respectable gentlemen, members of the congregation of the Protestant Dissenters, under the ministry of Mr. Nathaniel Vincent, Mr. Arthur Shallet, Mr. Samuel Warburton, and Mr. Ferdinando Holland, alarmed at the obvious design, and animated by zeal for protestantism, exerted themselves to counteract the operation of the jesuit's measure, by the foundation of a school for the instruction of the poor in reading, writing, arithmetic, and the principles of the Protestant religion, to be supported by voluntary subscriptions, donations, and legacies, and by two annual collections. This was the first school opened by Protestant Dissenters; and it reflects lasting honour on its founders, that it was set up on truly liberal principles; namely, "that objects should be received into it without distinction of parties, the general good being intended."' pp. 429, 430.

As the continuation and completion of the work are prevented by the decease of the Author, it is unnecessary for us in concluding our notice of it, to enlarge in our opinion of

its merits. The spirit which pervades it is liberal and good. The impartiality demanded by the nature of the work is well preserved, and it is written in a style grave, perspicuous, and chaste. If we were addressing ourselves to the Author, we should probably suggest that the space allowed to the account of the Baptists is in rather more than fair proportion to that which is occupied in the description of other denominations. The copy of verses inserted at p. 186, might with propriety have been omitted.

Art. III. *Parliamentary Portraits: or Sketches of the Public Character of some of the most distinguished Speakers in the House of Commons.* Originally printed in the Examiner. 8vo. pp. 236. Price 8s. Baldwin and Co. 1815.

THE English House of Commons, we venture to assert, is still incomparably the noblest political assembly in the world. Although our senators do not present the majestic spectacle of aged and reverend forms with snow-white beards, invested with the flowing *toga*, such as struck awe into the barbarian invaders of ancient Rome;—although no scenic pomp, such as attends the conclaves of cardinals and the levees of princes, confers outward splendour on their proceedings;—although those proceedings are in fact vastly less dignified and less interesting, and characterized by a display of intellect, feeling, or energy, far less than one might be innocently led to anticipate;—still, that such an assembly exists, an assembly of commoners and free men, constituting an essential part of the national government, and actually transacting in the face of society, the business of legislation, which elsewhere is for the most part carried on in mystery and darkness, in the chambers and cabinets of Power:—this is a circumstance in itself replete with grandeur. And who can tell what influence the existence of one such assembly may have on the rulers of other countries, to deter them from enormities of aggression on the liberties of their subjects, or to induce them to concede a measure of freedom? The galling recollection, that in this one assembly the deeds of princes will be canvassed with unshackled freedom and with absolute impunity, and the wrongs of humanity obtain audience if not redress; the apprehension that from the heart of the British people a voice may go forth, to rouse and animate the enslaved and oppressed, may well be supposed to have had a decided influence in strengthening the restraints of fear or of policy. An institute like that in which our constitutional liberty is imbodied, constitutes a beacon which the people of other countries, who languish for liberty, must regard with hope, and at which tyrants must sicken with dismay.

firmness, of no common benevolence, to persevere in haranguing an impenetrable assembly from the almost baseless hope that some better spirit may disenthrall itself from its ignoble bondage, and dare to act solely at the direction of virtue and intelligence.' pp. 7, 8.

This does not quite account for the phenomenon. Eloquence would be a very dangerous faculty, if it were always available for carrying the disputed point, and its possessor would require a portion of infallibility, to deserve always to come off victor. A majority of votes is, as our Author admits, not the only criterion of the successful exertion of talent. A virtuous patriot would find his sufficient reward in those 'slow and regu-'lated benefits' which would be sure to result from his perseverance in assailing a corrupt administration. He might control those whom he could not dispossess of power; he might deter from attempts which he could not frustrate. He is pleading at the tribunal of his country, in the audience of the civilized world, and surely, how unavailing soever may be his efforts to accomplish the exact amount of good he aims at, he has no feeble inducements to exert his utmost faculties on the side of truth and virtue. He may despise the plaudits of the mob; but as he will not regard the interest which the English people take in parliamentary discussions, in the light of a ridiculous or unimportant characteristic, so, he will estimate aright the immense value of the *average opinions* of the people. In fact, the ideal orator we are portraying, may more perfectly realize all that our Author ascribes with considerable justice to the exertions of Whitbread. If he cannot command a majority of votes, he may command a majority of opinions. He may 'com-'mand and guide the sense of the nation;'

'A force ten times more powerful than the House of Commons, because it always, directly or indirectly, influences the conduct of that assembly. To this the proudest minister is forced to bow; with reference to this he fabricates every measure: a piece of meditated tyranny is clipped away from this law; a patch of desirable fraud is torn from this arrangement; and corruption itself is quietly purged of the most acrid particles of its poison. Such is the power of a great moral check when directed by an able and honest man.'

How is it then, that so wide a scope presenting itself for virtuous ambition, with all that is pressing in the occasion, and all that is interesting in the subject, for the display of the highest faculties of ratiocination and eloquence, that the House of Commons does not furnish a counterpart to this ideal portrait? In the meagre list of "Contents" to the present volume, although they comprise every name of note in the House, we in vain look for a character of sufficient prominence and of sufficient consistency, unless in the distinguished and lamented person above referred to, to justify our fixing upon him the noble designation

have acquired a certain fluent mediocrity, are allowed to settle the disputed proposition with little knowledge and less spirit, whilst the rest remain idle and almost unconcerned hearers, sometimes yawning, sometimes sleeping, and sometimes, to evince perhaps their claims to sit in a speaking assembly, shouting in a style to be envied only by a Stentor or a whipper-in. It is indeed matter of humiliating reflection that, in a country like England, whose philosophers, and poets, and artists, may go side by side with the proudest names of antiquity—whose wealth and power make Greece dwindle into insignificance, and might dispute the precedence even with the gigantic despotism of Imperial Rome; in a country too, blest with a popular congress, where the voices of the chiefs of the nation may be heard, that scarcely one man has arisen who deserves the title of orator; scarcely one, who like Cicero, by the mere power of words, has darted the public indignation against a state delinquent, or like Demosthenes has electrified a whole people with one universal impulse of patriotism.' pp. 3, 4.

Criticus, (as the Author styled himself in the EXAMINER,) proceeds to remark, that it would require a long dissertation to investigate the cause of this oratorical inferiority of our countrymen. He will not allow that it is to be ascribed in any degree to the good sense of the nation; or that it can be made a question whether Pericles and Demosthenes, Cæsar and Cicero, had as much good sense as Lords Liverpool and Castlereagh. This is, however, rather flippantly said, since the comparison can not with fairness be drawn between individuals, and we suspect that at no period could Greece or Rome present an assembly of which Pericles or Cicero might be assumed to be an average specimen. Besides, our Author in the subsequent sentences would seem to admit, that under the present circumstances of the case, it might be an indication of good sense to abstain from a useless expenditure of eloquence.

'A better reason,' he says, 'may perhaps be found in the constitution of that Assembly, which only assumes the character of being popular; and, while it pretends to regulate its decisions by deliberative wisdom, in fact listens only to the voice of power. In such a meeting, however grand the matter of debate, there is little stimulus for any but the most enterprising mind to waste its powers on a predetermined audience: for what could the voice of an angel do against a silent vote bought in silence! These purchased decisions, these previously bargained securities against the possible effects of eloquence, are sufficient to extirpate all the motives for exertion in the common run of ambitious men. Even a man, whose love of fame is purified from mere selfishness, may be forgiven, if he hesitates a little before he will devote the whole faculties of his mind to astonish an audience, who are bound by honour or by covenant not to be convinced, though Demosthenes should rise from the dead; and to whom is left merely the half-animal capacity of receiving pleasure from the sound of well harmonized periods. It asks a mind of no common

firmness, of no common benevolence, to persevere in haranguing an impenetrable assembly from the almost baseless hope that some better spirit may disenthrall itself from its ignoble bondage, and dare to act solely at the direction of virtue and intelligence.' pp. 7, 8.

This does not quite account for the phenomenon. Eloquence would be a very dangerous faculty, if it were always available for carrying the disputed point, and its possessor would require a portion of infallibility, to deserve always to come off victor. A majority of votes is, as our Author admits, not the only criterion of the successful exertion of talent. A virtuous patriot would find his sufficient reward in those 'slow and regu-'lated benefits' which would be sure to result from his perseverance in assailing a corrupt administration. He might control those whom he could not dispossess of power; he might deter from attempts which he could not frustrate. He is pleading at the tribunal of his country, in the audience of the civilized world, and surely, how unavailing soever may be his efforts to accomplish the exact amount of good he aims at, he has no feeble inducements to exert his utmost faculties on the side of truth and virtue. He may despise the plaudits of the mob; but as he will not regard the interest which the English people take in parliamentary discussions, in the light of a ridiculous or unimportant characteristic, so, he will estimate aright the immense value of the *average opinions* of the people. In fact, the ideal orator we are portraying, may more perfectly realize all that our Author ascribes with considerable justice to the exertions of Whitbread. If he cannot command a majority of votes, he may command a majority of opinions. He may 'com-'mand and guide the sense of the nation;'

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of an exception. If in point of capability and of uprightness of intention, the distinction is due to any individual, we should incline to pass over the pretensions of more popular declaimers, to attest the justness of the encomium passed by our Author on the eloquence of Mr. Wilberforce as implying that exception. We find him strangely enough associated with Mr. W. Smith, who is characterized as having 'had the courage to 'touch the awful ark of the pure English Constitution, and 'it is his praise, and no slight praise, that he has not utterly 'sunk in the attempt.'

'To go from the calm good sense of Mr. W. Smith to the enthusiastic declamation of Mr. Wilberforce, may seem to some a very rapid transition: but those who have watched the conduct of these gentlemen must, I think, see that their object is the same, and that therefore they ought to be associated. He whose wish is to emancipate opinion from penalty, will rejoice to have for his companion the man who has, though late indeed, so eloquently pleaded the Catholic Cause, and who for years stood forth the irrepressible Champion of the Rights of the Negro. Indeed, when I consider the ardent and persevering struggle which Mr. Wilberforce so long maintained against the united strength of power and prejudice, and contemplate his final success in that noble work, I feel it to be a humiliation to descend to scan petty defects, and the mere errors of our common humanity. Who that looks upon an abundant harvest, ripened by the rays of a summer sun, will sit down to calculate how often that sun has been overclouded? Or, to come more to men and things, who would estimate Locke by his prolixity, or Shakespeare by his puns? Yet such is the rage for analyzing faults;—the common mind is so much more fitted to seize a flaw than to comprehend an excellence, that a writer would be thought most blind and partial who would suffer even a saint to pass by unreprehended. What then can be alleged against Mr. Wilberforce? Want of decision, arising, some think from timidity, others say from want of high mindedness, seems to be his principal foible. Often will he support a position in a strain of eloquence to which the House is but little accustomed, and end (Oh lame conclusion!) in persuading almost every mind but his own. He has at length however broke the chain of his scruples, and last Session, with a warmth of language and manner quite his own, unequivocally recommended the abolition of penal statutes in matters of religion. The speeches indeed of Mr. Wilberforce are among the very few good things now remaining in the British Parliament: his diction is elegant, rich, and spirited; his tones (excuse some party-whine) are so distinct and so melodious, that the most hostile ear hangs on them delighted. Then his address is so insinuating that, if he talked nonsense, you would feel yourself obliged to hear him. I recollect that last Session, when the House had been tired night after night with discussing the endless questions relating to Indian policy, when the commerce and finances and resources of our Oriental Empire had exhausted

the lungs of all the speakers, and the patience of all the auditors—at that period Mr. Wilberforce, with a just confidence in his powers, ventured to broach the hacknied subject of Hindoo conversion. He spoke three hours, but nobody seemed fatigued: all indeed were pleased, some with the ingenious artifices of his manner, but most with the glowing language of his heart. Much as I differed from him in opinion, it was impossible not to be delighted with his eloquence: and though I wish most heartily that the Hindoos might be left to their own Trinity, yet I felt disposed to agree with him, that some good must arise to the human mind by being engaged in a controversy which will exercise most of its faculties. Mr. Wilberforce is now verging towards age, and speaks but seldom; he, however, never speaks without exciting a wish that he would say more: he maintains like Mr. Grattan, though not with quite the same consistency, a considerable respectability of character by disdaining to mix in the daily paltry squabbles of party: he is no hunter after place, though he is a little too much haunted with a passion for which he may quote the authority of St. Paul, of pleasing all men and of being all to all. I was sorry when, no longer able to retain the dignity of representing the greatest County in the Kingdom, he condescended to sit as Member for a petty Borough. But something must be forgiven to an old man whose habits are formed. Parliament has been to him the scene of all his active exertions, of his pleasures and his glory. We can pardon the old dramatist who goes every night to take his unviolated seat in the pit: we sympathize with the old soldier who would hobble a whole day's march to see a review: and shall less indulgence be given to the man who shows a rather extravagant fondness to cling to the place ennobled by the memory of great men, now no more, and endeared by the recollections of his own triumphs? I confess I always look with equal respect and pleasure on this eloquent veteran, lingering among his bustling but far inferior posterity; and well has he a right to linger on the spot where he achieved one of the greenest laurels that ever brightened in the wreath of fame: a laurel better than that of the hero, as it is not stained with blood or tears: better even than that of the statesman who improves the civilization of his country, inasmuch as to create is more glorious than to improve. And the man whose labours abolished the Slave-trade, at one blow struck away the barbarism of a hundred nations, and elevated myriads of human beings, degraded to the brute, into all the dignified capacities of civilized man. To have done this is the most noble, as it is the most useful work which any individual could accomplish: and in the contemplation of this great achievement, Mr. Wilberforce and his friends may find full consolation for all the minor weaknesses and failings of his character.' pp.70—74.

A country that has given birth to a Milton, a Newton, and a Locke, might surely be supposed to contain materials from which there might have been framed a Demosthenes? Whence arises, then, the alleged inferiority of modern eloquence? We

think it is in part accounted for, by the circumstance on which we remarked in a former article, that the state of society at an advanced period of civilization, renders men less passive subjects of the impressions made by poetry and eloquence, and multiplies at once the requisites and the difficulties of the Orator. What our Author assigns as the characteristic difference of the English and of the Irish nations,—that the latter 'feel till they 'think, while their neighbour nation thinks till it feels',—will illustrate still more forcibly the difference between ancient and modern society. In proportion as wealth and knowledge become more generally diffused, and the interests of all classes of the community become interwoven with each other, the stronger feelings are less easily excited, and calculation supersedes the operation of impulse. Were Demosthenes himself to arise from the dust, indued with the power of breathing into the English language all the sonorous majesty and vehement expression of his native Greek, he would find himself in far other circumstances than those in which he assailed the power of Philip; and he would have in his audience, far less pliant and impressible materials to work upon. When the pride of the understanding must first be beguiled, before access can be obtained to the feelings,—when an audience must be charmed into the fatigue of sustained thought, and the attention be held captive till thought generates feeling, the task of the orator becomes indefinitely more arduous. He must condescend to be greatly indebted to superior knowledge, and to the power of imparting with lucid clearness his own perceptions, for the effect of his eloquence. The range of his acquisitions must be proportionally extended. The learning of a Cicero would be inadequate without some acquaintance with legal and financial details, and all the complicated subjects of political economy. The habits favourable to these acquisitions would by no means form part of the training of the orator for the public application of them. We have specimens of written eloquence that may bear comparison with the noblest relics of antiquity; but they differ from forensic oratory, or they would obviously be inferior to it. With all these acquisitions a man may still fall short of attaining eloquence, which though comprehending in itself so high and so numerous attainments, is not necessarily the result of the sum of all. He must have the power of utterance; he must have invulnerable self-possession; and yet, though seemingly opposed to this, he must have *enthusiasm*, for unless he at least appear to speak from the vehemence of feeling, the glow of honest enthusiasm, his most elegant orations will be unimpressive. This enthusiasm can be justified only by sufficient occasion: and in fact it is occasion which both excites and develops the powers of genuine eloquence. Orators, like

generals, must be formed in the field: they attain greatness only under the influence of that necessity which stimulates the faculties to their highest pitch of exertion. Unfortunately, the House of Commons is too well calculated to awaken common and degrading associations in connexion with all that is elevated or affecting in occasion, and to lower down the noblest enthusiasm to apathy. Lastly, to retain ascendency over the minds of an enlightened audience, to give reiterated impressions the effect of permanency, to make the thoughts no less than the feelings obey the force of sympathy, and to impart to the art of session the power of authority;—this one more essential is wanting,—the eloquence of *character*. We do not mean to say that eloquence is never adapted to succeed irrespectively of character: there have been instances in which by dint of mere intellectual energy, a strong and biassing impression has been made on the feelings of an audience. Sincerity and consistency with regard to the particular subjects of debate, will sometimes stand instead of the influence of general character. But as to the greater part of those topics which come within the range of animated discussion, there is no doubt that within the House of Commons, but especially out of the House, a reliance on the integrity, a confidence in the motives and designs of the speaker, are indispensably requisite to ensure the success of the most brilliant eloquence. How many circumstances, then, conspire to prevent the rise of a modern Demosthenes! In vain on either bench of party, among the plausible advocates for predetermined measures, or the hostile assailants of all proposed measures, shall we expect to see a truly great orator arise. The littleness of party forbids it, and the circumscribed views of those who are merely political men are equally fatal to the expansion of the faculties to the height of moral grandeur. What might not an individual achieve who should realize in his own person the splendid combination of the fearless independence, the unwearied energy, and the commanding plain sense of Whitbread, with all that is conciliatory of deference and veneration in the character of Wilberforce. Let us imagine for a moment such an individual persevering in a course of undeviating consistency and inviolate virtue,—attached to no party, the firm assertor of principles to which his own life should exhibit a practical subjection, the inflexible assailant of corruptions of which his own character would furnish the strongest ground for confidence that himself was incapable;—the people of England would have in such a man a champion of their rights and liberties which should still make the most corrupt or daring intriguer tremble.

We think the present publication is on the whole likely to do good. It will tend to promote a more discriminating ap-

preciation of public men and to moderate the bigotry of party estimates. The Author writes like a man accustomed to think soundly and to speak freely. There prevails, we must confess, a tone somewhat too dogmatic—an assumption of superiority which too nearly borders upon flippancy; and the language, though for the most part forcible and idiomatic, is not free from that affectation of careless originality which marks the writings of Mr. Leigh Hunt. The portraits are however drawn in a style far above the level of ordinary newspaper criticism; and without venturing to pronounce upon their uniform fidelity, we should imagine that in no instance is the Author chargeable with palpable injustice. He gives Lord Castlereagh credit for sincerity in most of his opinions, and for being 'more free from uncandid evasions than most of the political 'aspirants of the day.' Mr. Canning is less respectfully characterized as 'a gentleman whom Fortune, in a joke, has 'pushed above his natural elevation, to be pointed at as the 'quintessence of wit and statesmanship,' but who 'would al-'together have made an excellent first master of Eton.' Mr. Grattan is classed, though not as an equal compeer, with Burke and Sheridan—poor Sheridan! whose moral character contrasted with his superlative genius, furnishes another striking illustration of the truth, that 'with the talents of an 'angel, a man may be a fool.' There is, we must however remark, offensive personality in the attack upon Mr. Croker. Mr. Tierney's political conduct is satirized with much more justness of severity. A very high panegyric is passed on Sir William Scott, as well as on Sir Samuel Romilly. The Author speaks also in terms of warm applause of Lord Morpeth, as possessing equal claims with Lord Milton, to our regard on the score of virtue, and being very superior in point of talent,—in fact as being obscured only by his own diffidence. The Author loses no opportunity of testifying his dislike to the 'Whig-phalanx.' His lordship is accordingly characterized 'as 'the least haughty and repulsive of that very disagreeable body 'of men'. In another place he wishes to distinguish the principles of Whiggism from its professors; a distinction most just and salutary, could it be impressed on the public mind, which is always too prone to judge of the principles exclusively by the men. Speaking of Mr. Fox, he exclaims,

'Let not this illustrious name be confounded with those dull and pompous Aristocrats, who, assuming a popular title for private purposes, despise equally popular feelings and popular sentiments; who bolstered up with heaps of wealth, and stiffened into one compact mass by family alliance, with cold selfishness turn their backs at once on the Monarch and the nation, and never think or speak of the people, except perhaps once a Session to point a sentence, or build a

them it produced a strong impression. It would be easy to select from a great number of extracts now lying before us, specimens of the grossest buffoonery, and the most incredible absurdity; but we prefer laying before our French readers, a passage from a funeral oration, delivered in 1615, at the obsequies of the celebrated Crillon, by the Jesuit Bening. The composition is of a most whimsical kind, a mixture of seriousness and burlesque; but there are in it passages of great beauty and vigour.

'Il ne pouvoit se tenir sous le toit d'une maison, à l'abri d'une tente, sous l'ombre d'une courtine; aux champs, à la campagne, au jour, à l'erte, au soleil, au hâle, au serein; mon Crillon, le pied toujours en l'air, ou sur l'etrier, la tête sous le ciel qui étoit son pavillon et son dais. La volupté ne l'a jamais collé à la terre, les délices ne l'ont jamais colleté. Cet Annibal ne s'est point arrêté à Capoue; ce Samson n'a point perdu sa force au giron de Dalila; cet Achille ne changea jamais le pourpoint en une veste feminine, cet Hercule ne quitta jamais son epée pour prendre une quenouille. Telle étoit la hautesse de son cœur, qu'il étoit supérieur à toutes les difficultés & encombres qui l'accueilloient.

'A quoi en venons nous, Messieurs? Pour Dieu eveillons nous, et pensons à ceci; Crillon est mort, & il nous faut mourir. Il n'y a homme si haut monté, que la mort ne desarçonne; si haut perché, qu'elle ne culbute en bas; si bien armé à blanc et à cou, qu'elle ne perce; si bien retranché et barricadé, qu'elle ne renverse. La mort est cette Até d'Homère, qui se promene et danse sur la tête des hommes; la mort est le glaive de Damocles, qui, lorsque nous banquettons et passons nos jours en plaisirs et en quelque joyeux deduit, nous pend sur la tête.'

To this race succeeded a class of men inferior in genius and vigour, and of colder feelings, but of far purer taste. The representatives of this class are Senault and De Lingendes. With the former we have no acquaintance, but we possess the Latin sermons of the latter, who was always accustomed to write them in that language though he delivered them in French. Two octavo volumes in the modern garb also lie before us, but they are nothing more than indifferent translations of some of the Latin originals. Senault is, we believe, in higher estimation than De Lingendes, but his works, though sufficiently common, have not fallen in our way. We shall now in illustration of our preceding observations, insert an untranslated extract from the original Latin of the last named divine; it forms part of the exordium of his second sermon on the Transfiguration.

" Sentio Christiani animus intus mihi tenerescere, & quo-
" dammodo rapi, occursu prodigiorum quæ hodie intueor. In-
" tima quadam lætitia me abripit, corque meum, sancta quadam
" oblectatione affectum conticescere non potest. Videtur mihi

" cœlum amplius quam pro more illuminatum, ac nescio an vel " Sol in terras descenderit, vel hodiernus dies pepererit geminos " Soles: *Thabor & Hermon in nomine tuo exultabunt.* " Delectatio ita universalis est ut ipsi etiam montes similes " sunt agniculis qui exultant et saltitant in campo. Hermon " quidem in Christi Baptismo, in illa Patris voce, *Hic est* " *filius meus dilectus*, quæ primùm audiri cœpit. Nunc autem " exultat et lætitia perfunditur Thabor, divinus & sanctus ille " mons, non minus gloria, ac splendoris natione, quem ingenti " altitudine sublimis: de gratia enim cum cœlo certat: Thabor " quippe, ut ait St. Hieron. in Oseam; idem est quod lumen " veniens. At enim nonne mutatus est omnino in Paradisum? " Ejus claritas superat cœli claritatem; illius incolæ, non mi- " nores sunt; gloria est major; si statuantur in illo Taber- " nacula quæ S. Petrus optabat, terra plusquam valebit quam " cœlum; illic Filius Dei accipit testimonium suæ divinitatis; " Ejus corpus experimentum facit vestitus gloriæ; Moyses recipit " effectum postulationis suæ; Elias zeli sui premium; Petrus " fidei; Jacobus animatur ad moriendum ante ceteros omnes " Apostolos pro confessione divinitatis Magistri sui, cujus red- " ditur testis; Joannes videt ac audit, quod aliquando tonabit " potius quam prædicabit cum admiratione universarum."

We have not made any particular selection of this passage, and whatever be its defects, it may serve to shew that a revolution had taken place in the public mind, and that a new style of preaching had been introduced before the rise of Bourdaloue. Indeed, we are disposed to think that the merit of this last mentioned and celebrated man, has been somewhat overrated. It is admitted even by his most decided partisans, that he is deficient in *unction*. To us he seems exceedingly dry; and his reasoning powers do not appear to deserve half of what has been said in their praise. But we are anticipating, and must return to our Author's introduction.

Mr. C. furnishes us with several extracts from the sermons of le Jeune, in illustration of the poverty and absurdity of the style of preaching which was popular in the earlier times; but though the passages quoted are sufficiently ridiculous, he should have added, that in other parts of his discourses, le Jeune shews himself capable of better things, and that he is by no means to be confounded with the Andrés and Honorés of the day. Mr. C. proceeds to make some general and judicious observations on the great orators of the French Pulpit. We wish, however, that he had not called Massillon 'energetic.' If the word be used in its original, but very unusual sense, we admit that he is, to a certain extent, correct in its application; but if he apply it in its common and conventional meaning, it appears to us unhappily chosen. Massillon is

decidedly deficient in what is usually understood by energy; he is too much incumbered by his richness, and his redundancy impedes the freeness of his movements. We should call Junius energetic; but what can be more at variance than the style of Junius and that of Massillon? Voltaire is quoted by Mr. Cobbin in explanation of what is usually termed the *style refugié*.

'The defects of the language of the Calvinistical Pastors,' he remarks, 'originated in their copying the incorrect phrases of the first Reformers. Moreover, almost every one of them having been brought up at Saumur, in Poitou, Dauphiné, or Languedoc, they retained the vicious modes of speaking peculiar to each province.'

It might have been added to this, that there is about many of those who were expatriated, a sort of constraint and stiffness, an air of translation, which strongly reminds us of a man speaking in a tongue not strictly vernacular. Saurin, for instance, is little, if at all, liable to the objections here made by Voltaire against the style of the Protestant divines. He had resided in France but for a short time; he had frequented the best company, he was no doubt conversant with the purest writers of French literature, and yet any one may discern a considerable difference to his disadvantage between his style and that of Massillon. How is this to be accounted for? Not certainly upon the grounds assigned by Voltaire; for in his sense, Saurin could scarcely be deemed provincial. But as it appears to us, from the fact that he had not in his exile the proper opportunities of cultivating by perpetual practice, the true, ready, idiomatic, easy, conversation style which is best suited to every species of eloquence.

In a note to a subsequent page, we have a just and pointed reprehension of the contemptible misrepresentations in Lempriere's Universal Biography. The character of Romaine is very powerfully vindicated, and very beautifully touched by Mr. Cobbin; indeed, he excels in this species of writing, and though it has not much to do either with his introduction, or with our review of it, we cannot help quoting from another note his description of the late Rev. Samuel Lavington, of Bideford.

'(He) always read his sermons, yet no preacher was ever more useful, nor did ever any preacher more powerfully fix the attention of his auditory. This was the more singular, as he cultivated none of the alluring charms of oratory. He had a fine figure, but it always remained immoveable; a commanding countenance, but he never gave it expression; a deep voice, but he never varied its tones. The composition of his sermons was perfectly simple, the matter contained neither profound ratiocination, nor the soaring

flights of fancy. In short, he had not any of the adventitious aids of the orator, and yet no orator ever excelled him in the effect of his discourses; nor was that effect produced by a false humility, a feigned affection, or the audacities of Antinomianism; he always supported the authority of a teacher, observed the strictest propriety in the choice of epithets, and generally dwelt on practical or experimental theology. The secret of his success may perhaps be attributed under the divine blessing, to the originality of his thoughts, to the simplicity of his illustrations, to the solemnity of his manner, and to the holiness of his life. He had always something new; his hearers always understood him, he always preached "as a dying man to dying men," and his life was known every where to shed a lustre upon his ministry. He was uniformly the same man. "He feared God alway." Many of the happiest days of his life as a minister, have been spent by the translator under Lavington's hospitable roof, and he had numerous opportunities of observing this inestimable preacher. It was in the closet that he became great for the pulpit. Frequently have his aged limbs shuffled along by the writer's chamber at break of day, from his own chamber to his study, and then for several hours before breakfast he communed with his God, and prepared those discourses which then delighted his young friend and the people, and of which many have since delighted the world.'

We cannot resist the inclination that we feel to give further currency to the following strictures, part of a just comment on the corrupted taste of the present day.

'While introducing these observations on modes of preaching,' says Mr. Cobbin, 'the translator embraces the opportunity to bear testimony against that pernicious taste which too much prevails in the present day, and which threatens to banish all real eloquence from the English pulpit. A disgusting familiarity or noisy declamation, begins universally to prevail; and where both of these exist, or either of them, a congregation is sure to be gathered. In some solitary instances, real eloquence and sound sense are appreciated; and a few discerning hearers will listen to nothing but the truth preached in its natural simplicity, but the thoughtless crowd are to be attracted only by eccentricity, chit chat, colloquial freedoms, bombast, or sermons seasoned with a few favorite doctrines.'

Mr Cobbin lies under a mistake when he mentions, in his Preface, the scarceness of the works of French divines, and the difficulty of procuring them. The scarceness is not quite so great as he represents it, if we may trust our own experience, and the difficulty of procuring them is exceedingly exaggerated. There are of course difficulties and uncertainties connected with importation, but these are not greater in the instance of books, than in the case of other articles. Mr. Cobbin should have considered, that these statements tend to confirm and enhance the evil of which he complains. Besides, he is incorrect in some of his information; the works of Bossuet, Massillon, and Poulle, (erroneously called here *La* Poulle,) are

quite as common as those of Bourdaloue. Poullé has we understand been republished within a few years; Massillon has also been reprinted by Renouard, a very handsome edition in 8vo. 1810; and Bossuet is we believe in course of republication. We would however recommend theological students to content themselves with his Sermons in 17 vols. 12mo. or with a selection from them in one volume, as Mr. Cobbin states, but as we think in three volumes; for either we are wrong in our recollection, or speak of a different work.

From the works at large of this writer, there is a very excellent and comprehensive selection by the Abbé Sauvigny, in 10 vols. 8vo. which will give the inquirer a very adequate notion of Bossuet's powers and peculiarities as a controvertist. That those powers were of the very highest order, no man of common judgement will venture to question; but that they are completely debased and neutralized by those peculiarities, no impartial examiner will feel disposed to deny. When writing against the Protestants, his principal argument is drawn from their 'variations,' and his collateral reasonings form such a mass of intangible and perplexing subtleties, as set an antagonist at defiance. Nothing, in fact, can be more decisive of the superiority of their cause, than the general character of the Protestant writers of that day. They put aside all minor considerations, discard all puny and paltering dialectics, reject every thing in the shape of sophistry, and take their stand on the plain sense of Scripture, on the fair exercise of reason, and on the civil and religious liberties of mankind. Let any one take up Bossuet's refutation of Paul Ferry, and compare it with Claude's master-piece, the "*Réponse à "Nouet;*" or let him read after it the rich and racy "*Bouclier "de la Foy*" of old Pierre du Moulin, and he will be able to form a pretty accurate opinion as to the side on which sound reasoning and plain dealing lie. Bossuet has been very hardly dealt with in this country; none of his works have made their appearance in decent English.

It is a very remarkable circumstance, that the two great ornaments of the French Pulpit should have found in this country the very worst of Translators. Dickson has translated Massillon in a style of ignorant vulgarity; and Jerningham (strangely complimented by Mr. Cobbin as 'a respectable trans-'lator') has dressed up Bossuet in a garb which bears about as much resemblance to the original, as a harlequin's jacket does to the Roman toga. Mr. Cobbin will do well not to quote Kett again as an authority in matters of criticism; his own opinion is entitled to respect, but it derives no addition of critical weight from being coupled, on the subject of Bossuet, with

that of the author of the superficial "Elements of general "Knowledge."

Before we dismiss this part of Mr. C.'s work, we would mention an additional circumstance in the life of Bossuet, which is very little known. The Lady mentioned in the biography of Bossuet, (page 140), as having been contracted to him, is stated to have been actually his wife; and it has been said that he was in the secret possession of a dispensation from the Pope. A literary character of some celebrity, St. Hyacinthe, has been supposed to be the son of Bossuet. Since writing this sentence, we have been able to recollect our authority for a part of this statement.—'At this part of the English history, Mr. Carte in-'troduces an anecdote so extraordinary that it merits admission, 'although it belongs to a later age. Bossuet, Bishop of Meaux, 'had, he says, a dispensation from the Pope to marry. This 'was produced and verified before the Parliament of Paris, 'who, as the *rapporteur* of the cause told Mr. Carte, adjudged 'the Bishop's estate to his wife and children, and allowed them 'to be legitimate.'*

The 'Historical view of the Reformed Church of France,' is an interesting and comprehensive sketch; but we confess that it seems to us out of its place. It would, we think, be much better to publish it with enlargements and elucidations, as a separate work.† We have no space for an adequate abridgement, and must pass it by with a reference to a very singular specimen of mistranslation. When the death of the too celebrated Cardinal Richelieu was announced to Louis XIII, the latter, who probably rejoiced in his emancipation from the control of his tyrannical minister, coldly rejoined, "*Voilà un grand politique "mort;*" and this is strangely rendered by Mr. Cobbin, "*It is "a great political death!*" Even had Mr. C. been ignorant of the difference between *mort politique* and *politique mort*, he might surely have been aware that *mort* being feminine, would require the feminine termination in the adjectives. At page 102, we find 'the *treatment* of the Pastors:' we take it for granted that the original word is *traitement*, which means *salary*.

It will not be expected from us that we should go through the whole of the various matter of which the body of the volume is made up. Fifteen sermons are given from as many different authors; and to each is prefixed a short critical biography. We shall enumerate the subjects and the preachers. CATHOLIC DIVINES—Bossuet, on Providence; Flechier, on Christmas

* Andrews's Continuation of Henry's History of Great Britain. Vol. I. Page 377. Note.

† This suggestion Mr. C. has we find so far anticipated, that he has since published the Historical View by itself in a 5s. volume.

Day; Bourdaloue, on the Passion of Jesus Christ; Massillon the day of Pentecost; Cheminais, the difficulty of Salvation; Poulle, the Prodigal Son; Beauvais, the vanity of human things; Rue, (*la* Rue) the Dying Sinner; Fenelon, Plan of a Sermon. PROTESTANT DIVINES—Abbadie, the Sacrifice of Abraham; Mouchon, God manifested by Jesus Christ; Huet, the Divinity of Jesus Christ; Faucheur, the wages of Sin and the reward of Grace; Dumont, the Believer pressing forward; Guillebert, the sufficiency of grace; Claude, the sealing of the Spirit. 'A concise account of French Preachers' is subjoined; which might be enlarged by the addition of several names far superior in merit to many here set down.

With respect to the selection of sermons made by Mr. Cobbin, we believe it to be judicious; in one or two instances, we could have wished for the substitution of favourites of our own; but this is mentioned merely as matter of private preference, and not with any intention of detracting from the propriety of Mr. C.'s decision. In the two or three extracts that we shall make for the purpose of giving a fair sample of the execution of the work, we shall prefer the sermons of preachers who are less generally known.

Timoleon Cheminais was a man of great powers and popularity; he entered very early upon his public labours, and died exhausted at the premature age of thirty-nine. His published sermons display, with some deductions, considerable excellence. They are eloquent, but somewhat superficial; and while we sometimes meet with passages of genuine force and feeling, we find, in other parts, specimens of the most insipid wordiness. If we were called upon to produce an example of perfect *bavardage*, we do not know where we could more effectually seek for it than in the opening of his third division of a sermon *Sur la Fête de Páques;* in which he tries to work up a kind of dramatic scene, with a jingling Latin chorus at the end of every pause. The preface to the fourth volume of his sermons, contains a proposal to abolish the system of divisions and subdivisions, and to preach, as it should seem, without arrangement. This scheme, or rather *anti* scheme, seems to us neither original nor advisable; and by its adoption, either entirely or in part, some of Cheminais's sermons are not a little injured. From the discourses of this divine, Mr. Cobbin has translated one on "The difficulty of Salvation," from Matthew vii. 14. We quote the commencement of the Third Part.

'You will be yet more convinced, Sirs. of the truth that I preach to you, if you consider the exalted perfection of the law of Jesus Christ, joined with the extreme weakness of man in the state of corrupt nature. For truly the religion that we profess, says St. Augustin, is not a sluggish and inactive religion.

'It demands from us a love of God, which includes a preference so absolute, that neither relations, nor friends, nor health, nor honour, can snatch it away, when solicited, I will not say to give up our religion, but even to violate the least of the commandments. A preference so universal that it influences all the habits of the life, and all the articles of the law. It requires a love of our neighbour so generous, that it forgets the most atrocious injuries, that it pardons them, not only outwardly in not executing vengeance, but inwardly by stifling in the heart all the feelings which give birth to it. It claims a faith which makes the Christian ready to lay his head upon the scaffold; a renunciation, a denial of himself, which influences him to pluck out the eye that offends him, a chastity which not only deprives him of unlawful pleasures, but prevents him even from desiring them, from thinking upon them; an entire renunciation of the good things of this world. It wills that we should be persuaded that those are happy who suffer, who weep, who are poor, persecuted, calumniated; and that on the contrary we should consider the rich, men of pleasure, those who are honoured and blessed with worldly prosperity, as unhappy. It requires that we should rather be reduced to poverty, than do the least injury to our neighbour; and all this, Sirs, is absolutely obligatory.'

The Abbé Poulle is the most brilliant and sparkling of all the French divines; but at the same time he is very inferior to Bossuet and Massillon in the higher moods of oratory. With the former he cannot for a moment endure comparison; and that he falls far below the latter has been shewn by Laharpe in a very able critical analysis of their respective styles. Mr. Cobbin has translated his sermon on the Prodigal Son, and a better choice could not on the whole have been made, though there may be stronger painting in some of his other discourses. We extract the opening of the Second Part.

'How wonderful are the operations of grace! This prodigal, whose wanderings and misfortunes, but a few moments ago we so deeply deplored, is now become our model and the object of our emulation. Let us study his conduct; his most trifling actions, every single word affords us so many instructions: the prodigal at length *comes to himself.* Till now he had only the sensation, and at most but a superficial knowledge of the evils that he endured; he suffered them impatiently, and never dreamt of looking for deliverance from them. The deepest reflections upon his present condition could alone inspire the wish and the courage to return to his father's house. The sinner would not have wandered from God, says St. Ambrose, had he not wandered from himself. The first effect of grace is to restore him to himself, that he may afterwards be restored to God. In the height of his dissipation, he feels himself dragged away by a secret virtue into the abyss of his conscience; he descends there with terror; instantaneously grace throws a light into the midst of the darkness which covers it. Enveloped with this sudden brightness, what does he behold? Within only crimes, only monsters appear;

around, misery, chains, ruin; above is divine justice armed with wrath; beneath is hell, half opened and ready to swallow him up. At the sight of these frightful objects, courage becomes alarmed, conscience strikes, the sinner trembles. O how much he detests his sins! how much he hates himself.'

Before we pass on to the Protestant Preachers, we cannot help expressing our regret, that Mr. Cobbin should have classed the excellent but mystical Madame Guyon, with the miserable Joanna Southcott. The resemblance has no ground whatever on which it can be sustained. Nor can we conceive where Mr. C. discovered that Desfontaines was 'a poet of the first 'rate talents.' It is evident that he confounds two different men. The Abbé Desfontaines was indeed 'a most severe 'critic,' but no poet; while la Fontaine was the mildest and least critical of human beings, though a poet of the highest celebrity. There is an expression also, which reminds us of the celebrated phrase—'one John Milton.' In the biography of Claude, Mr. Cobbin speaks of '*a* Dr. Arnauld.' We must be permitted to say, that it is neither liberal nor becoming to speak thus of one of the ablest and best men who ever lived; a man who was the formidable antagonist of Claude and of Mallebranche; who was, and who is usually, distinguished from his two brothers, Arnauld d'Andilli, and Henri Arnauld, bishop of Angers, both extraordinary men, by the epithet *le grand Arnauld*, and who was called by Boileau,

'*Le plus savant mortel qui jamais ait ecrit.*'

Even where the *Catholic* orators state the doctrines of Christianity with general accuracy, they give them a false colouring; and where their eloquence is most conspicuous, it is not always sound. It is refreshing to pass from these ambitious *rhetoricians*, to the Gospel simplicity and strong sense of the Protestant *Preachers*. In the following paragraph from the admirable Claude, we find, what we scarcely ever find in the Catholics, forcible statements of doctrine, and just applications of Scripture.

'The Spirit which proceeds from communion with the Saviour, is given to us for four purposes; for the plenitude of faith, for perseverance, for sanctification, and for consolation. I say, first, for plenitude of faith; for I distinguish between faith and its plenitude, as we distinguish between life and the perfection of life; an infant lives, a sick man lives, but a person who is in the prime of life and in perfect health, does not only live, but he lives in full vigour, nature uninterruptedly performing in him all its functions and operations. In like manner, a weak and ignorant person, whom God has honoured with his calling, will be faithful; but he will neither have that extent of light, nor that eminent knowledge, nor that firm confidence, which is found in those whom St. Paul calls perfect, which

I call the plenitude of faith. Now it is the Spirit of Jesus Christ which produces this perfection in us, for Jesus is our teacher and our prophet, who inwardly instructs all believers. Secondly, he gives us his Holy Spirit to make us persevere, for he has received us under his care. *And this is the Father's will which hath sent him, that of all which he hath given him, he should lose nothing, but should raise it up again at the last day*, as he himself declares in the sixth of St. John. In the third place, it is his Spirit that sanctifies us; and that forms in us the habits of virtue, that we may bring forth the fruits of righteousness which our vocation demands. *Abide in me and I in you*, said he to his disciples; *as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing*. Finally, his Spirit is given unto us for the joy and peace of our souls; for it is on the communion of our Redeemer that those ineffable consolations depend in which believers rejoice. *Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.* And because he has given us this peace, by means of his Spirit, his Spirit is called the Comforter; *I will pray the Father, and he shall give you another Comforter*. St. Paul embraces these four things in that fine passage in the first epistle to the Corinthians. *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption;* for wisdom and righteousness are what we call the plenitude of faith, and consolation to the heart is the formal annunciation of sanctification; and redemption ensures perseverance even to the last day.'

This is a long extract, and the following from le Faucheur is much longer, but it is so admirable a piece of reasoning, that we cannot refuse it room.

'Christ then, by his merits, having acquired for us eternal life,..... it would be a great sacrilege in us to wish to attribute the invaluable acquisition either to our own merits or to those of any other creature. But it is not our intention, say the adversaries of this doctrine, in establishing our merits, to take away from Jesus Christ the glory of his: for we confess freely, that all the glory of our merits depends upon his, who gives to them all the weight and value that they possess. What do they mean by this? Is it that the merits of Christ may be mixed with ours, and that by this mixture they acquire a value which they had not in themselves? But would you mix grains of gold with grains of sand, that the mixture might make the grains of sand more valuable? No truly, for sand, mix it with whatever you please, must remain sand, of no consideration, nor value. The gold alone is valuable, and all the sand that we can add to it cannot increase its intrinsic worth. Is it then that our merits, not having a sufficient value in the sight of God to satisfy for what we owe him, the merit of our Saviour ought to be added to them, to give them the necessary value, as if we owed a thousand crowns, and having only an hundred to pay, another were to add nine hundred to com-

Art. V. *The City of the Plague, and other Poems.* By John Wilson, Author of the Isle of Palms. 8vo. pp. 300. Price 10s. 6d. Edinburgh, Constable and Co. and Longman, London, 1816.

THERE is no question in criticism more curious than that which respects the pleasure which we derive from the description of objects in themselves by no means pleasurable. That pains and passions, from a view of which we should in reality shrink,—that the paroxysms of anger or despair, the gibberings of madness, the throttling agonies of death,—should, in description, whether by pen or by pencil, or on the stage, afford gratification to a well-regulated mind, is indeed in no inconsiderable degree paradoxical. We have, on a former occasion, stated some of the theories that have been advanced in explanation of this curious fact; and also our reasons for acquiescing in that of Hume. We shall venture just to go over this ground again, because we think that the whole matter may be put in a much less mysterious light than it is by that Author himself.

It will be readily granted, we suppose, on all hands, that, in a state of passion, not only are the feelings more impressible, but the imagination is more active. A state of passion is nothing but a state in which reason loses its predominance; a state, of course, in which the imagination is turned loose, in all its native vagrancy. And in fact we find this to be the case. When under the violent influence of any passion, we forget time and place; we call upon the absent and the dead; tell out our sorrows or our joys to the trees of the field and the stars of the sky; invoke heaven and earth as witnesses of our wrongs; conjure

> 'Eternity, as men constrain a ghost,
> To yield us up an answer.'

It will, likewise, we suppose, be granted us, that the exercise of the imagination, as of every other faculty whether bodily or mental, is, in itself, and in no small degree, pleasurable. We do not mean to assert any thing so absurd, as that a man suffering under violent grief, is a happy man, because he has an opportunity of exerting his imagination. But this we do assert, that in this exercise of the imagination consists his chief pleasure, in such a state, and that that pleasure must needs be very great which can, in so great a degree as we believe it does, counterbalance feelings of so opposite a nature.

To the imagination the poet applies himself,—then surest of producing the greatest delight, when he can apply himself to that faculty in the highest state of excitation. To excite it in a very high degree, we have seen that it is necessary to quicken feelings by no means pleasurable. If a poet would

raise his reader to that strange and mysterious delight, which, for instance, the widowed lover feels in indulging his imagination in all its wildness and extravagance, in weeping and beating his breast over the grave of his mistress, in conjuring up her form and addressing it in the piercing and passionate bursts of insane eloquence, in treasuring up a ringlet of her hair or any relic of her love, as all that the world contains of dear and valuable;—if the poet would do this, he must first transform his reader into a widowed lover, must make him for a time feel his sad feelings, participate in his bitter remembrances of the past, his utter hopelessness for the future. Hence, to get the true pleasure of tragedy, very considerable pains must be undergone; so great, perhaps, as sometimes to neutralize, or more than neutralize the pleasure. Dr. Johnson, we think, says, that having once read King Lear, he never could bring himself to read it again; and few readers surely can put Clarissa Harlowe down without emotions of the most painful keenness.

What is the reason that such is not oftener the case? What is the reason that, in fiction any more than in real life, we should be willing to undergo the pain for the sake of the pleasure? In the first place, the pain produced by the description, however excellent, can never, we think, equal what would be produced by the real fact. Secondly, there is always a lurking kind of consciousness that we are only playing with the mere imaginations of misery, and that we can get rid of them when we please, by laying down the book and turning our thoughts to something else. Lastly, the imagination is more excited, the poet having added all his powers to our own, in the excitation of it.

Real misery is, perhaps, never to be found unconnected with something disagreeable or disgusting. There is something of meanness, of selfishness, of vulgarity about it, which causes a mind not wholly absorbed in it, to revolt. All this is carefully lost sight of by the poet; it is necessary that his characters be such as we can sympathize with; their distresses unmixed with any thing that should violate that sympathy. Every body must feel at once that how well soever the grief of a family round a sick bed should be expressed by the painter, yet, if he should open the bed to us, and expose the effects of the disease in some putrid and running sore, we should turn from his picture in disgust, and reprobate the bad taste displayed in it.

Herein, we think, consists the chief fault of the "City of "the Plague." Mr. W. has accumulated upon his reader all shocking, all disgusting images; images at which we sicken as much in description as in fact.

The story is simply this: A young man, with his friend, arrives in London, from a distant voyage, at the time of the plague. Frankfort, which is the young man's name, finds his mother dead. In the course of the poem he also dies; and his mistress, a lovely young woman, whom he left among the lakes of Cumberland, and who is found, at the beginning of the drama, going about the city, to visit and comfort the infected, dies likewise of the plague. It is evident that the subject is in itself monotonous enough: but it is not this of which we are complaining; Mr. W. has managed to diversify it with every possible image of disgust.

An impostor pretends to astrology, and the multitudes gather round him to inquire the fates of themselves and their friends. Among the rest, a woman asks whether her child will recover from the plague.

'*Astrologer.* Child! foolish woman! now thou hast no child.
Hast thou not been from home these two long hours,
Here listening unto that which touch'd thee not,
And left'st thou not thy little dying child,
Sitting by the fire, upon a madman's knee?
Go home! and ask thy husband for thy child!
The fire was burning fierce and wrathfully,
Its father knew not that the thing he held
Upon his knee had life—and when it shriek'd,
Amid the flames, he sat and look'd at it,
With fixed eyeballs, and a stony heart.' p. 25.

Another wretch thus confesses himself to Magdalen.

'Mid all the ghastly shrieking,
Black sullen dumbness, and wild-staring frenzy,
Pain madly leaping out of life, or fetter'd
By burning irons to its house of clay,
Where think you Satan drove me? To the haunts
Of riot, lust, and reckless blasphemy.
In spite of that eternal passing-bell,
And all the ghosts that hourly flock'd in troops
Unto the satiated grave, insane
With drunken guilt, I mock'd my Saviour's name
With hideous mummery, and the holy book
In scornful fury trampled, rent, and burn'd.
Oh! ours were dreadful orgies!—At still midnight
We sallied out, in mimic grave-clothes clad,
Aping the dead, and in some church-yard danc'd.
A dance that ofttimes had a mortal close.
Then would we lay a living body out,
As it had been a corpse, and bear it slowly,
With what at distance seem'd a holy dirge,
Through silent streets and squares unto its rest.
One quaintly apparell'd like a surplic'd priest
Led the procession, joining in the song;—
A jestful song, most brutal and obscene,

Shameful to man, his Saviour, and his God.
Or in a hearse we sat, which one did drive
In masquerade-habiliments of death;
And in that ghastly chariot whirl'd along,
With oaths, and songs, and shouts, and peals of laughter,
Till sometimes that most devilish merriment
Chill'd our own souls with horror, and we stared
Upon each other all at once struck dumb.' pp. 41, 42.

'In one street is introduced a party of young men and prostitutes carousing in the street among the dying and the dead.

One Walsingham, the 'master of the Revels,' is represented as overcoming the memory of a beautiful and virtuous wife, the warnings of an aged priest, the reproaches of his own conscience, in the embraces of a harlot.

Shortly after, two women are introduced giving an account of their labours in watching by the dying, and laying out the dead.

'1*st Woman.* I cannot say that I dislike the Plague.
Good faith! it yields rare harvest to the poor
Who are industrious, and will sit by night
Round beds where richer servants dare not come.
Yet after all 'tis not the Plague that kills,
But Fear. A shake of the head—a sapient look—
Two or three ugly words mutter'd through the teeth—
Will go long way to send unto his grave
A soldier who has stood fire in his day.
And as for women, and the common run
Of men—for instance, mercers, lawyers' clerks,
And others not worth mentioning, they die,
If a sick-nurse only look upon her watch
To know the hour o' the night? What matters it?
In a hundred years—all will be well again.
2d Woman. You must have seen rare sights in your time, good woman!
1st Woman. I have seen for two months past some score i' the day
Give up the ghost. No easy business
To lay so many out. When they paid well,
I did my office neatly—but the poor
Or niggardly, I put them overhand
In a somewhat careless way—gave them a stretch
Or two,—down with their eye-lids—shut their mouths,
And so I left them. 'Twas but slovenly work.' p. 90.

The history she gives is still more shocking.

'1*st Woman.* I was sent for to a house that was plague-struck,
To lay out two small children. Rivington!
Methought I knew that name.'

* * * * * * *

'At once I knew the caitiff, as he lay
Dying alone 'mid his dead family,

Whose blue-swollen faces had a look in them
Of their most wicked father.

* * * * * * *

'We were three sisters once
Happy and young, and some thought beautiful,
And by our cheerful industry supported
Our palsied mother. But this demon came,
And by his wheedling arts and tempting gold,
Unknown to one another we all fell
Into sin, and shame, and sorrow. Our sick mother
Died of a broken heart—one sister died
In childbed—and consumption bred of grief
Soon took away another. I alone,
Reserv'd for farther woe and wickedness,
Liv'd on—but yet methinks this one small day,
Those two blest hours in which I saw him dying,
That minute when the rattle in his throat
Clos'd his vile tongue for ever, and the moment
When one convulsive gasp left him a corpse,
Gave me my share of earthly happiness,
And life feels life thus sweeten'd by revenge.' pp. 91—3.

Again:

'[*A wild cry is heard, and a half-naked man comes raving furiously along.*]

'*Maniac.* Another month, and I am left alone
In the vast city, shrieking like a demon!
Condemned to an eternal solitude
Peopled but by ghosts, that will not will not speak
All gliding past me, wan and silently,
With curses in their eyes, and death-like frost
Breathed from their bony hands, whose scornful fingers
Keep pointing at me rooted to the stones,
That yield no sound to comfort my stopp'd heart.' p. 96.

Again, the driver of the dead-cart.

'*1st Man.* The ghastly idiot-negro, charioteer!
See how he brandishes around his head
A whip that in the yellow lamp-light burns
Like a fiery serpent. How the ideot laughs!
And brightens up his sable countenance,
With his white teeth that stretch from ear to ear.
Thank God he is no Christian—only a negro.' p. 156.

Now all this, beyond all doubt, is most strongly painted: but what is the effect of it? Is it not altogether disagreeable? Are the subjects such as any man alive would choose to exercise his imagination upon—except Mr. Wilson? Besides, all the persons,—the astrologer, the maniac, the negro, the revellers, the prostitutes,—are all equally unknown, and unfamiliar to the reader, have no hold upon him, excite no interest

in him, are just introduced with their respective images of horror, and sent off again.

We turn however with pleasure to the beauties of the poem; and it must be obvious to every one, that he who could produce even such passages as those above, could not write a poem of any length without beauties.

The silence and desertion of the city are strongly painted in the following lines.

> 'O unrejoicing Sabbath! not of yore
> Did thy sweet evenings die along the Thames
> Thus silently! Now every sail is furl'd,
> The oar hath dropt from out the rower's hand,
> And on thou flow'st in lifeless majesty,
> River of a desert lately filled with joy!
> O'er all that mighty wilderness of stone
> The air is clear and cloudless as at sea
> Above the gliding ship. All fires are dead,
> And not one single wreath of smoke ascends
> Above the stillness of the towers and spires.
> How idly hangs that arch magnificent
> Across the idle river! Not a speck
> Is seen to move along it. There it hangs,
> Still as a rainbow in the pathless sky.' p. 6.

The astrologer, to 'a young and beautiful lady' inquiring the fate of her husband.

> 'Where are the gold, the diamonds and the pearls,
> That erewhile, in thy days of vanity,
> Did sparkle, star-like, through the hanging clouds
> That shaded thy bright neck, that raven hair?
> Give them to me; for many are the poor,
> Nor shalt thou, Lady! ever need again
> This mortal being's frivolous ornaments.
> Give me the gold you promis'd; holiest alms
> Add not a moment to our number'd days,
> But the death of open-handed charity
> Is on a bed of down. Hast thou the gold?'
> * * * * * * *
> 'Lady, thou need'st this wedding-ring no more!
> Death with his lean and bony hand hath loosen'd
> The bauble from thy finger, and even now
> Thy husband is a corpse. O! might I say
> Thy beauty were immortal! But a ghost,
> In all the loveliness on earth it wore,
> Walks through the moonlight of the cemetery,
> And I know the shadow of the mortal creature
> Now weeping at my side.' p. 28.

Frankford, by the death-bed of his mother.

> 'O look upon her face! eternity
> Is shadow'd there! a pure immortal calm

Whose presence makes the tumult of this world
Pass like a fleeting breeze, and through the soul
Breathes the still ether of a loftier climate!
'*Priest.* Many sweet faces have I seen in death,
But never one like this. Death beautifies
Even the stern face of guilt, and I have seen
The troubled countenance of a sinful man
Breath'd over, soon as life had pass'd away,
With a soft delicate shade,—as from the wing
Of Innocence returning to shed tears
Over the being she had lov'd in youth.
But here lies perfect beauty! her meek face
Free as that child's from any touch of sin,
Yet shining with that loftier sanctity
That holds communion with the promis'd heavens.' p. 101, 102.

'There is a little church-yard on the side
Of a low hill, that hangs o'er Rydal-lake,
Behind the house where Magdalene was born.
Most beautiful it is; a vernal glade
Enclos'd with wooded rocks! where a few graves
Lie shelter'd, sleeping in eternal calm.
Go thither when you will, and that green spot
Is bright with sunshine. There they hop'd to lie!
And there they often spoke to Magdalene
Of their own dying day. For death put on
The countenance of an angel in the place
Which he had sanctified. I see the spot
Which they had chosen for their sleep—but far,
O far away from that sweet sanctuary
They rest, and all its depth of sunny calm.
Methinks my Magdalene never dare return
To her native cottage.' p. 105.

We hope that our town-readers sometimes feel with Wilmot.

'How sweetly have I felt the evening-calm
Come o'er the tumult of the busy day
In a great city! when the silent stars
Stole out so gladsome through the dark-blue heavens,
All undisturb'd by any restless noise
Sent from the domes and spires that lay beneath
Hush'd as the clouds of night.' p. 117.

One picture from the land of lakes and mountains, and we close our quotations.

'Sweet Rydal lake!
Am I again to visit thee? to hear
Thy glad waves murmuring all around my soul?
'*Isabel.* Methinks I see us in a cheerful groupe
Walking along the margin of the bay
Where our lone summer-house ....

'*Magd.* Sweet mossy cell?
So cool—so shady—silent and compos'd!
A constant evening full of gentle dreams!
Where joy was felt like sadness, and our grief
A melancholy pleasant to be borne.
Hath the green linnet built her nest this spring
In her own rose-bush near the quiet door?
Bright solitary bird! she oft will miss
Her human friends: Our orchard now must be
A wilderness of sweets, by none belov'd.

'*Isabel.* One blessed week would soon restore its beauty,
Were we at home. Nature can work no wrong.
The very weeds how lovely! the confusion
Doth speak of breezes, sunshine, and the dew.

'*Magd.* I hear the murmuring of a thousand bees
In that bright odorous honeysuckle wall
That once enclos'd the happiest family
That ever liv'd beneath the blessed skies.
Where is that family now? O Isabel,
I feel my soul descending to the grave,
And all these loveliest rural images
Fade, like waves breaking on a dreary shore.

'*Isabel.* Even now I see a stream of sunshine bathing
The bright moss-roses round our parlour window!
Oh! were we sitting in that room once more!

'*Magd.* 'Twould seem inhuman to be happy there
And both my parents dead. How could I walk
On what I used to call my father's walk,
He in his grave! or look upon that tree
Each year so full of blossoms or of fruit
Planted by my mother, and her holy name
Graven on its stem by mine own infant hands!
'*Isabel.* It would be haunted, but most holy ground.' p. 76.

Mr. W.'s verse, is in general very sweet: there is, however, one circumstance, in regard to which his ear seems strangely defective. It was a custom of our old dramatic writers, which has been copied by those who have been called the Lake poets, to introduce superfluous short syllables into their verse;—learnedly speaking, to introduce the *anapæst* in lieu of the *iambus*. Thus Shakspeare:

'O my poor brothĕr! ănd sŏ perchance may he be.'
My heart bleeds
'To think ŏ' thĕ tĕen that I have turn'd you to.'
It did remain
'ı̆' thĕ mĭdst ŏ' thĕ bŏdy, idle and inactive.'

And Southey:—

'King Owen's name
'Shall live ı̆' thĕ ăfter-world without a blot.'

This produces a variety to our ears highly agreeable. Mr. Wilson, however, seems to us quite to mistake the matter, in introducing this foot continually in the second place, after a trochee in the first.

'Mīnglĭng ĭ' thĕ trāin of joy and happiness.'

'Lāughĭng mĭd thĕ flōwers. O many a slow-paced hearse
Waitĭng fŏr thĕ priest, then stretch'd within his shroud.'

To our ears these lines are neither more nor less than prose.

Of the miscellaneous pieces in the volume we take no notice, as containing nothing very particular. They are, in general, too lengthy.

Mr. Wilson has fine powers. We wish he could find fitter subjects whereupon to exercise them, than the Isle of Palms, and the City of the Plague.

Art. VI. *The Doctrine of the Church of England upon the Efficacy of Baptism vindicated from Misrepresentation.* By Richard Laurence, LL.D. Regius Professor of Hebrew, and Canon of Christ Church, &c. 8vo. pp. 176. Price 5s. Oxford, at the University Press, for the Author, 1816.

IF in our review of the pamphlets on the present controversy respecting the efficacy of Baptism, any pretence were afforded for charging us with unfairness in our statement of the question as matter of fact, we should conceive that the present publication would completely silence every such objection, and sweep away all hypothetical explanations of the language of the Church of England on the subject. Dr. Laurence commences his vindication, with the following preliminary remarks.

'It may perhaps appear singular, that a controversy should still exist respecting the true sense of certain passages in the Baptismal Services of our Church, after a lapse of more than two centuries from the period of their original compilation; particularly as the language in which they are expressed seems to have been studiously adapted to popular comprehension and instruction. But this appearance of singularity ceases, when we recollect the natural anxiety of every writer upon the subject to prove, that the doctrine of the Church to which he professes attachment, and his own private opinion, perfectly coincide. Yet, ought this anxiety always to be indulged? Private opinion, it is indeed true, no man can control; but every man may control the public display of it: and surely when its conformity with the doctrine of the Church cannot be clearly and satisfactorily demonstrated, concealment is preferable to disclosure, and silence to justification. To support an ideal conformity by a line of argument evidently strained and distorted, may suit the obliquities of party spirit, but can never promote truth, and produce conviction.'

Dr. Laurence deprecates 'dragging Scripture into the con-'test.' 'The true question at issue,' he confesses, is

'Not *what Scripture*, but *what the Church of England*, has inculcated upon the subject. Besides, to commence with ascertaining the precise sense of Scripture upon it is to commence with a bias on the mind, which must unavoidably influence subsequent investigation. I shall not, I am persuaded, be misrepresented as entertaining the slightest doubt respecting the conformity of the doctrine of our Church with Scripture; because it is evident, that I am only contending for the propriety of first deciding what the doctrine of our Church really is, before any attempt be made either to establish or refute that doctrine by the Word of God.'

This method we adopted; and it is utterly surprising that any insidious design should be charged on so natural and direct a manner of treating the subject. We really cannot help the coincidence of our testimony in support of the *fact*, with that of men from whom we differ very widely in doctrine. Suppose that an orthodox Protestant Dissenter, and a philosophical deist, were separately to urge a similar objection to some part of the constitution of the hierarchy, would it necessarily follow, that the objection proceeding from individuals of so different characters, must be unreasonable, or that there was any collusion between the parties? As Dissenters, we feel called upon to take every proper occasion of illustrating the reasonableness of our objections to the Established Church. Among these objections, that to which the present controversy has given accidental prominency, Mr. Scott and Mr. Bugg would allow to be valid, but the basis on which it rests is disputed. Dr. Laurence on the other side establishes its truth, though he may not be disposed to concede its solidity. In any other case, the conclusion would be deemed obvious and irresistible.

Dr. Laurence considers the doctrine held by the Evangelical Clergy, upon the subject of Baptism, as founded upon Calvinistic principles, and he charges them with holding generally the tenets of Calvinism. Dr. Laurence, however, must know, that the doctrinal sentiments of that great Reformer, so far as respects the objectionable peculiarities of his system relative to Predestination, are *not held* by any modern Calvinists. The term *Calvinistic* is a very convenient weapon in controversial warfare, inasmuch as it can be made at once to assert a truth, and to convey a misrepresentation. Hence arises the difficulty of adjusting the dispute, whether the Articles of the Church of England are, or are not, Calvinistic. In the usual acceptation of the term they undoubtedly are Calvinistic, for they expressly teach the doctrines which Calvin held in common with the other Reformers, and they are we believe in no respect at variance with his opinions. But inasmuch as they maintain a guarded silence on other points of doctrine which belong to the Calvinistic system, they cannot with strict propriety be termed

by way of distinction, Calvinistic. That term, indeed, has usually been understood to imply a conformity to Calvin's authority, not merely in respect of doctrine, but also of ecclesiastical discipline. It is on this account that the name of Calvin has in this country been so unpopular with the champions of episcopacy; and nothing therefore can be more absurd, than to apply the term Calvinistic to the Evangelical Clergy, merely because they believe in the doctrine of the Articles of their own Church on the subject of Predestination. Is it not natural that they should 'prefer a general to a sectarian denomination,' when they know the offensive associations which are connected with the phrase? Is it fair, then, in a brother Episcopalian, to taunt them with borrowing their theological notions from a Presbyterian doctor? The fact is, that the Evangelical Clergy are for the most part disinclined to explore the depths of systematic theology; they are anxious to deduce their opinions from the Bible. Hence arises their unwillingness to admit of some of the doctrines of the Church of England.

Our Author goes the full length of our representation as to the importance of the present question, in its bearings on other doctrinal points: he considers it as involving the very nature and extent of Divine election. The Church of England, he conceives, teaches, 'that all baptized infants and all *duly prepared* 'adults are indiscriminately elected in Christ out of mankind,'—and that the Divine election is 'not an absolute but a condi-'tional or contingent election.'

'A restoration to Divine favour, comprehending the remission of sin and adoption into the number of the elect, is, I apprehend, uniformly represented in our Liturgy, as the inseparable concomitant of Regeneration.' (*id est*, Baptism) p. 10.

An 'indiscriminate election,' a contingent choice, might seem to border too closely on contradiction, were it not obvious that the position the terms are designed to convey, is purely negative: the purpose for which they are employed, is, not to explain, but to explain away the doctrine of Scripture. Dr. Laurence would indeed find it difficult to prove that the Church of England teaches, *totidem verbis*, the doctrine of an indiscriminate and contingent election: but he is quite right if he means to assert that the Liturgy is constructed upon the supposition that 'all baptized infants and all duly prepared adults 'are of the number of the elect;' and that nothing short of this is necessarily implied in its language. The Church of England has only borrowed this phraseology from the Church of Rome, in which all the terms employed by the writers of the New Testament to express a spiritual change or a moral relation, are reduced to the deadness of the letter 'which killeth', or transmuted into a sense simply ecclesiastical or secular. Election is

therefore no more than that Providential appointment which determines outward circumstances;—Predestination is simply the Divine fore-knowledge, or a determination on the part of God that man shall be left to determine himself;—Regeneration is Baptism;—Conversion consists in renouncing Heathenism, or in an acknowledgement of the truth of Christianity;—and becoming a member of Christ, a child of God, and an inheritor of the kingdom of heaven, is all included in a reception into the visible Church. This is the theology of Rome, the theology which Calvin combated with so much vehemence, and which finds its modern advocates in the Lecturers and Regius Professors of the University of Oxford!

Our present business, however, confines us to the doctrine of the Church on the efficacy of Baptism.

'It is admitted, that *Regeneration* and *Baptism* were regarded as synonymous terms by the early Fathers of the Church, who considered Regeneration as the *effect* of Baptism, using what is denominated a metonymy of the *effect* for the *cause*. The same synonymous signification also is adopted in the Articles of our Church*, in which the Latin expression *renatis* is translated *baptized*.' pp. 10, 11.

Our Author proceeds in his third chapter, to notice the complaint which has been made, that Dr. Mant nearly confines his attention to infant recipients of Baptism. He shews that the question in debate hinges upon this very point, since 'the 'Church of England possessed no form whatever of adult 'Baptism until the Restoration,' and to attempt therefore 'to 'explain the doctrine of infant by that of adult Baptism,' is an inverted order of argument. With regard to the former, the hypothesis of a *charitable* supposition, (which, as Dr. L. justly remarks, presumes the possibility of an *uncharitable* one,) is wholly untenable; the incompetency of the infant subject of Baptism excludes alike both suppositions. Besides, in the preparatory form of the service for adults, the person, although supposed to 'possess repentance and faith,'

'Is regarded as still *unregenerate*; otherwise the minister would not be instructed thus to pray; "We call upon thee for this person,

* 'Art. ix. Dr. Mant's opponent will not here allow this identity of expression, certainly not as any result from the context, pp. 100, 101. But had he referred to the original Latin of this Article, which he appears to have both read and considered, because he quotes it in *the very next page*, he must have acknowledged the truth of a deduction which he contemptuously opposes. In this Article the word *renatis* occurs twice, manet etiam *in renatis* hæc naturæ depravatio: again, quanquam *in renatis* et credentibus nulla propter Christum est condemnatio, &c. In the former instance it is translated *regenerated*, in the latter *baptized*. The conclusion seems obvious. Mr. Scott however, for reasons not very difficult to divine, quotes only the instance in which it is translated *regenerated*.'

" that he coming to thy holy Baptism *may* receive remission of his " sins by spiritual Regeneration;" and again, " Give thy Holy " Spirit to this person, that he *may* be born again and be made an " heir of everlasting salvation." Surely this mode of expression sufficiently demonstrates, that he who possesses repentance and faith is not therefore to be necessarily considered as possessing spiritual Regeneration. But what follows? Immediately after the administration of baptism, in the name of the Father, and of the Son, and of the Holy Ghost, he is pronounced to be *regenerated*, to be *born again*, and to be *made an heir* of everlasting salvation. Is it possible to deduce any other legitimate conclusion from these premises than this; that the person who after a due preparation comes to Christ's holy Baptism *unregenerated*, departs *regenerated*.

'When it is said *before* the act of baptism, " Give thy Holy Spirit " to this person, that he *may be* born again and be made an heir of " everlasting salvation;" and again *after* the act of baptism, " that " *being now* born again, and made an heir of everlasting salvation " through our Lord Jesus Christ, he may *continue* thy servant;" does not the change of tense distinctly point out a change of circumstances dependent upon the *intervening* act of baptism; indicating that the person baptized, although repenting and believing, was not previously, but is now regenerated?" pp. 21—23.

We pass over Dr. Laurence's inquiry, 'If Regeneration be 'already obtained,' (that is, previously to Baptism,) 'in what 'can be supposed to consist the "*great necessity*" of Baptism 'with water?' We shall merely remark that such an argument might be made admirably to serve the purpose of the abetters of other Romish doctrines: Transubstantiation for instance, or Confirmation. In what consists the great necessity of Confirmation, unless the Holy Spirit is conveyed by the imposition of episcopal hands? Or in what, it might be asked, consists the great necessity of episcopal ordination, unless it also convey the Holy Spirit? The notions implied in these questions, originate alike in a misinterpretation of Scripture. But with regard to the Institute of Baptism itself, the case is widely different: and if we once admit that the necessity or importance of a Divine Institute is to be appreciated, not by the *authority* on which it rests, not by the expressness of the command, but by human interpretations of its design, by the *rationale* of the rite as expounded by doting superstition; then it matters little by whom the supremacy of the Church is usurped, by Polish or by Roman heresiarch: the Scriptures are no longer the standard of our faith.

Dr. L. however imagines that the necessity of Baptism rests upon its efficacy; and that the Church 'inculcates upon this 'point no Calvinistic principles we may conclude (he says,) 'from the *known creed* of those who compiled the office in 'question', (the office for Adult Baptism.)

'The compilers of this office were Henchman Bishop of Sarum, Lany Bishop of Peterborough, and Morley Bishop of Worcester, in conjunction with six others, not named, of the Lower House of Convocation See Act of Convocation, A.D. 1661. in Wilkins's Concilia Magna Britan. &c. v. 4. p. 565. It is added: Hæ præces pro baptizatione adultorum, ultimo die mensis Maii introductæ, unanimiter approbantur. The Anti Calvinistical principles of this Convocation will not, I presume, be questioned. The three Bishops had also acted under the royal commission previously issued for the revision of our Liturgy; and were in their proceedings under it all opposed to the Presbyterian party. Baxter represents Bishop Morley and Bishop Henchman as the principal opponents of that party in the Savoy Conference. Baxter's Life, part ii. p. 363. Henchman indeed he describes as speaking "calmly and slowly, and not very "oft;" but adds, "he was as *high in his principles and resolutions* as "any of them." Lany he seems to have held in contempt. p. 337, and 364. But Morley he represents as the chief speaker of the Bishops, and the greatest interrupter of those who pleaded for alterations in the Liturgy, p. 363.' p. 30.

We must be very brief in following Dr. Laurence through the remaining part of his argument. The fourth chapter exhibits the doctrine of Luther on the subject of Baptism, and the language of the Augsburg Confession, from which the formulary adopted by our Church, it is asserted, was borrowed. The doctrine of Luther is referred to by Mr. Hall in his Treatise "On the Terms of Communion."* Though distinguishable from the *opus operatum* of the Church of Rome, it bears strongly the indications of that cloudiness of theological knowledge, which attended the dawn of the Reformation. Luther held that Baptism is necessary to salvation; and that 'Faith, though an 'indispensible requisite, can add nothing to the efficacy of that 'sacrament.' The same partial emancipation from Romish error marks the Lutheran doctrine of the real presence in the Eucharist. Consubstantiation was one step towards truth from Transubstantiation.

The Latin articles extant in the Cottonian library, 'in one or 'two instances corrected by Henry himself,' which are referred to the year 1540 by Strype, contain language respecting adult baptism, perfectly conformable to that of Luther; and the English book of Articles published under the sanction of royal authority in 1536, 'the probable original of the Latin ones', directs all bishops and preachers to teach the people, that it is '*by virtue of that holy sacrament*' that they obtain the grace and remission of all their sins. Dr. L. subjoins the following quotation.

'"And finally, if they shall also have firm credence and trust *in*

* See Eclectic Review N.S. V. iv. p. 345.

" *the promise of God adjoined to the said sacrament*, that is to say, " that *in and by* this said sacrament, which they shall receive, God " the Father giveth unto them, for his Son Jesus Christ's sake, re- " mission of all their sins, and the grace of the Holy Ghost, whereby " they be newly regenerated and made the very children of God, ac- " cording to the saying of Christ and his Apostle St. Peter, Peniten- " tiam agite, &c." '

' From the preceding quotations,' he adds, ' it is impossible to deduce any other conclusion than that for which I am contending; that Regeneration exists *in* and *by*, but not *before* baptism. And let it be remembered, that these are the earliest documents of our Reformation, which our Reformers at the close of it evidently had in their contemplation, and which some of them, particularly their leader Cranmer, had been instrumental in drawing up, when they established that form of doctrine in our Church, which still subsists.' p. 49, 60.

The fifth chapter continues the series of proof in reference to the sentiments of Cranmer, who was the principal author of the first book of Homilies, and of the Liturgy; and the Author endeavours to shew that the sentiments of Latimer were not different from those of Cranmer. The sixth chapter relates to the First Book of Homilies, the Paraphrase of Erasmus, the Second Book of Homilies, and the last Revision of the Liturgy under the Royal Commission at the Restoration. The following extracts from the published account of the Proceedings of the Commissioners, indisputably prove the sentiments of the High Church Party.

' Among the exceptions made to the language used in the office of Infant baptism, one was to the following expressions in the second introductory prayer, " *may receive remission of his sins by spiritual rege-* " *neration.*" The exception was thus worded; " This expression " seeming inconvenient, we desire it may be changed into this, *may* " *be regenerated, and receive remission of sins.*"

' The answer of the High Church party, who finally conducted the revision by themselves without control, was this: " *Receive remission* " *of sins by spiritual regeneration*, most proper. For *baptism* is our " *spiritual regeneration.* St. John iii. Unless a man be born again of " water and the Spirit, &c. And by *this* is received *remission of sins.* " Acts ii. 38. Repent and be *baptised* every one of you *for the re-* " *mission of sins.* So the Creed; one *baptism* for the remission of sin." When therefore the same party came to compose the office of Adult baptism, and adopted the very phraseology in question without alteration, can we possibly doubt what precise sense it was their intention to affix to it? They could certainly have intended to affix none to it consistent with the belief, that Regeneration takes place in adults *before* baptism; because they unambiguously avowed their creed to be, that baptism itself (and not its previous requisites) constitutes our spiritual Regeneration, and that by *this, so considered*, we obtain the remission of our sins.

' Another exception taken by their opponents was to these words

in the Church Catechism: "In my baptism wherein I was made a "child of God, a member of Christ, and an inheritor of the kingdom "of heaven." It was said; "We conceive it might more safely be "expressed thus: Wherein I was *visibly* admitted into the number "of the members of Christ, the children of God, and the heirs "(rather than the *inheritors)* of the kingdom of heaven."

'The following was the answer which they gave to this exception. "We conceive this expression" (that is, this mode of expression, or the language previously and still in use) "as safe as that which *they* "*desire*, and more fully expressing *the efficacy of the sacrament*, ac-"cording to St. Paul, Galatians iii. 26 and 27; where St. Paul "proves them all to be children of God, because *they were baptized*, "and *in* their baptism had put on Christ. *If children then heirs*, or, "which is all one, *inheritors*, Rom. viii. 17.

'So explicit a declaration, that we become the members of Christ, the children of God, and inheritors of the kingdom of heaven, *by the efficacy of the sacrament of baptism, in* which we are stated to put on Christ, leaves not a shadow of suspicion respecting the sentiments of those who made it. And let it not be forgotten, that this was the very party, to which we are solely and exclusively indebted for the revision of the Liturgy, and for the compilation of the office itself, the true meaning of which is now controverted.' p. 104—106.

Our Author proceeds in the seventh chapter, to demolish the theory of a supposed disposition in 'infants to fulfil, when ca-'pable of so doing, their baptismal engagements;' upon which the evangelical clergy attempt to reconcile their use of the Ritual. Mr. Scott represents it as analogous to a *legal fiction* in temporal transactions, and considers the soul of the child as in that sense transferred to his sponsor, and as speaking *in* him and *by* him. Dr. Laurence rejoins,

'But what are the gradations in this singular scale of suppositions ascribed to our Church? First, the professions of the sponsor are supposed to be those of the infant himself, although he is acknowledged to be at the time incapable of all professions whatsoever, as well of comprehending as of performing them. Then these professions are supposed to be made with a species of sincerity. And lastly, by way of solving the preceding ænigma, the infant is supposed to possess, not indeed *genuine* sincerity, but a *certain indescribable disposition*, which must hereafter *infallibly* lead him to prove by his subsequent conduct, that, if he could, he would even now be truly sincere.

'How this extravagant mode of reasoning can render the doctrine of our Church more rational and intelligible, I am wholly at a loss to conjecture. Bold indeed I admit, but certainly not very rational and intelligible, is that hypothesis, which represents her as regenerating by fiction, and as presuming impossibilities.' 113, 114.

The following chapter offers additional proof that the framers of the Liturgy designedly excluded every idea of a conditional or partial Regeneration. The ninth and tenth are occupied

principally with recapitulation. In the course of this recapitulation there occur some singular representations. '*Every* 'infant is, in the judgement of the Church,' says Dr. L. 'considered as truly admitted into God's favour, and truly 'regenerated, *so far at least as the infant mind is capable* 'of *Regeneration*:' a modification of the doctrine, which in our view amounts pretty nearly to a negation.

'In the event of his surviving to years of discretion,' it is added, 'his continuance in a state of grace and acceptance "depends upon "his continuance in well doing, upon his obediently keeping God's "holy will and commandments, and walking in the same all the "days of his life." This is so obvious the natural import of the language adopted in our liturgy, that no common skill in logical legerdemain seems requisite to force upon it any other construction.'

Were this all that the Liturgy asserts, there would be no inducement for any of Dr. Laurence's opponents to attempt a different construction. No Calvinist denies the necessary connexion between a continuance in well doing, and a continuance in a state of acceptance with God, although he denies that the condition upon which our enjoyment of the Divine favour is said to depend, is of the nature of a meritorious cause, and on this account would object to a phraseology, which seems to countenance the Popish doctrine of Justification by works.

The other singular statement we allude to, occurs at p. 165. The Author represents the persuasion 'that children, which 'are baptized, dying before they commit actual sin, are un-'doubtedly saved,' to 'be inconsistent with the very basis of 'Calvinistical Predestination.' Whatever were the sentiments of Calvin respecting the salvation of infants, the doctrine of Predestination, it is needless to say, involves no supposition so monstrous and blasphemous as that which Dr. L. would seem to be desirous of fastening on his opponents. The fact is, the Liturgy teaches the salvation of baptized infants only, and that by virtue of baptism. Modern Calvinists believe that all infants, baptized or unbaptized, are undoubtedly saved in Christ.

We cannot take leave of Dr. Laurence without expressing the obligations under which he has laid the Dissenters, for this able confirmation of some of the grounds of their nonconformity. Were we to congratulate him on the service he has performed to the Established Church, it would wear too obviously the appearance of irony: but the investigation must do good; it can endanger no interests that are identified with the Truth. It will serve to strengthen that line of demarcation which we always wish to see conspicuous, between the ministers

of the religion of the New Testament, and the devotees to human authority in matters of faith; between the converted and the professional minister; between the preachers of the Bible, and the administrators of a liturgy. These two parties will always exist in a national church; and while there is any vitality in either, they will never amalgamate.

It is singular enough to witness Dr. Laurence's party in the Establishment, demanding a relinquishment of preconceived system from the Evangelical Clergy, and exhibiting so marked an antipathy to systematic theology, at the very moment that they are appealing to human compositions, and to human theories, as the rule of ecclesiastical faith, and deprecating an appeal to Scripture, as tending to bias the mind! Yes: it is the Church, not the Bible, that is to decide the controversy. Surely, the dangers of an over-fondness for system, are not comparable with those of a blind deference to traditional dogmas on the ground of their ideal authority. What is there in all the refinements of *hyper*-Calvinistic theories, more erroneous or more pernicious, than that mixture of Arminian phraseology and Antinomian sentiment, which the abettors of Baptismal Regeneration oppose to the doctrines of Predestination and Conversion?

We cannot agree with those persons who view the present controversy with regret or with dismay. We are rather disposed to consider it as an encouraging indication of the activity of a spirit of inquiry. 'An aversion to religious controversy,' remarks an admirable writer, 'may arise from two causes, 'in their nature the most opposite; a contempt of religion 'itself, or a high degree of devotional feeling.' It affords a proof then of the existence of some principle better than a 'Sadducean' indifference, when this aversion gives way even to a contentious zeal for truth. It argues indeed a morbid state of feeling, when the grand essentials of Christianity appear to engage less attention than those impalpable niceties of definition, and those reasonings, inductive or hypothetical, which are the mere excrescences of truth. But the present controversy is not of this description: it involves essentials, and there is something suspicious in the feelings which make us skrink from the contest. To those excellent individuals who cherish this reluctance, from a distrustful solicitude respecting consequences that may arise from agitating these questions, we beg earnestly to recommend the following remarks on religious controversy, from the pen of the Rev. Robert Hall. They are extracted from his Preface to the third edition of an inestimable work by his father, Mr. Robert Hall of Arnsby, entitled "Help to Zion's Travellers."

'It is certain that in some this indisposition proceeds from a

'better cause: they conceive religion to be a subject too sacred 'for dispute. They wish to confine it to silent meditation, to 'sweeten solitude, to inspire devotion, to guide the practice, 'and purify the heart, and never to appear in public but in 'the character of the authentic interpreter of the will of 'Heaven. They conceive it degraded whenever it is brought 'forward to combat on the arena. We are fully convinced, 'that a disputatious humour is unfavourable to piety; and that 'controversies in religion have often been unnecessarily multiplied 'and extended; but how they can be dispensed with altogether, 'we are at a loss to discover, until some other method is disco-'vered of confuting error, than sound and solid argument. As 'we no longer live in times (God be thanked!) when coercion can 'be employed, or when any individual, or any body of men, are 'invested with that authority which could silence disputes by an 'oracular decision, there appears no possibility of maintaining the 'interests of truth, without having recourse to temperate and 'candid controversy. Perhaps the sober use of this weapon may 'not be without its advantages, even at the present season. 'Prone as we are to extremes, may there not be some reason to 'apprehend, we have passed from that propensity to magnify 'every difference subsisting amongst christians, to a neglect 'of just discrimination, to a habit of contemplating the christian 'system as one in which there is little or nothing remains to be 'explored? Let us cultivate the most cordial esteem for all that 'love the Lord Jesus Christ in sincerity. Let us anxiously 'guard against that asperity and contempt which have too 'often mingled with theological debates, but let us aim at the 'same time, to acquire and retain the most accurate conceptions 'of religious truth. Every improvement in the knowledge of 'Christ and the mysteries of his Gospel, will abundantly com-'pensate for the labour and attention necessary to its at-'tainment.

'However unhappily controversies have too often been con-'ducted, the assistance they have afforded in the discovery of 'truth, is not light or inconsiderable. Not to mention the 'Reformation, which was principally effected by controversy, 'how many truths have by this means been set in a clearer 'view; and, while the unhappy passions it has awakened have 'subsided, the light struck out in the collision has been re-'tained and perpetuated.

'As the physical powers are scarcely ever exerted to their 'utmost extent, but in the ardour of combat, so intellectual 'acumen has been displayed to the most advantage, and to 'the most effect, in the contests of argument. The mind of a 'controversialist warmed and agitated, is turned to all quarters, 'and leaves none of its resources unemployed in the invention

'of arguments, tries every weapon, and explores the hidden 'recesses of a subject with an intense vigilance and an ardour 'which it is next to impossible in a calmer state of mind to 'command. Disingenuous arts are often resorted to, person- 'alities are mingled, and much irritative matter is introduced; 'but it is the business of the attentive observer to separate 'these from the question at issue, and to form an impartial 'judgment of the whole. In a word, it may be truly affirmed 'that the evils occasioned by controversy are transient, the good 'it produces is permanent.'

Art. VII. *Essays on Insanity, Hypochondriasis, and other Nervous Affections.* By John Reid, M.D. Member of the Royal College of Physicians, London, and late Physician to the Finsbury Dispensary. pp. 272. Price 9s. Longman and Co. 1816.

DR. REID has been for some years known to a considerable proportion of the reading public, by a series of medical reports which appeared in the *old* Monthly Magazine, and which have perhaps been more read out of the actual circle of the profession, than any thing that has ever been presented to the world under a merely medical title. Of these reports the present Essays are professedly little else than an amplification.

'It was my original design, (says our Author) to have endeavoured to write something more systematic and complete on the subject of mental diseases; but domestic circumstances in which the public are not interested, having interfered with the prosecution of that object, I have been induced to commit to the press in the form of Essays, what I had regarded as materials merely towards the formation of a larger and more methodical work.'

The reader of these Essays will not have turned many pages of the book over, before he perceives that he is engaged with no ordinary writer. The first paper treats of the influence which the mind exercises upon the body, and comments upon the variety of shade, and difference of physiognomical character, displayed by the same nosological distemper, according to the external circumstances and interior condition of the individual sufferer. The Author alludes in a forcible and striking manner to the wretchedness of London paupers; and the beauty and justness of his remarks, will be readily acknowledged by those persons whose charitable designs or official duties have led them to witness these scenes of poverty and misery.

'There is no person perhaps (says Dr. Reid) who is apt to form so low an estimate of the value of human existence, as a medical man practising amongst the poor, especially amongst the poor of a great city. But it is not impossible that he may exaggerate the excess of their sufferings, by combining, as it is natural for him to do, their external state with those feelings which he has acquired from very

different circumstances and education. As the horrors of the grave affect only the living, so the miseries of poverty exist principally perhaps in the imagination of the affluent. The labour of the poor man relieves him at least from the burden of fashionable ennui, and the constant pressure of physical inconveniences from the more elegant, but surely not less intolerable distresses of a refined and romantic sensibility. Even those superior intellectual advantages of education, to which the more opulent are almost exclusively admitted, may in some cases, open only new avenues to sorrow. The mind in proportion as it is expanded, exposes a larger surface to impression.' pp. 5, 6.

The chapter immediately succeeding, enters on the consideration of a topic which demands a much more ample discussion on the part of the medical philosopher and moralist, than has been given to it by our Author. How far the will may be brought to operate towards the counteraction of nervous depression and disorder, is a nice and difficult, but at the same time, a very momentous question. That nervous invalids are not to be laughed out of their ailings, is too obvious a truth, and too trite a remark, to be dwelt upon. But, on the other hand, there is a great moral as well as medical objection to a passive and indolent acquiescence in that feeling, which considers all the variety of aberration to which the sentient part of our frame is prone, as inevitable and invincible. Sauvages relates the case of a female, who was accustomed to ward off the attacks of very violent paroxysms of disorder, by a strenuous exertion of the voluntary power; and we verily believe the same effect might much oftener than is apprehended, be produced by a similar determination on the part of the patient. We are not to be told, that the essence of the maladies in question, consists often in a want of control over that very power, the exertion of which we venture to urge as a duty. To suggestions of this nature we would reply, let the patient at least seize hold, so to say, of the lucid interval, and when the enemy retires for a season, let that season be so employed as to render the frame less vulnerable to future attacks. This rule might be made especially to apply to the government and regulation of constitutional temper, a greater placidity and equanimity of which we are persuaded is in the power of the most irritable to procure to himself, than is usually allowed or imagined; and that even independently of those higher motives which *must* regulate the feelings and conduct of those persons, who are really under the influence of Christianity; but merely from a sense of the immediate good insured to the individual and to those about him, by a constant exercise of self-control. Even nascent insanity might in many instances be crushed in its birth, by a struggle apportioned to the magnitude of the desired object. But this is a theme which we cannot of course dwell upon in this place,

with any thing like the amplification due to its interesting nature, and we shall pass on to the next Essay, which is entitled 'The fear of death.'

That boasting man is at best but a tissue of contradictions, is sufficiently shewn by the remarkable peculiarities connected with his feelings and fears, in reference to life and death. He courts and retires from the same object in the same moment. Constantly complaining of life as a load, that load he is nevertheless loath to lay down, 'and it is a circumstance somewhat 'remarkable, that those persons should be found to dread most 'their departure from this state of being, to whom it has 'actually proved least productive of enjoyment.' The 'cowar-'dice' which conscience occasions, is confessedly the prime and principal source of this seeming inconsistency; but independently of any apprehensions in respect of futurity, there is a reluctance amounting to horror in the prospect of severing that bond of sympathy, by which we are united to our fellow-sufferers. An individual feels the pang of repugnancy in contemplating the cessation of life, inasmuch as he cannot take with him those with whom he has participated in all life's anxieties; and this, perhaps, may be in part the reason that those who have known the most of sorrow, evince the most of solicitude to prolong the present state of existence. It is, however, a remarkable fact, that the desire of which we have been speaking, operates in a measure in producing its own destruction: the very apprehension of premature death has been known to accelerate its approach. Fear acts upon the mind, and through the mind upon the body, with sedative force, and thus is 'the advance of death' often hastened by an anxiety to retard its progress. 'The trembling hand of the apprehensive invalid, '(as our Author impressively states it,) involuntarily shakes the 'glass in which his hours are numbered.'

It is part of a professional man's duty, as it will be found his interest, to take advantage, as far as is consistent with a conscientious regard to truth, of this susceptibility to the impressions of hope and fear. It is certain that his manner should be such as to inspire confidence in the efficacy of his prescriptions, when he sees that the complexion of the malady itself is as much influenced by that manner, as by the matter of the prescribed potion. The semblance of hope ought indeed never to be assumed under an absolute conviction of incurable disease; but, in cases which at the worst are but of doubtful aspect and uncertain result, the physician acts wisely by assuming a determinateness of mien, and an air of authoritative conviction, respecting the rectitude and efficiency of his plans of treatment. These remarks may appear too much in the way of obvious truisms. We are however disposed to suspect that the influence

of faith in the power, upon the efficacy of the prescription, is by no means duly appreciated, either in respect to its practical consequences, or its pathological bearings.

'Practitioners, (Dr. Reid remarks in another part of his treatise,) who have by any means become celebrated or popular, are often, *on that very account*, more successful than others in the treatment of diseases. A similar remark may be made with regard to medicines themselves. A new medicine will often obtain a fortuitous fame, during the continuance of which, there is no doubt that it *actually produces* some of those salutary effects which are ascribed to it. But the fault of these new medicines is, that they will not *keep*. For as soon as the caprice of the day has gone by, and fashion has withdrawn its protecting influence, the once celebrated remedy is divested of its beneficial properties, if it do not become positively deleterious; by which it would appear, that its reputation had not been the result of its salutary efficacy, but that its salutary efficacy had been in a great measure at least the result of its reputation. However sceptical a physician may be with regard to the inherent or permanent qualities of a specific in vogue, it is his duty perhaps to take advantage of the tide of opinion as long as it flows in his favour. He may honestly make use of his patient's credulity, in order to relieve him from the pressure of his disease, and render the partial weakness of his mind, instrumental to the general restoration of his corporeal strength. A wholesome prejudice should be respected. It is of little consequence whether a man be healed through the medium of his fancy or his stomach.'

The next subject on which our Author treats in these 'Essays on insanity and other nervous *diseases*,' is Pride, a very common malady indeed of human nature; and we are compelled to say he has treated it in a rather common-place manner. We might pass the same sentence also on the subsequent chapter, on Remorse, were not its character for originality and utility in some measure redeemed by the following important, and if duly applied, salutary hints against the reception of that creed which ascribes a positive virtue to the mere sentimental indulgence of contrite feelings, while the heart remains radically unaltered, and the conduct continues the same.

'Remorse itself (it is well observed) is considered perhaps too indiscriminately as a compensation for misconduct. When it is an unproductive feeling merely, and not a regenerating principle, instead of mitigating, it can serve only to aggravate our offence.'

There is nothing which is perhaps in its principles more actually incorrect, or in its effects more extensively mischievous, than what may be termed sentimental piety. To compound for so much vice by an equivalent proportion of devotional feeling and periodical abstractions from worldly concerns, is as insulting to common sense as it is contrary to every

precept of pure morality. We are too apt, however, to censure this tenet in the gross, and to countenance it in the detail. Popery is indiscriminately condemned by many who are in essence and practice as papistical as the most decided devotees to the Romish ritual. Unproductive principles, while they are peculiar to no sect, insinuate themselves into all, under false colours, and are sometimes the most dangerous, when they are the least suspected.

Reflections on the Influence of Solitude, which is the subject of the next Essay, cannot be expected to be marked with much originality. We must allow however in this, as in several other parts of the treatise, that the force of manner compensates in a great measure for the deficiency of matter. The following remarks are expressed with considerable force and beauty.

'An unnatural exile from the world, so far from necessarily implying a superiority to its pollutions, often exposes a man even more imminently to the risk of moral contamination. The voice of the appetites and passions is heard more distinctly amidst the stillness of retirement. The history of hermits, of monks, and even of nuns, serves abundantly to demonstrate that sensuality may be indulged in solitude, and debauchery practised in the desert.'

The title page of the treatise before us will, with reason, be objected to on the ground of a want of correspondence with its general contents. It is not, however, entirely destitute of remarks on the very interesting but obscure subject of insanity. It is well known to all who are familiar with works on mental distempers, that madness is for the most part distinguished into Melancholia and Mania; the one state characterized by more than ordinary torpor, the other marked by inordinate excitement. Dr. Reid very properly combats the propriety of this division. The distinction is untenable, inasmuch as it assumes a comparative inactivity and deadness to sensation on the part of the melancholic, who, perhaps, under the semblance and seeming of exterior composure, has by far more busy, and complicated, and intense emotions working in the interior of his mind, than he that is agitated with the most violent paroxysms of maniacal excitation. This remark may indeed admit of useful application to the sane state of the mind. The charges of insensibility and dulness are often grounded on ignorance and misconception. We are too apt to judge of the susceptibility of others by the excitement of our own minds, and thus to fall into the error of confounding quality with quantity of feeling. The author of "Hygæia" has some very pertinent remarks on this head, one or two of which we shall extract, as we consider the subject under discussion to be of prime importance in several points of view. '*Torpid* melancholy! *torpid* 'grief!' (exclaims the writer to whom we have just alluded;)

'you may as well apply the epithet to the boisterous state of 'passion or insanity, and speak of *torpid* anger, or *torpid* 'phrenzy.' 'We may find occasions for pronouncing that sensi- 'bility is misplaced; but it is much seldomer lost or decayed 'than is commonly supposed. Where the treasure is, there 'will the heart be also. But if the treasure be in a wrong 'place, is there therefore no heart? Dr. Johnson, somewhere 'in his Rambler, speaks of a mathematician, who, when sudden 'intelligence was brought him that the flames were gathering 'round him, instead of catching the alarm, sedately replied, 'that *fire naturally tends to move in a circle*. The anecdote 'is said to be authentic, but the relater, from this one trait, 'labours to make out a whole character, of which the essence 'may be gathered from the appellation of Gelidus. For my 'part, I do not see any reason for believing that this Gelidus 'had less warmth of disposition than the most frightened of 'those who were in haste to carry their property, or their chil- 'dren, or themselves, out of the reach of the conflagration. 'The affections of the mathematician, it is true, were bent upon 'none of these first. But there are such things in the world as 'co-efficients and abscisses: and by these were his affections 'pre-occupied. He ought to be qualified as mad if you please, 'but not, for any thing that appears, as cold.

'To any man (Dr. Beddoes goes on to say) who has had 'great interests to meditate, the apparent or real inattention of 'the melancholic (consistently with profound sensibility) to the 'objects noticed by others, ought not to seem a strange or puz- 'zling doctrine. At one time, while reviewing particular ideas, 'we hear and see without manifesting to the by-standers any 'tokens of our impressions. At another we are lost in thought, 'and the clock strikes unnoticed. The sound cannot introduce 'itself among the links of the passing train. The melancholic 'is still more lost when the fit is on him, and he notices nothing; 'or else, he draws every thing about him into the whirlpool of 'his sensations. If the minds of others may be in any measure 'compared to vanes, which take their direction from without, 'his mind is a machine, which, by its rapid circumgyrations, 'not only resists the common mover, but takes this, as it were, 'into tow, and forces it to become its minister.'

Nothing can be better expressed, or more just in sentiment, than the last sentence especially of the above extract; and we have called the reader's attention more particularly to the subject, because, as we have before hinted, we consider that erroneous notions of character, founded upon the supposition of defective sensibility, often lead to much mistake in regard to practical consequences, as it applies both to the management of madness and the cultivation of intellect. Unconscious talent which for a long time may have lain dormant and concealed,

but which only waits for the spark of excitation to burst into life, and energy, and splendour, is capable of explication upon the principle we are now considering; and, for want of its due appreciation, many serious errors are fallen into by superficial observers in regard to the disposition as well as capacity of young persons. Boys are often condemned for the absence of those very qualities which they possess in an eminent degree; and oftentimes a roughness, and obstinacy, and insensibility, are assumed, in revenge as it were for their being unjustly supposed to exist. An interesting character may thus become radically and irrecoverably injured, by a deficient discernment on the part of those who are professionally employed to watch and assist in its development.

The Essay intitled 'Intemperance,' contains some very striking and apposite illustrations of the inconsistency and futility, as well as the criminality of those temporary and fallacious resources to which the inebriate person has recourse as remedies against the evils of life. To say that 'the afflicted does not drown, he only 'dips his sorrow, in the flood of intemperance,' may seem to be dealing too much in prettiness of expression, and wordy play; but when the Author, rising above these prettinesses, into a manly tone of moral sentiment, makes the drunkard amenable to the crime of suicide, we are compelled to admit the justness of the charge, and to admire the energy with which it is urged. Let the inebriate man read the following sentences, and tremble under the consciousness of the moral turpitude in which his practices involve him.

'It is a condition scarcely distinguishable from despair, which can alone account for the obstinacy with which many an intemperate person deliberately pursues his disastrous course. In his mind the heavy foot of calamity has trampled out every spark of hope. He feels as if he could scarcely be in a more wretched, or is ever likely to be in a better condition. The exaggerated dimensions of his present misery, so completely fill, his eye as to prevent him from seeing any thing beyond it. He is habitually in a state of agitation or despondency, similar to that in which suicide is committed. *His, is only a more dilatory and dastardly mode of self-destruction.* He may be compared to a person who, in attempting to cut his throat, from a want of sufficient courage or decision, lacerates it for some time, before he completely perpetrates his purpose.' p. 102—3.

On the subject of Lunatic Asylums, we still think as we thought when first we saw his opinions in writing, that Dr. Reid's expressions of condemnation are too indiscriminately strong and severe. He makes an appeal to the transactions that have recently taken place, as a justification of himself against the imputation of groundless invective and inordinate

exaggeration. But, for ourselves, we would maintain that the late exposures of misconduct by no means justify what by implications may be construed into an almost universal condemnation of the conduct of keepers of mad-houses. We feel, however, no hesitation in a qualified reception of our Author's sentiments, when he speaks of 'insanity as a disease 'which is not to be remedied by stripes and strait waistcoats, 'by imprisonment or impoverishment, but by an unwearied 'tenderness, and by an unceasing and anxious superinten-'dence.' (p. 206.)

There are several interesting topics touched upon by our ingenious Author, in the course of this small volume, of a more purely medical nature than any to which we have hitherto alluded: such as the use and abuses of pharmacy, the advantages and disadvantages of bleeding, the indiscriminate and fearless administration of mercury, the 'throwing in bark' to convalescents, &c. To some of his sentiments on these subjects, we unhesitatingly assent; while others we think are advanced and maintained with rather too much of a sweeping boldness and dogmatic decision. We cannot, however, engage in an argumentative consideration of these several points; it is our wish at present rather to excite than gratify the curiosity of the reader. There is one remark, however, which we shall not overlook, because in our minds it is most strictly and justly applicable to one of the prominent errors of modern medicine; namely, that of curing complaints at the expense of the constitution. There has, we allow, been too much invective thrown out by some authors against the *mercurialism*, if we may so express ourselves, of the present day. We nevertheless think that the indiscriminate lavishness with which mercury in its different forms is dealt out by many prescribers, calls loudly for the lash of censure; and the following reproach is elegantly expressed, as well as boldly conceived.

'In the treatment of any malady, our object ought to be not merely to remove it, but to do so at as little expense as possible to the stamina of the patient. In too rudely eradicating a disease, there is danger lest we tear up a part of the constitution along with it. One of the most important circumstances that distinguish the honorable and reasoning practitioner from the empiric, is, that the former, in his endeavour to rectify a temporary derangement, pays, at the same time due regard to the permanent interests and resources of the constitution.'

'The inebriate, who, from having hardened or mutilated his hepatic organs, or one who from having mangled his health by a different mode of indiscretion, has recourse to the remedial influence of mercury, ought to be aware that a poison may lurk under the medicine which apparently promotes his cure; that although it prove ultimately successful in expelling the enemy, it often, during the con-

flict, lays waste the ground upon which it exercises its victorious power.' p. 149—50.

Our general opinions respecting the merits and demerits of Dr. Reid's work, will easily be gathered from the preceding remarks. If it be necessary to say any thing further respecting the language in which its sentiments are clothed, we would describe the style as abounding with beauties, but at the same time by no means free from faults. Dr. Reid's imagery is often finely conceived, and ably worked out; but then his *good things* are sometimes too much laboured. You see the machinery at work, when the effect produced is all that ought to arrest the attention. His metaphors too, if we may turn his own weapons against himself, we would say, are not seldom *metamorphosed* by extension beyond the limits which a correct taste prescribes to the excursion of fancy; and one beautiful image is often presented to the reader, which, standing by itself, would be every thing that could be desired, but the effect of which is weakened by the introduction of another. Let the following example serve to substantiate this charge.

'Under the influence of some intense emotion' (says Dr. R.) 'a man may be made to assume at once the immobility of marble, but he does not in that case become stone *within*. He stands fixed as a statue, but not insensible. There is often a spasmodic chillness of the surface, which only serves to aggravate that mental fever from which it originates.'

Now, this exposition of the interior state of a melancholic, is as fine as language can make it; but when the writer goes on immediately to tell us that 'the supposed torpor of melancholy 'is like that of a child's top, which, after having been lashed 'into the most rapid agitation, is said from its apparent com-'posure, to be *asleep*'; we are tempted to say that he spins out his illustrations in a childish manner. Like some of the medical practitioners whose conduct he condemns, he nauseates and weakens by the very means employed to strengthen and support. He 'throws in too much bark.' But we shall perhaps do more justice to our Author, by closing the present article with the concluding sentences of his treatise, and leaving the reader to his own unbiassed judgement.

'To be always considering "what we should eat, and what we should drink, and wherewithal we should be clothed," in order to avoid the approach of disease, is the most likely means of provoking its attack. A man who is continually feeling his pulse is never likely to have a good one. If he swallow his food from the same motive as he does his physic, it will be neither enjoyed nor digested so well as if he eat in obedience to the dictate of an unsophisticated and uncalculating appetite. The hypochondriac who is in the habit

(practice) of weighing his meals, will generally find that they lie heavy on his stomach. If he take a walk or a ride with no other view than to pick up health, he will seldom meet with it on the road. If he enter into company, not from any social sympathy, or relish for interchange of thought, but merely because company is prescribed for his disease, he will only be more deeply depressed by that cheerfulness in which he cannot compel himself to participate, and will gladly relapse into his darling solitude, where he may indulge his melancholy without risk of interruption or disturbance. "The countenance of a friend doeth good like a medicine," but not if we merely look upon it with a view to its medicinal operation. The constitutional or inveterate hypochondriac is apt to view every thing only in the relation it may bear to his malady. In the rich and diversified store-house of nature he sees merely a vast laboratory of poisons and antidotes. He is almost daily employed either in the search after, or in the trial of remedies for a disease which is often to be cured only by striving to forget it. But even if such a plan of life were really calculated to lengthen the catalogue of our days, it would still be equally wretched and degrading to the dignity of our nature. Nothing surely can be more idle and absurd than to waste the whole of our being in endeavours to preserve it; to neglect the purposes in order to protract the period of our existence—propter vitam, vivendi perdere causas.'

Art. VIII. *Looking unto Jesus, as carrying on the great Work of Man's Salvation; or a View of the Everlasting Gospel.* By Isaac Ambrose: Abridged by the Rev. Robert Cox, A.M. 8vo. pp. 284. Price 7s. 6d. Sherwood and Co. 1815.

THE excellency of the writings of the Puritans who flourished during the seventeenth century, has long been acknowledged by the religious world. The fervent piety and deep spirituality for which they are so eminently conspicuous, cannot fail to recommend them to devout and contemplative Christians of every denomination.

Of these truly valuable publications, none perhaps has been more deservedly admired, than Ambrose's "Looking unto "Jesus." This, however, as well as most of the other writings which appeared at the same time, may justly be charged with a tedious prolixity; an imperfection the more to be regretted, as it has a peculiar tendency to diminish its usefulness in an age when indolent habits and an indisposition to exert the faculties of the mind, have become so lamentably prevalent. We cannot therefore but rejoice, when any efforts are made to render such writings more palatable to the public taste; and we think Mr. Cox's endeavours promise in a great measure to answer that purpose, so far as it regards the work which he has abridged.

He has compressed it into somewhat less than half its original size, and neither the bulk therefore nor the price will now prevent its being better known. We subjoin the following

extract as a fair specimen of the work in its present appearance, and trust it will be an inducement to many of our readers to procure the book itself.

'What a variety of excellency is comprised in Jesus! A holy soul cannot tire itself in viewing him. He is all and in all:—all belonging to being, and all belonging to well being. What variety is in him!—Variety of time, He is Alpha and Omega;—variety of beauty, He is white and ruddy;—variety of quality, He is a lion and a lamb, a servant and a son;—variety of excellency, He is a man and God.—Who shall declare his generation? All of the Evangelists exhibit unto us the Saviour, but every one of them in his particular method. Mark describes not at all his genealogy, but begins his history at his baptism. Matthew searcheth out his original from Abraham. Luke follows it backwards as far as Adam. John passeth further upwards, even to the eternal generation of this Word that "was made flesh." So they lead us to Jesus: in the one we see him only among the men of his own time; in the second, he is seen in the tent of Abraham; in the third, he is much higher, namely, in Adam; and finally having traversed all ages, through so many generations, we come to contemplate him in the beginning, in the bosom of the Father, in that eternity in which he was with God before all worlds.'

Mr. C. intends to prefix a table of contents to his little publication; which will be a great improvement to it.

Art. IX. *The Panegyric of Samuel Whitbread, Esq. M. P.* By the Rev. J. Whitehouse, formerly of St. John's College, Cambridge. Rector of Orlingbury, Northamptonshire. royal 8vo. pp. 38. price 2s. 6d. Northampton printed, Conder, London. 1816.

MUCH good sense, unaffected warmth of feeling, and truly patriotic sentiments characterize this tribute to the memory of Whitbread. The loftier requisites of poetry, are not, it is true, exhibited in the composition; and the Author does not appear to have an ear sufficiently tutored, to enable him to work up his blank verse into metrical harmony. Still, he has produced what will be found more interesting than many pages of well-poised couplets, and it is only to be regretted that sentiments like the following should not have the advantage of the utmost power of language.

'There was a time
When Englishmen were proud of being free,
And justly valuing liberty themselves,
Dispensed, with careless prodigality,
The welcome boon to others; they stood forth
The champions of the rights of other men,
They had so much to spare: but, now, instead
Of this high feeling, and self-reverence
Which once ennobled us, we are become
The builders-up again of dynasties

It was our boast to humble, in the days
Of England's glory; when her sun shone clear,
And shed dismay on arbitrary thrones.' p. 21.

'Even now the Gothic night
Seems hovering o'er us, and the vampire-brood
Priestcraft, imposture, and cowled ignorance
Sail in the twilight! In the southern gales,
Borne in low murmurs from the neighbouring shore,
What shrieks arise! what heart-appalling shouts
Of massacre! while PERSECUTION bathes
Her steps in blood,—the blood of Innocents!—
Does justice slumber? Is the assassin's life
Held sacred and protected? and are these
The first fruits of our victories?' p. 23.

Mr. Whitehouse, it is evident, is zealously attached to the political sentiments of which the distinguished subject of his "Panegyric" was the steady, consistent, and overpowering champion. The spirit of party is not, however, chargeable on his production: on the contrary, the feeling which pervades it, is worthy of the sacred function which the Author exercises as a clergyman of the Church of England.

After expatiating on Mr. Whitbread's political character and his senatorial exertions, his Panegyrist touches on that unremitting attention to the wants and interests of the lower classes, which constituted a striking feature of his private character. His intimacy in early life with Howard is alluded to; a circumstance, which it is not improbable, may have contributed to the formation of those habits of philanthropic exertion in Mr. Whitbread, which render his loss in his immediate sphere irreparable. The Infirmary, the Lunatic Asylum, and other public institutions at Bedford, employed his constant attention. The education of the poor was an object which deeply interested him; and his speeches at the anniversary meetings of the Bedford Auxiliary Bible Society, evinced that the subject was one which called out all the ardour of his feelings. An impetuosity of manner, a constitutional vehemence that ill brooked control, in some instances perhaps indulged from the consciousness of integrity of design, but in great measure attributable to a morbid sanguinous temperament,—gave to Mr. Whitbread's manners at times a repulsive and even an arrogant character: but his frankness in acknowledging himself to have been in the wrong, the unsuspected benevolence of his motives, and the usefulness of his whole life, more than counterbalanced those infelicities of manner in the estimation of all connected with him. In the despatch of business he was unrivalled alike for promptitude and for correctness: few men have ever sustained with so exemplary regularity the varieties of official function, and *got through*

such a multiplicity of detail. It is the more worth while to notice these minuter traits, because they serve to throw out to greater advantage his parliamentary character, and to shew that it is was not assumed for the purposes of party ambition, but had for its basis, solid intellectual and moral qualities. He was as a man all that he appeared or professed to be as a senator; and with whatever error or pertinacity he was chargeable, there could exist no doubt that in his opinions he was as sincere as he was earnest, and as independent as he was sincere. If he was fallible, he was at least consistent; and those against whom his opposition was directed, knew that they were opposed not merely by an able, but by an honest man. Such a man, surely, might deserve a panegyric that would outlast the memory of his usefulness, but Mr. Whitehouse does not aim at superseding the historian's task. We shall make room for the following apostrophe.

'Thou art gone,
Great Spirit! and thy works have followed thee.
Thy country owes thee much, a large arrear
Of services, beyond the power of gold
To purchase, or compensate. Thou hast been
The watchful guardian of her liberties,
The intrepid champion of her chartered rights,
And in the perilous time her fastest friend:
Alas, that thou should'st of her love so well
Have merited, and she so ill of thine!
Yet let not conscious worth and talent faint
In their exertions for the common weal,
Because of men's ingratitude, nor deem
Their efforts useless. In such exercise
Of virtuous hardihood, superior minds
Grow up and ripen. Hence our SIDNEYS rose,
Our RUSSELS and our HAMPDENS, names revered,
The friends of human kind: and WHITBREAD, thou,
The last, but not least honoured of the band
Of British patriots; o'er whose honoured grave
The holy form of freedom bends and weeps!
O far more envied lot, departed shade!
Is thine, though mingled with the silent dead,
Thy sad remains; more dignified thy dust
Than their's—the gilded pageants of a day,
The sons of pride and pleasure, who walk forth
Beneath the warm bright sun, and kindly showers,
Yet feel no love to God, nor care for man!
Better be with the dead, than thus to live
In cold, sepulchral apathy: For such
May never minstrel wake the dulcet lyre
In hall or bower, nor picture round them throw
Her rainbow glories in proud portraiture.

The man of worth, of merit, him alone
The muse forbids to die, and writes his name
In his good deeds, his wide beneficence,
And warm philanthropy. Round WHITBREAD's brow
Lo, she entwines her civic wreath, and brings
These simple offerings of the flowers of song,
To bloom awhile, then fade upon thy shrine,
Immortal Liberty!' p. 33.

Art. X. *The Lay of the Laureate.* CARMEN NUPTIALE, by Robert Southey, Esq; Poet Laureate, Member of the Royal Spanish Academy, &c. 12mo. pp. 78. Price 4s. Longman and Co. 1816.

THIS is a poem worthy of the Poet Laureate of England. Mr. Southey has endeavoured to justify the choice by which he has been honoured, not by emulating the courtly lyrics of Mister Pye, but by making poetry the vehicle of sentiments which could in no other shape be offered, and by giving to occasion a voice both of emphasis and of melody.

The Poem is divided into three parts. In the Proem, Mr. Southey indulges in a strain of egotism, which an author may expect that his contemporary critics will resent, but which is sure to prove interesting to the next generation of readers, when the poet only, surviving in his works, is able to tell his own tale. There are no passages in our best poets, that engage our sympathy more than those references to their personal feelings or history, which at the time, perhaps, were charged upon their vanity; but they wrote for friends, rather than for critics; or for that futurity which is sure to participate in the feeling of friendship towards a poet that has deserved its esteem.

Mr. Southey alludes, in the following stanzas, to the obloquy which has been cast upon him, on account of his acceptance of the Laureateship.

'Yea in this now, while Malice frets her hour,
Is foretaste given me of that meed divine;
Here undisturbed in this sequestered bower,
The friendship of the good and wise is mine;
And that green wreath which decks the Bard when dead,
That laureate garland crowns my living head.

That wreath which in Eliza's golden days
My master dear, divinest Spenser wore,
That which rewarded Drayton's learned lays,
Which thoughtful Ben and gentle Daniel bore, . .
Grin Envy through thy ragged mask of scorn!
In honour it was given, in honour it is worn!' pp. 7, 8.

In the subsequent stanzas, the Poet urges the difficulty which the occasion presented to one so unaccustomed to touch

'the sweet dúlcimer and courtly lute.'

But the example of 'his master' Spenser, emboldens him to choose for the joyous occasion, a theme partaking of solemnity. He adopts for this purpose the form of an allegory.

The Author imagines that he is present, in a dream, at some great public festival, which is attended with general rejoicing.

'Such crowds I saw, and in such glad array,
It seemed some general joy had filled the land;
Age had a sunshine on its cheek that day,
And children, tottering by the mother's hand,
Too young to ask why all this joy should be,
Partook it, and rejoiced for sympathy.' p. 18.

'And every one of all that numerous throng
On head or breast a marriage symbol bore;
The war-horse proudly as he paced along
Those joyous colours in his forelock wore,
And arched his stately neck as for delight,
To show his main thus pompously bedight.

From every church the merry bells rung round
With gladdening harmony heard far and wide;
In many a mingled peal of swelling sound,
The hurrying music came on every side;
And banners from the steeples waved on high,
And streamers fluttered in the sun and sky.

Anon the cannon's voice in thunder spake,
Westward it came, the East returned the sound;
Burst after burst the innocuous thunders brake,
And rolled from side to side with quick rebound.
O happy land, where that terrific voice
Speaks but to bid all habitants rejoice!

Thereat the crowd rushed forward one and all,
And I too in my dream was borne along.
Eftsoon, methought, I reached a festal hall,
Where guards in order ranged repelled the throng,
But I had entrance through that guarded door,
In honour to the laureate crown I wore.' pp. 19, 20.

The spacious hall, hung round with trophies, and representations, in 'the painter's universal art,' of the most celebrated victories, is filled with 'the opulence of Britain's court,'

'Her Statesmen, and her Warriors, and her Fair.

Amid that Hall of Victory side by side,
Conspicuous o'er the splendid company,
There sat a royal Bridegroom and his Bride;
In her fair cheek, and in her bright blue eye,
Her flaxen locks and her benignant mien,
The marks of Brunswick's Royal Line were seen,

Of princely lineage and of princely heart,
The Bridegroom seemed, . . a man approved in fight,

Who in the great deliverance bore his part,
And had pursued the recreant Tyrant's flight
When driven from injured Germany he fled,
Bearing the curse of God and Man upon his head.

Guerdant before his feet a Lion lay,
The Saxon Lion, terrible of yore,
Who in his withered limbs and lean decay,
The marks of long and cruel bondage bore,
But broken now beside him lay the chain,
Which galled and fretted late his neck and mane.

A Lion too was couched before the Bride;
That noble Beast had never felt the chain;
Strong were his sinewy limbs and smooth his hide,
And o'er his shoulders broad the affluent mane
Dishevelled hung; beneath his feet were laid
Torn flags of France whereon his bed he made.

Full different were those Lions twain in plight,
Yet were they of one brood; and side by side
Of old, the Gallic Tyger in his might
They many a time had met, and quelled his pride,
And made the treacherous spoiler from their ire
Cowering and crippled to his den retire.' pp. 25—27.

Suddenly the air is filled with unearthly music, and a hush of reverence and dismay spreads through the assembly, on beholding 'a heavenly company' appear, and direct their steps to the royal seat. In the congratulations and admonitions addressed to the Royal Bride by these allegorical personages, the Poet artfully conveys the language of his feelings with courtly propriety.

The first that approaches the throne, is a female form with awful port, the majestic leader of the train: the trident of the seas is in her right hand,

'The sceptre which that Bride was born to wield;'

and the Red Cross shield is displayed in her left. She exhorts the Princess to

'Love peace and cherish peace: but use it so
That war may find thee ready at all hours.'

She is followed by a comely sage 'with locks of venerable 'eld,' his earthly name EXPERIENCE, to whom it is given to know all the past, and to enjoy as the meed of patient wisdom, foresight of the future. He presents to the princely pair, the volume of the rights, and usages, and laws which have constituted the greatness of Britain, and charges them to preserve it with reverence and jealous care, as the talisman of England's strength. We must transcribe the ensuing stanzas for the sake of their great beauty.

'The next who stood before that royal pair
Came gliding like a vision o'er the ground;
A glory went before him thro' the air,
Ambrosial odours floated all around,
His purple wings a heavenly lustre shed,
A silvery halo hovered round his head.

The Angel of the English Church was this,
With whose divinest presence there appeared
A glorious train, inheritors of bliss,
Saints in the memory of the good revered,
Who having rendered back their vital breath
To Him from whom it came, were perfected by Death.

Edward the spotless Tudor, there I knew,
In whose pure breast, with pious nurture fed,
All generous hopes and gentle virtues grew;
A heavenly diadem adorned his head, . .
Most blessed Prince, whose saintly name might move
The understanding heart to tears of reverent love.

Less radiant than King Edward, Cranmer came,
But purged from persecution's sable spot;
For he had given his body to the flame,
And now in that right hand, which flinching not
He proffered to the fire's atoning doom,
Bore he the unfading palm of martyrdom.

There too came Latimer, in worth allied,
Who to the stake when brought by Romish rage,
As if with prison weeds he cast aside
The infirmity of flesh and weight of age,
Bow-bent till then with weakness, in his shroud
Stood up erect and firm before the admiring crowd.

With these, partakers in beatitude,
Bearing like them the palm, their emblem meet,
The Noble Army came, who had subdued
All frailty, putting death beneath their feet:
Their robes were like the mountain snow, and bright
As tho' they had been dipt in the fountain-springs of light.

For these were they who valiantly endured
The fierce extremity of mortal pain,
By no weak tenderness to life allured,
The victims of that hateful Henry's reign,
And of the bloody Queen, beneath whose sway
Rome lit her fires, and Fiends kept holyday.

O pardon me, thrice holy Spirits dear,
That hastily I now must pass ye by!
No want of duteous reverence is there here;
None better knows nor deeplier feels than I
What to your sufferings and your faith we owe,
Ye valiant champions for the truth below!' pp. 37—39.

The Address to the Princess breathes a warm, but as it appears to us, a misguided attachment, to the hierarchical scheme of ecclesiastical policy: the reference to the influence of personal piety in a monarch, is, however, both correct and elegant.

The angelic visitant that succeeds, is one of 'the guardians 'of the rising human race'.

Our readers will appreciate the beauty and pathos of the following stanzas.

'Somewhile he fixed upon the royal Bride
A contemplative eye of thoughtful grief;
The trouble of that look benign implied
A sense of wrongs for which he sought relief,
And that earth's evils which go unredrest
May waken sorrow in an Angel's breast.

I plead for babes and sucklings, he began,
Those who are now, and who are yet to be;
I plead for all the surest hopes of man,
The vital welfare of humanity:
Oh! let not bestial Ignorance maintain
Longer within the land her brutalizing reign.

O Lady, if some new-born babe should bless,
In answer to a nation's prayers, thy love,
When thou beholding it in tenderness,
The deepest, holiest joy of earth shalt prove,
In that the likeness of all infants see,
And call to mind that hour what now thou hearest from me.

Then seeing infant man, that Lord of Earth,
Most weak and helpless of all breathing things,
Remember that as Nature makes at birth
No different law for Peasants or for Kings,
And at the end no difference may befall,
The "short parenthesis of life" is all.

But in that space, how wide may be their doom
Of honour or dishonour, good or ill!
From Nature's hand like plastic clay they come,
To take from circumstance their woe or weal;
And as the form and pressure may be given,
They wither upon earth, or ripen there for Heaven.

Is it then fitting that one soul should pine
For lack of culture in this favoured land? . .
That spirits of capacity divine
Perish, like seeds upon the desert sand? . .
That needful knowledge in this age of light
Should not by birth be every Briton's right?' pp. 46—49.

* * * * * * *

He ceased, and sudden from some unseen throng
A choral peal arose and shook the hall;

As when ten thousand children with their song
Fill the resounding temple of Saint Paul; . .
Scarce can the heart their powerful tones sustain;
" Save, or we perish!" was the thrilling strain.

" Save or we perish!" thrice the strain was sung
By unseen Souls innumerous hovering round,
And whilst the hall with their deep chorus rung,
The inmost heart was shaken with the sound:
I felt the refluent blood forsake my face,
And my knees trembled in that aweful place.' p. 51.

Two female forms, emblematical of Hope and Charity, then present themselves, and unrol before the throne

' " Earth's melancholy map," whereon to sight
Two broad divisions at a glance were shown, . .
The empires these of Darkness and of Light.
Well might the thoughtful bosom sigh to mark
How wide a portion of the map was dark.'

The high obligation of England, to diffuse the Scriptures ' through all the region of her trusted reign,' and to win in peace, by a warfare against moral evil, a nobler name than that acquired by Victory, is energetically and feelingly descanted on.

' Speed thou the work, Redeemer of the World!
That the long miseries of mankind may cease!
Where'er the Red Cross banner is unfurled
There let it carry truth, and light, and peace!
Did not the Angels who announced thy birth
Proclaim it with the sound of Peace on Earth?'

As Speranza ceases, the vaulted roof expands and exhibits a Cross of light, and the voice of an angelic multitude is heard renewing the prophetic anthem, " Peace upon Earth, Good will " to men." The Poet falls prostrate with awe and trembling joy.

The following stanzas close the Vision.

' Gone was the glory when I raised my head,
But in the air appeared a form half-seen,
Below with shadows dimly garmented,
And indistinct and dreadful was his mien:
Yet when I gazed intentlier, I could trace
Divinest beauty in that aweful face.

Hear me, O Princess! said the shadowy form,
As in administering this mighty land,
Thou with thy best endeavour shalt perform
The will of Heaven, so shall my faithful hand
Thy great and endless recompence supply; . .
My name is DEATH; THE LAST BEST FRIEND AM I!' p. 60.

The ' Epilogue' apologizes to the Princess, for the severe

solemnity of the Nuptial Song, and invokes Heaven's best blessings on the royal head.

It was perhaps unnecessary to give these copious extracts from a poem which will obtain so general a perusal, but it is the only way in which, without employing the common-place language of panegyric, we could do justice to poetry like Mr. Southey's. Productions of this kind are judged of, not so much by their real merit, as by the first impression which they may accidentally make: we have therefore endeavoured to secure for the present poem that effect which the taste and feeling it displays are calculated to produce, apart from all those lowering associations which are inseparable from the occurrences and interests of the day.

We cannot wholly pass over, however, what appear to us to be defects in the poem. Stanzas 24 and 25 are, we think, disfigured by that mixture of mythology and pure allegory, to which not even the examples of Spenser and Milton can reconcile the mind. We have alluded to some objectionable parts of the address of the Angel of the English Church: but our exception lies principally against what appears to be conveyed in the following stanza. After alluding to the papal power, it is added:

> 'The stern Sectarian in unnatural league
> Joins her to war against their hated foe;
> Error and Faction aid the bold intrigue,
> And the dark Atheist seeks her overthrow,
> While giant Zeal in arms against her stands,
> Barks with an hundred mouths, and lifts an hundred hands.'

We say, what *appears* to be conveyed in these stanzas; for we cannot persuade ourselves that the Author really meant to intimate by this allegorical representation, that he believed in an actual conspiracy between different and mutually contending parties for the overthrow of the Establishment. We confess that the language is too equivocal, and that even supposing that it was designed merely to point out the concurrent tendency of various opposite causes to effect the downfall of the hierarchy, there is not truth in the representation. The whole body of Protestant Dissenters are subjected to incapacitating laws, similar to those which exclude the Roman Catholics. The same Church, by virtue of its connexion with the State, accomplishes the exclusion of both; but this exclusion proceeds, in the two cases, upon very different grounds: in the one, it is founded on grounds simply religious,—on the charge of schism; in the other, on the political complexion of the Romish creed. The Dissenters have on more than one occasion, consented to waive their claims, rather than favour, even indirectly, the introduction of the Roman Catholics, to secular power;

and so far from being disposed to league with the members of a Church, the tenets of which are so abhorrent to every principle they cherish, they are regarded by the Roman Catholics themselves less as fellow-sufferers in a civil respect, than as determined opponents from conscientious principles. How far the Dissenters generally may, or may not, as individuals, rejoice in the prospect of concessions being made to the Roman Catholics of Ireland, as the triumph of the principles of an enlightened policy, we do not pretend to say; but not the shadow of evidence can be adduced to shew that such an opinion has led to any practical combination of whatever kind either among themselves, or with any foreign body. The supposed league is a pure creation of fancy. Are Grattan, Wilberforce, and Lord Castlereagh, we would ask, the representatives of Faction, Error, and Atheism? or are the hundred hands of Giant Zeal typical of the increasingly numerous minority within the House of Commons, that support the 'claims' of the Catholics? We are sorry to be compelled to make these remarks on any passage in the production of a man cordially attached, as we believe Mr. Southey to be, to civil and religious liberty. Since he has alluded, however, to two queen-mothers of the English Church, we must be allowed to refer to a third—not to Queen Mary the First, but to Queen Anne—and to remind him, that in her reign the 'dark Atheist'* was exhibited as the most zealous abettor of the arbitrary claims of the Establishment. Between the Atheist, who employs religion as a mere engine of state policy, and the intolerant ecclesiastic, there is a natural tendency to union. But Mr. Southey is perhaps the first who has ventured to designate Zeal as a giant rebel, and a rebel in arms, with which the Hercules of the State has to combat. The name of virtue, for surely zeal is a virtue, is not to be given to the personification of vice, whatever vice be intended. Mr. Southey has explained himself as to the means by which alone he would have the Church defended and upheld: but still such representations as these are calculated to inflame and to mislead; consequences, which Mr. Southey would deprecate equally with ourselves.

We were about to notice another passage in Mr. Southey's poem, as liable to misconstruction, but the subject is too delicate for us either to suggest, or to require an explanation. It is obvious that the Poet's allusions to certain distinguished personages, are confined to those public measures with which the public character of the sovereign is identified. Regarding that firm adherence on the part of the monarch to constitutional

* Bolingbroke.

principles, and that gracious solicitude, personally expressed, for the universal enjoyment of religious knowledge and religious liberty, which have characterized the present reign, we do not hesitate to applaud the cautious counsel which our poet offers to the Royal Lady:

> 'Look to thy Sire, and in his steady way,
> As in his Father's he, learn thou to tread.'

In proportion as Mr. Southey despises the clamours of party-spirit, and the invectives of impotent envy, let him be careful to guard against the appearance of a feeling tainted by the Court, or darkened by bigotry. He may then in perfect faith, cast his book upon the waters.

TO CORRESPONDENTS.

The conclusion of the Article on *Dr. Clarke's* Travels is unavoidably deferred till the next Number, which will also comprise Articles on *Lavallée's* History of the French Factions, *Adams's* Journal of a Residence at Tombuctoo, Memoirs of the early life of *Wm. Cowper*, Esq. Essays in Rhyme by *Miss Taylor*, &c. &c.

Art. XI. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* Eclectic Review, *by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

Preparing for publication, some account of Ahantah and Fantyn, and the remaining countries on the Gold Coast of Africa; containing notices of their soil, climate, and productions, and of the persons, manners, customs, religion, institutions, arts, trade, and comparative civilization of the inhabitants; including narratives of their more recent wars, and hints for the development of their ancient history, and the history of the African Slave Trade; and for an inquiry into the original Country of the Negro Race.

*** Recent intelligence of a War (the consequences of which may be important to British interests) has served to shew, from the unsuccessful attempts of the public prints to inform their readers of the situation and state of the Countries of Ahantahs (Ashantees) and Fantyn (Fantees), and from the errors and deficiencies of our best maps and books of Geography, the want of a work similar to the one above described.

Also, a History of Nipal, a Kingdom in the North of India: describing its origin, situation, surface, climate, and inhabitants; its relations, political and commercial, with the British Dominions in Asia, Tibet, Tartary, and the Chinese Empire; and the rise and progress of the present war.

*** The general want of information which appears to prevail with respect to Nipal, and the powerful and increasing interest which attaches to the existing war with that country (so lately brought within the sphere of European knowledge) may be regarded as strong recommendations of this work.

Mons. Devisscher, public teacher from the university of Paris, and a native of that city, has in the press a new French Grammar, entitled,—"*Grammaire de Lhomond;* or, The Principles of the French Language, grammatically explained in twelve Lessons, according to the rules of the French Academy;" adapted for the use of schools, and for persons who wish to renew their study of the French Language.

The Rev. William Bennet has prepared for the press, and proposes to publish by subscription, a careful abridgement of the learned Bishop Stillingfleet's "True reason of the Sufferings of Christ;" originally published in the year 1669, in reply to the exceptions of Crellius, the most learned and subtle of all the Polish Socinians, against the celebrated work of Grotius on the Satisfaction of Christ: Which contains an accurate statement, and a most able vindication of the Scripture Doctrine of the Atonement; interspersed with Notes and Reflections by the Editor. To which will be subjoined an Appendix, containing the Bishop's most mature judgement on the Commutation of Persons betwixt Christ and Believers, extracted from his Lordship's correspondence with an eminent Dissenting Minister; and some additional observations by the Editor, shewing the injurious tendency of incautious and inaccurate statements in reference to that subject, and briefly opening the scripture-doctrine concerning it. To such as are acquainted with Bishop Stillingfleet's theological works, no encomium by the Editor can be necessary, to apprize them of his vigorous and discriminating intellect: and to others he will only observe, that to the pen of this able divine he owes the fullest satisfaction he has ever met with on the subject of the Atonement—in respect to the proper grounds of its Divine requisition, the clear and well-defined statement of the doctrine itself, the forcible appeal to reason and scripture by which it is maintained, and the ready solution of the most learned and sophistical reasonings against it. The whole will be comprised in one volume 8vo. and, as very few more copies will be printed than will answer the subscription, those who are disposed to encourage the work are requested to signify the same, by the 1st of November next, either to the Editor at Chapel-en-le-frith, Derbyshire, or through the medium of the London Booksellers.

In the press, and speedily will be

published, the Memoirs and Writings of Miss Fanny Woodbray, who died at Baverley, in North America, November 15th, 1814, aged 23 years. (Being the F. W. to whom the greater part of Mrs. Newell's interesting Letters are addressed.) By the Rev. Joseph Amerson.

Mr. Henry Koster will soon publish, in a quarto volume, Travels in Brasil from Pernambuco to Serara, with occasional excursions, and a voyage to Maranam; illustrated by plates of costumes.

The Rev. J. Slade has in the press, Annotations on the Epistles, intended as a continuation of Mr. Elsley's Annotations on the Gospels and Acts.

Dr. Hutchison, late surgeon to the Royal Naval Hospital at Deal, will soon publish, Practical Remarks in Surgery, illustrated by cases.

Lysons' Magna Britannia, volume VII. containing Cumberland, will soon appear; and at the same time, part VII. of Britannia Depicta.

Baron Uklanski's Travels in Italy, with a few occasional Poems, are printing in two duodecimo volumes, for the benefit of his widow.

The third volume of the Transactions of the Geological Society, with numerous plates, chiefly coloured, will appear in a few days.

Mr. Luckcock, of Birmingham, has in the press, Sunday-school Moral Lectures, interspersed with a variety of anecdotes.

Mr. Britton is preparing for publication, The History and Antiquities of the Metropolitan Church of York; illustrated with a series of Engravings.

In the press, an edition of Watts's Songs, with brief Notes. By the Rev. J. Churchill.

Art. XII. LIST OF WORKS RECENTLY PUBLISHED.

ANTIQUITIES.

Monastic and Baronial Remains, with other interesting Fragments of Antiquity, in England, Wales, and Scotland. By G. J. Parkyns, Esq. Illustrated by upwards of one hundred plates. 2 Vol. royal 8vo. 4l. boards.

BIOGRAPHY.

Memoirs of the Early Life of William Cowper, Esq. Written by Himself, and never before published. Foolscap 8vo. with a portrait, 4s.

The Life of William Hutton, F.A.S.S. including a particular Account of the Riots at Birmingham in 1791. To which is subjoined the History of his Family, written by Himself, and published by his Daughter, Catherine Hutton. 8vo. 12s. boards. Embellished with a portrait.

The Work of Faith, the Labour of Love, and the Patience of Hope illustrated, in the Life and Death of the Rev. Andrew Fuller, late Pastor of the Baptist Church at Kettering, and Secretary to the Baptist Missionary Society. Chiefly extracted from his own Papers. By John Ryland, D.D. 8vo. with a portrait, 12s.

BOTANY.

Compendium Floræ Britannicæ, Auctore Jacobo Edvardo Smith, Equ. Aur. M.D. Societatis Linnæanæ Preside, &c. 12mo. 7s. boards.

EDUCATION.

A Practical Treatise on Day-Schools; exhibiting their Defects, and suggesting Hints for their Improvement, with a Table for the arrangement of business, &c. By J. Haigh. 18mo. 3s. bds.

The Sunday School Teacher's Guide. By J. A. James, 18mo. 2s. 6d.

FINE ARTS.

Journal of Science and the Arts. Edited at the Royal Institution. No. II. with plates, 7s. 6d.

Number I. of Annals of the Fine Arts; a New Quarterly Magazine and Review, solely and exclusively devoted to the Fine Arts. 8vo. 3s. sewed.

An Inquiry into the Origin and Early History of Engraving, upon Copper and in Wood; with an account of Engravers and their Works, from the invention of Chalcography by Maso Finiguerra, to the Time of Marc' Antonio Raimondi. By William Young Ottley, F.S.A. Illustrated by numerous fac-similes of scarce specimens of the Art; and by Impressions from Original Blocks engraved by Albert Durer. 2 Vol. 4to. 8l. 8s. boards.

Footsteps to Drawing, according to the Rules of Perspective, explained in familiar Dialogues, and illustrated by twenty Plates of progressive Lessons, calculated to combine a knowledge of Perspective with the practice of Draw-

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THE

ECLECTIC REVIEW,

FOR SEPTEMBER, 1816.

Art. I. *The Christian Observer, July*, 1816. ARTICLE: Review of Considerations on the Doctrine of Baptism. Reprinted from the Eclectic Review.

HAD we entered upon the discussion of the topics involved in the present controversy respecting Baptismal Regeneration, with either the views or the feelings of partisans, we should have derived gratification only from the perusal of this captious and feeble rejoinder to our "Considerations." When an opponent resorts to misrepresentation and irrelevant invective, in the hope of neutralizing the arguments he finds himself incompetent to overthrow, it affords presumptive evidence of the weakness of his cause, and at the same time indicates a consciousness of that weakness. It is not possible, indeed, to account for the bitter animosity which "The Chris-"tian Observer" has for some years manifested towards us and our predecessors in the management of our REVIEW, on any supposition creditable to the motives or the intentions of its Conductors. Nor should we have thought it worth while to deviate in the present instance from the line of conduct to which the Eclectic Review adhered under former attacks, had not the subject been of a nature which forbids us to rest satisfied with the petty triumph of polemical success, since the interests, not of a party, but of truth and Godliness, are involved in the discussion.

We must first recall to the minds of our readers, in as few words as possible, the real state of the present question, the agitation of which has led to these lengthened discussions. It is sufficiently known, that two Sermons originally preached by the Rev. Dr. Mant, before the University of Oxford, were subsequently printed in a cheap form, and circulated by the Bartlett's Buildings Society, under the title of "Two Tracts "intended to convey right notions respecting Regeneration, "and Conversion." In the first of these Tracts, Dr. Mant contends that Baptism is the vehicle of Regeneration, and that Regeneration is inseparable from Baptism; and he adduces quotations from the Services of the Church of England,

to shew that this doctrine is taught by the unequivocal language of her Ritual. The publications of the Rev. Messrs. Biddulph, Scott, and Bugg, are directed to shew, that Dr. Mant's notions are anti-scriptural, and that they are not chargeable on the Offices of the Church of England.

On inspecting these publications, it was obvious that discussions respecting the first of these points, were, strictly speaking, irrelevant. This remark has been since made by a writer no less interested than Dr. Mant's opponents, in reconciling the language of the Church with the doctrines of Scripture. The question at issue lies within a small compass; it is simply this: What is the doctrine taught by the Church of England? To ascertain this, nothing more seemed requisite, than to refer to the plain grammatical meaning of the language of the Prayer Book, in those very Offices which relate to the sacrament of Baptism. But before we proceeded to this examination, we remarked, as Dr. Laurence has since done, how singular it appears, that, as to a plain question of fact, there should exist any such controversy. The Church of England is not so many hundred years old, that her history, or the history of her formularies, is become involved in obscurity; and yet we never heard that the fact was represented before as doubtful, either by Conformists or by Nonconformists. Dr. Mant is so '*unguarded*', as the Christian Observer terms it, as to refer to the exceptions made on this very point to the Book of Common Prayer by the ejected Ministers, as collateral proof of his assertion; and we could not but refer to the same evidence in proof that the notions respecting Baptismal Regeneration, to which the Church demands an unfeigned assent and consent, have formed one of the standing reasons for Nonconformity. The question does not, most assuredly, rest upon testimony. The English language, in which the forms of the Church are extant, has undergone no material change since the era of their composition; and we are therefore as competent to decide upon the meaning of the words used, as the Compilers themselves were. This Christian Observer however imagines, that 'enlightened criticism' (a phrase which is so unfortunate as to provoke his sneer) is as necessary and as legitimate a means of interpreting compositions written in our mother tongue, not three centuries ago, and designed for popular use, as of ascertaining the true import of Scripture phraseology. He affects not to see why the literal meaning of the Greek text of the New Testament should be subjected to a mode of interpretation, which is denied in determining the literal meaning of the English Prayer Book. For instance: it has been a question among expositors of eminent learning and piety, whether Our Lord, in his conversation with Nicodemus, specifi-

cally referred to the Ordinance of Baptism. We shewed that the Ancients understood the passage as literally connecting salvation with a rite subsequently instituted; and we remarked that Bishop Hopkins was one of the earliest episcopal writers who contended for a different construction of the passage. Our shrewd opponent lays hold of this difference of opinion, to prove that the same latitude of interpretation is due to the language of the Ritual; that similar doubts may be entertained as to the meaning of its Compilers; 'and that the same 'methods are to be taken to prove the Church consistent with 'herself,' which are employed to vindicate the consistency of infallible truth! We suspect that the phrase 'enlightened 'criticism,' has led our angry friend into this logical absurdity From the sneer it excited one would be led to imagine, that he associated with the words, the idea of the modern Socinian method of interpretation; and though we regret that he misunderstood us, we concede that by *that* mode of criticism, the literal meaning of the Baptismal Service may be reconciled with Scripture:—only we would take the liberty of recommending an *improved version.*

But to return to our statement. Although the question of the meaning of words does not rest upon testimony, we may adduce evidence in illustration of the intention of those who employed them. This task Dr. Laurence has in a great measure spared us, by his elaborate investigation of the real sentiments of the Compilers of the Liturgy, which he shews were in favour of the doctrine of Baptismal Regeneration. He, too, is so *unguarded,* as to refer to the objections of the Nonconformists, as expressed in particular at the Savoy Conference. Our Christian Observer labours very hard to invalidate their testimony In the first place, as he informs us, '*many of* '*them* were exceedingly inveterate against an *episcopal* form 'of church government; and *many of them* could not endure '*any liturgy* at all:' *therefore,* either they could not tell why they preferred the sacrifice of every worldly interest to conformity, and were reduced to invent as an excuse for their conduct, a reason that did not exist; or, if they could tell, they are not to be believed! Again: 'The followers of the 'late ruler of France,' are not in a favourable situation 'for 'candidly interpreting the present acts of the French Govern-'ment:'—our Observer probably is thinking of the persecutions in the South of France, which of course none but the followers of Bonaparte give credit to—and 'the West Indian 'party' are in a situation equally unfavourable for 'deciding upon 'the merits of the *Slave Registry Bill:' therefore* (ingenious parallel!) the Nonconformists of Charles the Second's time, whom this writer designates as 'the revolutionary party,' were

not likely ‘ to interpret aright the doctrines and services of ‘ their adversaries !’

We hope our readers will excuse us from making that comment on these assertions and reasonings, which their own feelings will supply. We should not expect, as Dissenters, to be believed by our Christian Observers, more easily than the rebels and revolutionary divines of former days; and were we, therefore, to express the painful feelings which subdued our indignation, when we recollected from whom these representations proceed, we should gain with our opponents little credit for sincerity. Our readers then, we say, will recollect to whom the above parallel is applied. They will call to remembrance the venerated names of Howe, and Baxter, and Owen, and Bates. *These* were the chiefs of that revolutionary party who were placed by the Act of Uniformity in ‘ *so unfavourable a situation* for interpreting the doctrines and ‘ services of their adversaries :’—a situation not more unfavourable, however, than that in which the Protestants were placed by the Papists in the reign of Queen Mary. To these very men the bishoprics and high places of the Establishment itself were offered, would they but subscribe to what they disbelieved, and consent to what their conscience forbade; men, whose integrity no sufferings could shake, whose character not malice itself could arraign; who were masters in theology, and the ornaments of their country. These were the Fathers of Nonconformity; whose works are still the models of Dissenting schools, and whose memory is revered by all pious men, unless it be by bigoted partisans of that Establishment on which their forcible ejectment and bitter sufferings have left an indelible stain, deepened by the very excellence of their characters. What must be the exigency of that cause which can be served by aspersing and degrading some of the best men that England ever knew! and how much must prejudice have warped the principles and corrupted the feelings of writers, who can lend themselves to this ignominious and unchristian office!

Dismissing the subject of testimony, we come to the question of doctrine; but upon this part of the Controversy our Christian Observer has not thought it worth while to furnish much in the shape of argument, his object being less to meet our ‘ futile reasonings,’ than to enable the community at large to appreciate the principles of the Eclectic Review. He has, however, been gratuitously guilty of a few misrepresentations, which we shall proceed briefly to expose, and then endeavour to throw some light on the principles of “ The Christian “ Observer.”

The most material point on which he has employed his ingenuity, is the following. In animadverting upon Mr. Bugg’s asser-

tion, that 'the *literal* interpretation of the language of the 'Baptismal Service, and its universal application to all per-'sons receiving it, cannot be supported,'—we remarked on the inconsistency of such a supposition, (the supposition that 'she 'had only a spiritual service in her mind, in establishing a tem-'poral institute,') with the fact of its being designed to be indiscriminately administered, and with the compulsory enactments by which it is enforced. 'Whatever was designed,' we added, 'by the original framers of the offices of the Church, (a point, 'however, which we do not consider as doubtful,) the intention 'of those who *decreed* its rites and ceremonies as the matter 'of law, has been too unequivocally manifested. Be it so, 'then, that upon the Establishment, as an establishment, the 'absurdity, the inconsistency, the impiety of the Ritual, as in-'terpreted by Dr. Mant, should rest.'

The manner in which this Christian Observer attempts to escape from the force of these remarks, is by first charging us with falsehood. The assertion, that the offices were '*de-*'*signed* to be *indiscriminately* administered,' is pronounced to be as literally false as any thing that ever proceeded from a person pretending 'to the least regard for character;' and to substantiate this gross and unqualified charge, he instances the Burial Service, which is 'forbidden to be read over persons who 'have not been admitted into the Church by baptism, as re-'quired by Christ and by the Church of England, over per-'sons whose scandalous lives have occasioned their rejection 'from her community, and over such as prove their final im-'penitence by suicide.' Could any thing more strongly confirm our representation than these exceptions? By the Reviewer's own admission, the Burial Service is to be read over all sorts and conditions of men (for the minister, he owns, cannot at his own discretion reject applicants, or refuse to administer the ordinances) except those who are unbaptized, suicides, and excommunicated persons: and yet it is not *indiscriminately* administered! What despicable quibbling does this writer conceal under the term *indiscriminate*, by means of which he has deemed himself authorized to charge us with uttering a literal falsehood! But it was with respect to the Baptismal Office, that we made the remark on the inconsistency of the alliance between a spiritual service and a temporal institute. 'The person baptized,' says this Christian Observer, 'is to 'profess *repentance* towards God, and *faith* in our Lord Je-'sus Christ.' The person baptized is an infant incapable of this profession, for the case of adult baptism is necessarily rare in the Church of England. The person baptized is one upon whom no act of ministerial discrimination can be exercised. The Church neither 'does require,' nor can exact, from 'those

'who are admitted to a participation' of *this* ordinance, any 'qualifications of the most discriminating kind, of the most 'pure and spiritual character.' Let the Church make the most she can of the 'conditions' which 'by a legal fiction' are hypothetically supposed in the case of infant baptism; they cannot in any sense be termed personal qualifications; nor do they in the slightest degree affect our assertion, that the office of Baptism was 'designed to be indiscriminately administered.' The Christian Observer cites the language of the Catechism: 'What is required of persons to be baptized?' 'Repentance 'and faith.' Had the language of the Catechism been, 'What 'is required of persons that *have been* baptized,' the response would be intelligible. As it stands, it is wholly inapplicable to the office of Infant Baptism, unless Faith be the sacramental grace conferred in Baptism. Again: Our Observer affirms that 'the declaration of the Church respecting 'the regeneration of baptized persons is not absolute but con-'ditional.' We ask in reply, Does that regeneration take place at the time; or is it referred to some future period as a probability? If the latter, we can understand how the declaration is *conditional;* but how a *fact* can conditionally take place—how it can be stated that an infant is now, at this definite moment, regenerated by virtue of the Baptismal water, *if* by and by he become a true believer in the Gospel—how any thing he may afterwards perform can reverse an antecedent fact, exceeds, we confess, the grasp of our comprehension.*

* 'It is strange that such efforts should now be made to *detach* Regeneration from Baptism; though we must acknowledge that in the estimation of those, who make such efforts the separation is highly useful. For, as soon as Regeneration is detached from *Baptism*, it may be employed on *other* occasions: it may be made the instrument of conversion at a *later* age; and thus the pangs of the new birth may become tokens of admission to that holy state, which the converts are taught to expect in vain from a Sacrament deprived of its spiritual grace. But strange as this doctrine may appear, it is yet *more* strange, that men should detach Regeneration from Baptism, and still *pretend to be Churchmen.* There is no possible *artifice*, by which the words of our *baptismal* services can be distorted from their real meaning. In the words of our Public Baptism of Infants, the Priest thus addresses the congregation, immediately after the Baptism is completed. "Seeing now, dearly "beloved brethren, that this child *is* by baptism regenerate, and "grafted into the body of Christ's Church, &c." And the thanksgiving, which immediately follows, begins thus, "We yield thee hearty thanks, most merciful Father, that it *hath pleased thee to regenerate* this infant with thy Holy Spirit.' Unless therefore the expression "it *hath* pleased God to regenerate" is synonymous with the expression "it *shall* please God to regenerate," unless the *past* is the same with the *future*, it is impossible to deny, that

So much for this writer's charge of falsehood. His next effort is to misrepresent the argument implied in the following passage. 'Although,' we remarked, 'the Church of England 'is so identified with the political constitution, that its whole 'system of discipline and of government is political;—although, 'at the period of its establishment by law, to dissent from her 'was considered as a *civil* offence, and involved the severest 'penalties; - yet, the universal application of its language can-'not be supported!' Again: 'Her design was to compel men 'to become true Christians; not to come to church as good 'citizens!' The Christian Observer's '*genuine* deduction 'from these premises,' is, that the Church, according to this ironical representation, 'had no design of exercising the minds 'of men about religious or spiritual matters: the heart had no-'thing to do with the business. She did not wish to make 'them good Christians, but good citizens.' There is really considerable ingenuity in this attempt to involve a plain matter in perplexity. That the offices of the Church relate to 'religious 'or spiritual matters,' and that the professed design of the Heads of the Church of England was, to secure an assent to its doctrines, no one possessed of common sense would deny. The framers of the Liturgy were, for the most part, men illustrious for their piety, who afterwards took their rank among the glorious company of martyrs; but their minds were imperfectly emancipated from the intellectual thraldom of Popish error. Their theology was in some respects tinctured with the dogmas of Rome; and in conformity to the spirit of the times, they deemed 'a spiritual service and compulsory enactments 'perfectly compatible.' How pure soever were the motives which actuated these 'good and great' men in the commence-

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they, who wilfully and deliberately detach regeneration from baptism, impugn *essentially* the doctrine of our established Church, inasmuch as they impugn it in one of our *Holy Sacraments*.'

'As it is impossible to explain away the strong expressions, which have been here quoted, an attempt of another kind has been made, namely, to shew that they are *inconsistent* with a prayer in the former part of the service, which contains the following passage: "We call upon thee for this infant, that he coming to thy holy Bap-"tism, may receive remission of his sins by spiritual regeneration." But there is no inconsistency in believing, that what was only a subject of *prayer* at the commencement of the service, was a grace *already obtained* at the close of the service. The grace conferred at Baptism is the *effect* of Repentance and Faith, and the professions of Repentance and Faith are made *after* the prayer for regeneration, but *before* the declaration, that the child *is* regenerate. The prayer, therefore, and the declaration, are *perfectly consistent*.' *Dr. Marsh's* Lectures, Part IV. pp. 12, 13.

The Calvinistic and Socinian systems compared, 'specifically 'against Nonconformists?' We always understood that that work was directed against the Socinians within no less than those without the pale of the Establishment;—against no class of religionists, assuredly, *as* Nonconformists. But this is mere trifling. We alluded to the orthodox Dissenters, and we regret that we did not use some qualifying term that might have obviated even the possibility of misconception.

Once more: "The Christian Observer" accuses us of making 'no scruple of "changing the ordinances of Heaven". of un-'dervaluing the ordinance of baptism', and of 'stripping it of 'every thing sacramental, beneficial, or obligatory.' Our readers have in their own hands the means of ascertaining the utter injustice of this accusation.*

We have now bestowed perhaps more than sufficient notice on all that this Christian Observer has in the shape of argument opposed to our Considerations on the subject of Baptism. It can be no matter of surprise, that writers of this stamp should deem it consistent with their principles, and certainly requisite on the score of policy, to decry *per fas aut nefas* the ECLECTIC REVIEW. That this was the real object of the conductors of "The Chris-"tian Observer" in reluctantly honouring our publication with their attention for the benefit of 'weak but well-meaning minds', may be gathered from their own avowal; and that they did not trust to the force of argument to effect this, is pretty evident from the way in which they have managed the discussion. Assuredly, we have no concern with their estimate of our work, nor have we the least wish to disturb the self-complacency with which that estimate has been formed; but we shall avail ourselves of the defiance which they have thrown out, to put the public in pos-

* We shall simply oppose to it the following sentences.

'We do not mean to insinuate that this (consideration) forms any 'argument against *the permanent obligation* of the rite of Baptism.'

'Let us then consider Baptism with respect to its efficacy as a 'privilege, in which light it appears to be primarily regarded by the 'Church of England, as a means of grace, or, to adopt Hooker's 'words, as a *means conditional* which God requireth in them unto 'whom he imparteth grace. We incline to think that the *perpetual* 'obligation and *real importance* of the Christian institute, must ulti-'mately rest on its *sacramental* character.'

'In thus divesting Baptism of the stern attribute of positive law, as 'well as of that "great store" of strange and wondrous properties 'which have been attributed to it by the superstition of darker ages, 'we are not aware that we detract any thing of its *true scriptural* 'importance. We are guilty only of reducing it to a level, in point of 'authority and *conditional efficacy*, with the other ordinances of 'Christianity.' *See E. R. May* 1816. pp. 447—9.

session of information which may serve to counteract some of their assertions, and to express in conclusion our sentiments on other interesting topics to which they have adverted.

'The conductors of the Eclectic Review,' says the Christian Observer, 'set out in their critical career, professedly in conjunction with Churchmen and assumed, as the basis of their religious system, "the doctrinal articles of the Church of England." There was then no objection made to the Church's notions of baptism, nor any reflections on her heresy. But now that the aid of Churchmen is no longer deemed necessary, the conductors take this method of paying their *debt of gratitude* to their former coadjutors for *raising them to that height in literary estimation to which they have attained.*'

So far as respects the present Conductors of the Eclectic Review, it might be a sufficient reply to this insulting taunt, that whatsoever obligations the Proprietors of the former Series might have incurred from the aid of Churchmen, the present Series is not in the slightest degree involved in that undischarged debt of gratitude. The unfortunate policy pursued with the purest intentions by the original Projectors of the Work, terminated in its being abandoned to hands which have entered into no engagements with any party, which have given no pledges that interfere with their strict independence. In the ADVERTISEMENT issued by our Publisher in the Number for JULY, 1814, and designed as prefatory to the first Volume of the New Series, the reasons of adopting that designation were distinctly stated to be,—'to discharge the former Proprietors from all responsibility in the future management of the Review; and, at the same time, to free the present writers from any embarrassment which might arise from a supposed connexion with the preceding Volumes.' It was explicitly avowed, that 'on the point of concert and co-operation, the present Conductors of the Review entertain sentiments different from those of its founders;' that though 'equally sincere in disclaiming all party views, and adopting as the basis of their Work, principles the most catholic and liberal,' they conceived 'that the sort of compromise which is involved in the observance of a neutrality on particular questions, is not required nor justified by any such principles.' 'The proper exercise of charity and candour,' it was remarked, 'is found in the maintenance, not in the concealment of a conscientious difference of opinion. The Conductors of the ECLECTIC REVIEW will, on this ground, feel themselves unrestrained in the explicit assertion of any rights or opinions of their own, without any other qualification than sentiments of unfeigned respect and courtesy for those from whom they may dissent.'

This unequivocal declaration of our views and intentions, would be found sufficient, we hoped, to obviate all misrepresen-

tation. We were desirous it should be known, that the designation of a New Series was not idly adopted; that it implied not merely a change in the property, but in the management of the Work. Upon this basis arrangements were made early in that year with the present Editor; and in consequence of this change Contributors presented themselves, who have fully superseded the necessity of this boasted dependance on the 'aid of Churchmen.'

The assertion of The Christian Observer, must not however, in justice to the original Conductors of the Eclectic Review, be in any degree evaded. We have authority to state that that assertion is not more arrogant than it is untrue. The Eclectic Review was *not* raised by coadjutors of the Church of England, to that height in literary estimation which it has attained. The contrary is so notoriously the fact, that the Public are, we believe, to a certain extent, familiar with the names of individuals to whose talents the Eclectic Review was principally indebted for its literary character; and those individuals were assuredly *not Churchmen*. Among the earliest Contributors, this Christian Observer is himself aware of one to whose surpassing eloquence he is forced to do homage; and whom in this very article he styles a 'celebrated Dissenter:'—a man, on whose emphatic eulogy on the Liturgy, the members of the Established Church lay so great a stress, that they glory in transcribing it into their pages, and give it a conspicuous place in their Tracts, among the reasons for being a Churchman. But although we are not aware that we withhold from that eminent person any portion of the admiration which he has won from his contemporaries, there have been writers in the Eclectic Review, whom we should not consent to place at an immeasurable distance beneath him; and these writers have been, for the most part, Dissenters. The Public, indeed, would scarcely credit the extremely small obligations which the Eclectic Review has been under, in a literary respect, to Church co-operation. During *the first year* of its establishment, several most respectable clergymen contributed their effective assistance. The Review was itself under the control of a Committee, jointly composed of one member of the Established Church, and members of other religious denominations; and the gentleman who had consented for one year to sustain the office of Editor, was very anxious to devolve it upon a highly respectable clergyman, who during that time had relieved him of some part of the labour, and whose talents and influence, had he complied with this solicitation, would have decided the ascendency of the Church coadjutors. The assistance given by each party, was, thus far, we have reason to believe, cordial and disinterested; and although in its infancy, neither

the sale of the Review nor its height in literary estimation, was very considerable, yet, the countenance which it received from members of the Church of England, certainly contributed to procure for it a degree of *credit* which it might not, as a work conducted solely by Dissenters, so readily have attained. This is then, we conceive, the extent of 'the debt of gratitude' which its Conductors incurred. It was a debt, in a literary sense, extremely small; a debt which the Church co-operators shortly afterwards took no small pains to cancel, by concurring, with "The Christian Observer" at their head, in decrying the work, and *that with very considerable temporary effect.* Thus abandoned, the Review was thrown on other resources, and it survived, not only the withdrawment of that Patronage on which it was thought by many absolutely to depend, but the efforts of a combined, and active, and persevering hostility. It becomes a curious problem to be submitted to these hostile claimants of gratitude, how long an individual, or a work, should be held to be under the obligations of gratitude to aiders and patronisers, after those aiders and patronisers shall have set themselves to act systematically as enemies.

By what infractions of the pledged neutrality, by what deviations from the covenant of indifference, the Church coadjutors first found a pretext for withdrawing their aid, must be left to conjecture: yet there is reason to believe that those deviations were in the first instance, wholly unpremeditated. The statement furnished by one of its earliest Contributors, and inserted in the "Adver-"tisement" to the New Series, is this, that the original Conductors were unable by their exertions to realize the 'ideal 'excellence' of the plan of co-operation which they at first proposed;—'for the simple reason, that one great class in the 'religious world soon intimated that its portion of aid, in the 'composition of the Work, was to be retained on no other terms 'than such a surrendering deference on the part of others, as 'justice and conscience could by no means permit. The latter 'class soon became, of necessity, the chief supporters of the 'Work, *and the most efficient contributors to its literary* 'conduct. It was therefore unavoidable that the Review should 'take its conduct from *its principal and almost sole conductors.*'

Having had ourselves no connexion with the Former Series of the Eclectic Review, we know not how long after the period alluded to, the Conductors injudiciously continued to print their original Prospectus. To the spirit of that Prospectus they were anxious still to adhere, notwithstanding the difficulty of guarding against violations of the letter of the compact. At length an article appeared, characterized by all the force and splendour of the intellect from which it emanated, which was calculated to shew not less the incompatibility, than the injurious

tendency of that neutrality which had been at first projected. The Christian Observers felt themselves implicated in the indignant censure pronounced upon one of their own party, and they sounded the trumpet of attack. In a very able and very cautious review of the Article, which was however principally occupied with an appeal to the Reviewer's feelings, on behalf of the subject of his eloquent chastisement, the Christian Observer* called upon every Churchman to abandon at once all connexion with the Eclectic Review, as full proof had now been given of its aggravated delinquency, and of its mischievous tendency. Yet, six years after, now that the original object of their vindictive resentment, whose ruin they had thus concerted, is actually become defunct, these rapacious exacters of gratitude come forward with matchless effrontery, to make a demand of arrears from the successor which inherits the profitless concern, as though the debt of gratitude had been all these years accumulating at compound interest! Was there ever usury like this?

We have avowed, that 'on the point of concert and co-operation we entertain sentiments different from those of the 'founders.' We shall avail ourselves of this occasion to explain the grounds of that difference of opinion. We trust that the objects we have in view, are not essentially dissimilar from those which were contemplated by the original projectors of the Work. The motives by which they were actuated, were truly benevolent and disinterested, and the Public is under a *substantial* debt of gratitude to those gentlemen, the amount of which will never probably be ascertained.

With whatever delinquency the Writers in the Eclectic Review are chargeable, the intentions of its Originators and Supporters cannot be too highly appreciated. But we differ from them in this respect: we think their scheme was not simply Utopian; it was inexpedient, and undesirable.

The Christian Observer, in his kind attempt to enable 'weak 'but well meaning minds,' to appreciate the principles of the Eclectic Review, considers that 'there is something peculiarly 'unhappy, and (repeating our words) "unavoidably painful," 'in the *time*' as well as in 'the manner' in which we have displayed so *unprovoked* a spirit of hostility. It seems that the temple of Janus was closed in respect of theological warfare. The Church was at peace, and the promises which point to the time when the lion shall lie down with the lamb, were on the eve of being realized, with respect at least to the 'animosities' between Churchmen and Dissenters. 'Who can contemplate '(he exclaims) with satisfaction, the appearance on this fair

* See The Christian Observer, for May, 1810. v. ix. p. 306.

'field of vision, of the Eclectic Review, as it hoists its hostile 'banners, and takes its frowning march through the regions of 'harmony and peace?'

We wish not to speak lightly of the animosities which have been suffered to prevail in the Christian world. They can be regarded by good men only with feelings of deep humiliation and solemn regret. The nominal differences however which constitute the boundaries of denominations, appear to us much less to be regretted than any indications of a spirit of animosity among the sincere disciples of one common Master. But this is a topic to furnish matter for self-examination and prayer in the closet, rather than to give *effect* to declamation, or plausibility to invective. Let us live in peace, and follow after peace with all good men: but *bellum usque ad internecionem*—war, interminable war, be declared against *evil principles*, in what camp soever they are found! Let every Christian make his son take a vow at the altar, of implacable hostility to those insidious enemies. Against these alone we have 'hoisted our banners,' and set forward on our march; and our charge against "The "Christian Observer," is, that of giving shelter and arms to these our enemies.

In the first place, then, as to the *time* of our attack—our attack, as this Christian Observer terms it, upon the Established Church; in other words, our open avowal and firm maintenance of the principles on which, as Dissenters, we rest our separation from the Establishment. We disdain to retort as a reason for this alleged hostility, that it has not been 'unprovoked.' If provocation, indeed, were necessary to justify the course we have followed, the calumnious and inflammatory character of the episcopal charges which are continually issuing from the press, the aspersions of our principles which we are almost daily doomed to bear with, from writers whose insignificance is counteracted by their number, and the very tone and spirit in which this same "Christian Observer" has long accustomed itself to indulge with regard to *Dissenters*, would in our view furnish ample contradiction to the charge of unprovoked hostility. Even the opponents of Dr. Mant have not, as this writer affirms, abstained from express allusions to Dissenters. Mr. Biddulph at least, has thought it right to invite Dr. Mant to make common cause with him on the ground of Episcopal claims, against the Dissenters; alleging as an inducement, that 'He-'terodoxy is not the ground on which they can altogether be 'convicted of error, nor that on which some of them can be ad-'dressed at all with any advantage. *We* believe in the Divine 'origin of episcopacy, and in the necessity of a commission 'from the great Head of the Church, transmitted through the 'Apostles, by succession, to the regular exercise of the pas-

'toral function. *On this, Dissenters of every name are at 'issue with us.*' Perhaps our Christian Observer will maintain that this is a *friendly allusion* to Dissenters, and that Mr. Biddulph meant to urge on the consideration of Dr. Mant, that the point of disagreement between Dissenters of every name, *as* Dissenters, and the Established Church, was subordinate and circumstantial; since, as to all material points of doctrine, they cannot 'be convicted of error.' He will shew that *the literal interpretation* of Mr. Biddulph's language *cannot be supported*, since it would seem to imply, that Episcopacy constituted a more identifying principle among clergymen of opposite doctrinal sentiments, than agreement in point of doctrine, with respect to those who differ from them on the point of Church Government. At any rate, the assertion is incorrect, that the opponents of Dr. Mant have not expressly alluded to Dissenters: but, we again declare, that provocation is not the ground on which we should rest our defence, did we consider ourselves as called to defend ourselves, with respect either to the *time* or the *manner* of our 'hostile operations.'

Does the Christian Observer, in affirming that 'the *time* is 'singularly unfortunate,' mean to intimate that there was once a period in which, according to his opinion, it would have been more advisable to enter upon the discussions which he so pathetically deprecates? Would he refer us to the time of the Star-Chamber, for instance, or to that in which Apologists for Nonconformity had to contend with the arguments of Judge Jefferies, as a more fit period for the publication of our opinions? Surely, if it be true, that Episcopalians and Nonconformists are proceeding to lay aside their mutual animosities, if 'an en-'larged spirit of Christian philanthropy' has really begun to prevail, it is the fittest time that could be chosen, for calmly agitating questions which never ought to be decided by the passions. Now that prejudice is disarmed, now that the language of candour has become the circulating medium of all parties, and the whole region of the religious world is 'harmony and peace,' where is the danger of any evil resulting from 'unessential dis-'putes' about differences of form and ecclesiastical polity? Surely, this truce is not so false and hollow, that a supposed breach of courtesy in the agitation of an offensive point, will endanger its continuance. It is not a spell which shall dissolve at the utterance of a forbidden name, rendering the 'fair field 'of vision' that presented itself in the midst of the desert, again invisible to the eyes of mortals. We have gained little ground indeed, if it is only by means of a *legal fiction*, instead of a mutual recognition of their respective rights, that Churchmen and Dissenters have been brought to approximate.

We disapproved of the basis on which the Eclectic Review

was originally instituted, and the following were our reasons. First, because we conceived that nothing is to be gained by a scheme of comprehension, which involves the compromise, not merely of sentiments, but of principles. The cause of truth is much more effectually promoted by the *coincidence*, on fundamental points, of separate and independent witnesses, than by an awkward attempt to harmonize upon all points. Secondly, this compact of neutrality seemed to us to take for granted, that the points of difference which were thus to be merged, are unimportant, or, as the Christian Observer would have us imagine, that the *time* for asserting them is gone by. For our own parts, we shall be prepared to renounce our principles at once, as soon as they can be shewn to be unimportant. We cannot consent to lay them by against some possible occasion of danger, or to make them serve only as a sword of state to be displayed before us on public solemnities. They must form part of our daily apparel, as our ornament and our defence. But thirdly, even the advocates of the contrary policy, do not seem to have distinctly contemplated the extent of the sacrifice which would have been requisite, in order to fulfil the compact of neutrality. The terms of the treaty were, amity, and so forth, with us and all *our allies*. Now, supposing that so far as regards the Evangelical Clergy of the Establishment, it were desirable to waive the discussion of all controverted points,—what conduct should we be allowed to pursue in the case of another large class of adherents to Episcopacy, whose hostility to Dissenters, aggravated by their enmity to the doctrines common to Dissenters and the Evangelical party in the Church, admits of no truce or compromise? Should we be permitted to 'hoist our 'banners,' and to carry forward our attacks against these Philistines? Would the application of the principles of Dissent to *such* assailants of our religious rights, be tolerated? Assuredly not. The only ground which, *as Dissenters*, we could consistently occupy, in engaging with the abettors of ecclesiastical claims, would be beyond the confines of the neutral territory. The only artillery which could be brought to play successfully on the strong holds of the spiritual usurper, would endanger those who had taken shelter within the gates. Unless, therefore the 'moderate Dissenter' had consented to lay aside, not merely his animosities, but his principles also, and in effect, to become, at once, a 'moderate Churchman,' we cannot see how occasion of offence could long be obviated. It would be impossible to avoid falling now and then upon an ally, mistaking him for a common enemy.

To those who consider DISSENT as resting on 'unessential 'disputes about differences of form,' who have no better idea of Dissenters, than that they are persons who have 'vowed not

'to conform' to the Establishment of their country, and whose utmost stretch of candour resolves the conduct of pious separatists into educational prejudice, our reasonings will doubtless seem irrelevant and inconclusive. We despair of convincing such persons, that it is neither with a blind reverence, nor from party motives, that we cherish those principles which, as a sacred deposite, we have inherited from men who sealed their attachment to them with their blood; principles which, for the sake of our children, for the sake of our country, nay, we will add, for the sake of the world, since they constitute the very basis of Missionary exertions, we will never either relinquish or compromise. The Christian Observers must permit us to accommodate to our present purpose, a declaration made by them in a somewhat different reference: 'Nothing is more in our 'wishes than to stand fast in those general principles of religion 'which we believe *this* party, as it is called, to hold in 'common with ourselves; and in these principles, by God's 'blessing, we *will* stand fast: but the *Eclectic Review* does 'not aspire to be considered as the *manifesto* of *any* party 'whatever, or as enunciating *ex cathedrâ* the sentiments of 'any persons but the private and obscure individuals who im-'mediately conduct it.'*

We repeat that we have no solicitude for the increase of any Dissenting party. We are very unanxious about the rise or the fall of 'the Dissenting *interest*.' God will take care of his own Church, and amid all the fluctuations of sects and of systems, His Kingdom shall stand. We, like other men, have our predilections for certain modes, and our convictions in favour of certain systems; but we identify religion with none of them. Hostile as our spirit is deemed by these angry alarmists, we wish the Evangelical Clergy nothing worse than that every galling exception to the perfection of their Liturgy and Ritual were done away, and that the 'cavils' of Nonconformists were so far silenced. We wish that every clergyman were like Venn, and every bishop like Ryder. Then, indeed, the cause of Dissent might seem to be endangered, and our sectarian clergy would be driven, by no unholy rivalry, to betake themselves with redoubled ardour to their closets and their pulpits, in order to outpreach and to outlive the ministers of this new and unheard of Establishment. Who can tell but, that as one plot of ground after another, should be made the *consecrated* field of episcopal labour, the Dissenters would at length be reduced to cultivate the waste lands for themselves, and to seek for room in the veriest recesses of society!

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* Christian Observer, Vol. vii. p. 396.

But would the principles on which we ground our 'hostility' to the Establishment, lose, under this imaginary state of things, their essential importance? In our view they would not, because principles are in themselves invariable. It is needless however to prove, that so long as the Church is upheld and governed by political power, and that political power is in the hands of political agents, such a state of things must remain among the wildest dreams of Utopian romance. We must speak of things as they are. The Church of England contains some of the best of men. It has particularly of late years received an accession of a considerable number of able and evangelical ministers; but by far the majority of her clergy are destitute of what we deem essential requisites for the discharge of the pastoral function, and a very powerful party in the Establishment, are determined enemies to spiritual Christianity. Yet are they the accredited ministers of the State; and they put forth claims, on the ground of their episcopal appointment, to the exclusive dispensation of the Sacraments in their supposed inherent efficacy. In these claims the Evangelical party to a certain extent unite. They consider their interests as identified with all the votaries of Episcopacy, and they go almost equal lengths with the secular party, in discountenancing the fundamental rights of Protestantism, and in refusing communion with Dissenters. Infatuated with the ideal perfection of the Establishment, they refuse to listen to any objections against her Ritual or her Discipline, and take advantage of the secular independence and credit which they derive from the State, to put down their opponents by the force of influence. The consequence is, that in numberless instances, the prejudices against Dissenters, as a separate *caste*, proscribed by the State, and under the censure of the Church, have increased in proportion to the increase of the Evangelical Clergy. The latter, indeed, have but seldom hesitated to make a sacrifice of the Dissenters, in order to propitiate their ecclesiastical superiors, and to clear their churchmanship from suspicion. Some awful instances of the spirit of an ecclesiastical institute, have come to our knowledge, in which men the foremost in this class for their reputed piety, have enjoined an attendance on a profligate administrator of the forms of the Episcopal Church, in preference to hearing the truths of the Gospel faithfully expounded in a Conventicle.

In opposition to this vast political assemblage of moral contrarieties, in opposition to this unscriptural combination, as they deem it, of ecclesiastical authority and secular power, the Dissenters contend, that the Kingdom and the Church of Christ are altogether spiritual, and that Religion is a concern of a strictly personal nature; that the legitimate discharge of the pastoral function is wholly independent on human enactments,

and that moral fitness cannot be communicated by State apparatus; that the command to preach the Gospel to every creature, is absolute and unrestricted, and that the right to choose upon whose spiritual ministration he shall attend, is the unalienable birthright of every responsible agent; that if this right be legitimate under any circumstances, for instance, in separating from the Romish communion, it must be held legitimate under all, inasmuch as it is founded on individual responsibility connected with the free exercise of the judgement; that if this right be legitimate, the exercise of it cannot be the fit subject of penal restrictions, or involve any criminality upon which civil distinctions may be founded; and therefore that such distinctive enactments are an invasion of the civil freedom, and are connected with an infringement of the most sacred religious rights of the subject. These are the principles of our Dissent. They relate to all that is dear and to all that is important. They are connected with the true interests of the Church of Christ, and with the triumph of the Gospel. There are many, we know, and we rejoice to know it, who, though they continue to prefer the advantages connected with an Establishment, recognise these *fundamental principles*, and look upon pious Dissenters as brethren. We cannot in all respects think as they do, or, as we have made no vow on the subject of Nonconformity, we should perhaps be tempted to act as they do. We confess that we have scruples, like the poor Nonconformist clergy of Charles the Second's time, relative to Baptismal Regeneration and some other things, which would prevent our subscribing *ex animo* to the Book of Common Prayer and Offices. Perhaps we may have other objections arising from educational prejudice; but we wish to have it clearly understood, that the principles of Dissent have an existence and an importance, independent on these contingent circumstances. The term Dissenter, indeed, although we have no violent objection to the designation, is wholly unmeaning in reference to our religious principles; it simply denotes the accidental predicament in which Presbyterian and Independent Protestants are placed, in common with men of opposite doctrinal opinions, by the political establishment of the Episcopal order. With Episcopal clergymen of the liberal views we speak of, with such moderate Churchmen, we never have had, we never can have, 'animosities.' They have our honour, our affection, and our prayers. For the sake of hearing such men preach the truth as it is in Jesus, we go into their cathedrals, and join, with fervent sincerity, in their justly eulogized Liturgy. Nay, most cordially should we introduce such ministers of the Establishment, would their ecclesiastical polity permit it into our pulpits, as well as into our houses.

They understand our terms of communion. They are aware that we attach not the shadow of sanctity to *consecrated ground;* that they are not indebted for the slightest degree of our respect to the imposition of Episcopal hands:—we place the Presbyterian Clergyman, and the Independent Clergyman, on exactly the same eminence. It is the character of the man, and of his doctrine, that engages all our canonical deference. We meet as fellow citizens, as fellow Christians; and if Mr. Biddulph will pass us by to shake hands with Dr. Mant at the altar, though they quarrelled at the font, and if Mr. Scott* will denounce us as preachers of rebellion, and if the *Christian Observer* will lose his temper in his hurry to overthrow our arguments, we will try not to scorn them, but remember, that much as they are ashamed of the relationship, and ill as they have sustained it, still, they are our brethren.

Art. II. *Histoire de l'Origine.* &c. History of the Rise, Progress and Extinction, of the different Factions which agitated France from the 14th July, 1789, till the Abdication of Napoleon. In three Volumes. By Joseph Lavallée. Price 1l. 7s. Murray. 1816.

IF the French are not first rate historians, they are at least excellent narrators. They seize with admirable dexterity, and touch with inimitable skill, those marking points which comprise the main interest of the story; but they neglect those minor and connecting details which give it its colour and character. They write as they declaim, with spirit and rapidity; but their vehemence and superfluous energy are injurious to that calmness and steadiness of mind, that keenness of penetration, and that power of combination, which distinguish the historian from the narrator. The Frenchman, in all that he writes, as in all that he does, aims at effect; and this cannot, in narration at least, be always obtained, without the sacrifice of truth; not that he designedly falsifies, but the vivacity of his imagination, the rapid and fluctuating movements of his mind, and the readiness and felicity of his expression, seduce him, and he wanders. There is a great deal of all this in the work before us. It is exceedingly superficial, but uncommonly interesting. It has much brilliant colouring, and much spirited grouping, together with, here and there, facts both novel and important; but it is utterly deficient in that soundness of intellectual and moral principle, in those just, comprehensive, and penetrating views, which, in their combination, men have for want of a better epithet, agreed to call the Philosophy of History. In most of the publications

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* See a Notice of Mr. Scott's Letter, at the end of the present Number.

we have seen, relating to the Revolution, the writers continually betray the partisan; and in compliance with the rules established in such cases, on one side they lavish a redundant portion of laudatory adjectives, while on the other they heap an average quantity of vituperative substantives. Their own friends are *vertueux, incorruptible, intrepide, sublime;* while their opponents are *traitres, poltrons, energumenes,* or *scelerats.* M. Lavallée is not quite exempt from this; on the whole, however, he is as free from partiality as can reasonably be expected from one who was an interested spectator, and occasionally an interlocutor in the scenes which he describes. We by no means acquiesce in all M. L.'s discriminations of character; we think some of them defective, and others directly at variance with undeniable facts; but there is an air of conviction and sincerity in his very errors, which, while we differ from his sentiments, leaves our confidence in his honesty unabated.

In his preface M. Lavallée justly complains of the erroneous notions entertained in England, respecting the Revolution; and he very fairly assigns the reasons. After adverting to the enthusiasm with which the first circumstances of that great event were hailed in this country, he attributes the aversion which subsequently arose, to the war, to the misconceptions and misrepresentations of the emigrants, and to the venal and factious character of the French Journals. In truth, for want of authentic materials, it has been impossible hitherto to form a fair and impartial estimate of the general character of the French Revolution. Respecting the mere overt acts of the various transactions, we have evidence more than is requisite; but of their secret—that is, of their real history, we know little or nothing. As in all great events and sudden changes, much no doubt was the result of what is called accident, but much more was the effect of intrigue; and of this, who, excepting the parties immediately concerned, shall give us the history; and even when given, who shall ensure its correctness? Be this however as it may, every new summary of these events, furnishes us with additional facts, and brings out something at least of those deeper machinations; and if the world should be permitted to enjoy a few years of peace and quietness, we may hope that in that respite from revolutionary madness, and from the far less curable frenzy of imperial ambition, the means and opportunity may be obtained, of forming a more accurate and impartial judgement of the troubled period through which we have passed. After having vindicated his countrymen from the charge of Jacobinism, M. Lavallée describes the vast majority of Frenchmen as desirous only of a government which shall be the guarantee and conservator of public liberty; careless about the name, provided the reality be secured.

'Why, (he asks,) has France suffered and fought through the course of five-and-twenty years? It was to attain such a state of things as I have just described. What does she, at the present moment, require? That her strife shall not have been in vain..... But I fear that there are still some, whose interests and prejudices are in opposition to this anxious hope of the great majority of the French people, and who endeavour by an odious epithet to discredit the wisdom and the purity of this desire. These tactics are not new. Thus the Jacobins stigmatized as Royalists all the partisans of an equal liberty, and thus the *ultra*-royalists reproach as Jacobins, those Frenchmen who stand up for a constitutional government.'

In a brief sketch of his own qualifications for the task he has undertaken, M. L. describes himself as having enjoyed the confidence of the Count de Clermont-Tonnerre, and as having assisted him in his efforts to save Louis XVI. He then passed into the service of Roland, and until the close of the session of the National Assembly, was at the head of the office *des comptes décadaires.* During the ministry of Benezech, he was principal commissary of the executive power; afterwards he became confidential secretary to a member of the Directory, and finally, for ten years, *chief of division* in the grand chancery of the Legion of Honour. M. L.'s Introduction, without any particular claim to novelty or interest, leads us through the usual routine of preparatory causes, which gradually but surely brought on the Revolution; the low and selfish debauchery of Louis XV., the intriguing sycophancy of Maupeou, the indecisive character of Louis XVI, the unguarded and expensive dissipation of *Marie Antoinette:* and in addition to these defects of character, the practical errors of Louis in the recall of the refractory Parliaments, and the alliance with the United States of America, these; with innumerable other blunders, and, repeated failures, both theoretical and practical, were eagerly made use of by desperate and ambitious intriguers, to exasperate the public mind. Independently of the weakness of character, (very different from *intellectual* weakness,) of Louis, his manners and habits were not calculated to command respect. He was an excellent and sensible man, but without any thing dignified or kingly in his composition. His tastes were simple, but somewhat low; his ordinary recreation was, we believe, working in a smithy; and in his visits to the theatre, he displayed no relish for the works of Corneille and Racine, while he exhibited the most extravagant delight at farcical and grotesque performances. The very excellencies of his character were injurious to him; and those qualities which would have made him amiable and respectable as a private individual, were destructive of his authority as a monarch. Nor was he happy in his choice of ministers. The selfish levity of Maurepas, the systematic rest-

lessness of Brienne, the splendid *charlatanism* of Calonne, the vanity and ministerial insignificance of Necker, all, and each, contributed to the sure and terrible progress of the gathering storm. M. Lavallée describes the present king of France, as leading a retired and literary life; the Count d'Artois as merely a man of pleasure; the house of Condé enjoying the *otium cum dignitate* at Chantilli; the prince of Conti distinguishing himself by an honourable frankness, 'censuring without reserve both 'men and things,' and reproving even his own son, whose 'pliant disposition rendered him more subservient to the royal 'will.'

But the most popular member of the royal family, was the miserable Orleans; tall and well made, but betraying in his carbuncled countenance the irregularities of his life; seeking popularity by the basest and most detestable means; and collecting around him debauchees and intriguers of the lowest and most desperate class, until men of higher talents and wider aims, found it convenient to make him their tool and their victim. The fortune which he inherited from his father, was immense; and yet so despicable was his rapacity, as to lead him into the grossest acts of meanness throughout the whole of his career. He began by seizing the plate and jewels of his father's widow, and carried his baseness to the incredible extent of stealing the very brilliants in which his father's portrait was set when presented to her. The whole of his life was worthy of its outset; and the only redeeming virtue which for a moment mingled itself with the mass of infamy, was manifested in the calmness and dignity with which he met his merited fate. The first of the factions which, in long and appalling succession, afflicted France, put this wretched man forward, as its ostensible hero, and would probably have placed him, for a time at least, upon the throne; but so excessive was his cowardice, that it compelled them to abandon him, at the very moment when his interest and their own seemed inseparably blended.

In the early scenes of the Revolution, while there was much of turbulence, much enthusiasm, and much practical ignorance, displayed on the part of the new legislators, it seems to us impossible to deny that there was also, especially in the National Assembly, much genuine patriotism and political integrity, and in not a few individuals commanding superiority of talent. Of the two principal leaders of the opposite parties, Mirabeau, 'the Brutus of patriotism,' and Maury, 'the Joad of royalty,' M. Lavallée sketches the characters at length; but the first is so well known, that we shall confine ourselves to the portrait of the second.

'In these stormy discussions appeared a man whose name, during four-and-twenty years, has never ceased to be famous; a priest whose

portrait has never yet been drawn, except by passion; long boasted as their Demosthenes by the friends of royalty; long insulted as a Zoilus by the pretended friends of the people; invested with the purple, and the saintly halo, *(l'auréole des saints,)* by Pius VI.; now made to sit in sackcloth by Pius VII. by that Pope who was in turn the creature, courtier, friend, chief-priest, and evil genius of Napoleon, but always infallible, because always pope. It is already perceived that I speak of the Abbé Maury..... Born in the Comtat Venaissin, at Vaureas..he came while still a young man, to Paris. He there attempted to tread in the steps of Bourdaloue, but he followed with a halting pace. He preached, and preached badly..... he introduced himself to Diderot, and told him his failure; his provincial forwardness, his levitical airs, his antipathy to prejudice, pleased the philosopher, and he thought it a marvellous good joke to correct, adorn, and even to compose discourses to be delivered by a priest from the pulpit of truth. Diderot thus metamorphosed into a divine, puffed his pupil. Maury was intimate with d'Alembert, Marmontel, Helvetius, the baron d'Holbach, and others of the same stamp; the women especially assisted to bring him forward—such was the school in which he was educated. The panegyric of St. Vincent de Paule, a master-piece in its kind, was the result of this training. But he was poor, and it is a very necessary thing to be rich. His friends laid siege to the simplicity of the Abbé Boismont, and persuaded him that a handsome pension would give him less trouble than the management of his official possessions; he was old, he loved ease and quiet, and he resigned his numerous benefices in favour of the Abbé Maury; the Abbey of Lyons was one of these. This Abbey is near Peronne, and Maury was resident there, while the election to the States General were going forward. The *curé* of Danevoisin was elected, but after having excused himself as long as he could, he consented, only provided they would give him Maury for his colleague.'

We are told that Sir Walter Raleigh burned part of his History of the World, on discovering his inability to ascertain the particulars of a transaction which took place before his eyes; and Henry IV. listening to the varying and contradictory accounts given by his officers, of a battle in which they had just been engaged, is reported to have exclaimed—"*So much "for the truth of History.*" But we believe that there never was a greater difference of opinion and statement on any subject, than on the action of the Prince de Lambesc, when commanding a detachment in the Tuilleries. One account states him to have charged the multitude and wantonly sabred a helpless old man. 'No,' says another version; 'it was a 'young man who was trying to cut off his retreat by shutting 'the *Pont tournant*" Then we have the assurance of the Committee of investigation, that two men were killed, one old, and the other young. A fourth authority affirms, that no one was killed, nor even wounded, but that a few blows were struck

with the flat of the sabre. Now we have the deposition of M. Lavallée, that the Prince galloped against an old man, threw him down, and hurt him severely.

If it were our intention to give our readers the story of the Revolution, we should not select the disjointed narratives of M. L. for the subject of a connected abstract. He sadly neglects the intermediate gradations; he passes from one series of facts to another, without any kind of connexion. He frequently astonishes his readers with passages of which it is sometimes difficult to ascertain the meaning, and sometimes impossible to admit the truth. Of the latter description, there is in the first volume, a strange, rambling *tirade*, full of words, and hints, and mysteries; but, as we guess, 'signifying no-'thing.' He says, or seems to say, that the *Jesuits* had a principal share in the turbulent and sanguinary scenes of the Revolution; that they were the secret agents in all the marking events; and that their mysterious missionaries were intermingled with all classes—clergy, nobles, patriots, demagogues, and whispering mischief to them all. This is very fine and very frightful for two or three pages, but it requires an amazing deal of evidence to make it plausible, and M. Lavallée gives none.

The Constituent Assembly having completed the Constitution, resigned its delegation, and was followed by the Legislative Assembly, which held its first sitting October 1, 1791. The former distinctions of Royalist and Patriot, were here lost, and three parties—the Constitutional Royalists, the Republicans, and the Anarchists, began their mortal strife. The most powerful speaker, and indeed in our opinion the only genuine orator, in this assembly, was Vergniaud, a man of brilliant talents, but incorrigibly indolent. It should seem, according to Madame Roland, that he was not an extemporaneous speaker. In the translation of her "Appeal" (Johnson 1796) she is made to affirm that 'he did not speak without preparation, like 'Guadet; but his made speeches . . . . may still be read with the 'greatest pleasure.' The original phrase, of which this is, notwithstanding, a just rendering, is somewhat more equivocal: '*Il n'improvisât pas comme Guadet*,' may possibly only mean that he was not equal to Guadet in off-hand speaking, though we have certainly always understood it in the sense of the translation. This idea is supported by the extraordinary fact that, though his intrepidity was unquestionable, he made no effort to defend himself in the Convention when the decree of arrest was carried against him, while Lanjuinais displayed the utmost boldness and eloquence. M. Lavallée, however, speaks of him in the following terms, which are directly at variance with the statement we have just given.

'It was seldom that Vergniaux delivered a studied speech; he possessed the great art of extemporizing; his reasoning was perfect; the connexion of his ideas exact; his diction pure and unaffected... More frequently appealing to the passions than to the understanding—When he had succeeded in awakening them, his bold apostrophes, his terrible imprecations, wrested from enthusiasm, what wisdom would have withheld. Inaccessible to fear, firm against the abuse, the murmurs, the clamour of the opposite party, nothing disturbed his presence of mind; and watching the return of silence, seizing it with dexterity, he thundered, he lightened, he triumphed..... His memory was prodigious. The eloquence of Mirabeau was more abrupt, *(saccadée,)* that of Cazalès had in it more of effort. The Abbé Maury was too parenthetical, and consequently his meaning not always obvious. The eloquence of Vergniaux was like a fine summer's day when the sun begins, pursues, and ends his career without a cloud, shedding light and heat in his brilliant course.'

Against this great man and his party, usually called collectively the *Gironde*, comprising nearly all the talents of the assembly, Robespierre and his satellites arrayed their formidable phalanx. Without either figure, voice, courage, or great powers, Maximilian Isidore Robespierre, by mere dint of steady cunning, destroyed nearly every obstacle in his way to empire, and failed, only by an accident as it appears, of obtaining the Dictatorship of France. Instead of acting with energy and decision, the Gironde wasted their time in secret consultations, and exhausted their own popularity and the patience of their auditors in public, by their incessant speaking. They were men of words, but their antagonists were men of deeds. The Gironde had not resolute virtue enough to secure the confidence of good men, nor were they atrocious enough to meet the Jacobins on their own terms; they were without an effective party, and they felt it. They hesitated and compromised; they advanced and retired; they contributed to the ruin of the monarchy, and they did not long survive it. Under the iron rule of the anarchists, France became a scene of misery and blood; the best of her sons fell beneath the revolutionary axe; and the crushing sway of her tyrants has obtained a distinctive epithet of most expressive truth—the Reign of Terror.

It would be an interesting, but a too extensive task, to describe here the various struggles of these conflicting parties, the heroic but ineffectual resistance of the more moderate republicans, and the final ascendency of the Jacobins. Nor can we venture on the detail of the various intrigues and contests which brought on the downfal of that tremendous power. We find, however, in the volumes before us, an account of the terrible debate which sealed the doom of Robespierre, more complete and interesting than we remember to have seen before.

He had long convinced those with whom he had been accustomed to act, that he considered them only as the instruments of his elevation, and that whenever his timid jealousy should suspect in them any intention of rivalry, their fate was determined. After having raised himself to power by the assistance of Danton, he had sent him to the scaffold; others of his *friends* had at different periods shared the same destruction. Billaud de Varennes and Collot d'Herbois, his associates in crime, and members with him of the Committee of Public Safety, apprehensive of the same fate, determined to make a desperate effort to anticipate it. After various manœuvres and transactions, in which the cowardice of Robespierre neutralized the desperate energy of his devoted partisans, the decisive day arrived—the ever famous 9 *Thermidor.*

'Never since the trial of Louis XVI. had the Convention been so numerous. At ten o'clock it was all assembled. The mob of Robespierre filled the tribunes. He appeared; murmurs announced his arrival; he entered elate with hope; he sat down depressed with fear. St. Just ascended the tribune, but he had uttered only a few sentences when he was interrupted by Tallien from the summit of the *Mountain,*' *(a part of the hall so called.)*

The speech which is quoted by M. Lavallée, as delivered by Tallien, is evidently from recollection only, and we shall therefore pass it by; but we have before us in another work a description of Tallien's person and manner on this occasion, which we shall insert.

'In how high a rank does that orator deserve to be placed, who, concealing a dagger in his vest, durst form the fearless resolution of sacrificing Robespierre in full senate, if his eloquence had failed to beat down the tyrant, and who overthrew him by the force of his words alone. Sufficient care has not been taken to record the terrible and vehement eloquence of Tallien in that decisive moment. Never perhaps did any orator combine such physical and moral powers to uncover an abyss and reveal its dangers to his affrighted hearers. Never was a more rapid and more terrible impulse communicated: his voice, his gesture, his broken words, his eyes flashing with anger and horror, the shuddering of his whole frame, all announced the sublimest effort of human eloquence. It triumphed; and had this been its only service to humanity, its blessings should be held in eternal memory. *(Bibliothèque d'un homme de gout. Vol. 4. p. 212.)*'

We return to M. Lavallée.

'Hardly had Tallien finished, when Robespierre darted to the tribune. At the same moment, twenty members rush towards it. Instantly the whole *mountain* arose, and cries of—*down with Robespierre—down with the tyrant,* resounded from every side. Vadier, Amar, Bourdon de l'Oise, Lecointre de Versailles, Collot d'Herbois,

Leonard Bourdon, Javogue, Legendre, even Billaud de Varennes, roused from his profound dissimulation by a dexterous appeal from Tallien, spoke in succession. O what crimes, what hateful intrigues, what bloody oppressions, what unheard of iniquities, were brought to light on that terrible morning! During more than two hours Robespierre was absolutely in convulsions; all the movements of his frame expressed the rage which devoured him. A hundred times did he demand permission to speak, and could not obtain it. He clung to the stair of the tribune, and could not be torn from it, and in this position the speakers who followed each other in rapid succession, seemed like so many divinities launching thunders at his head, and the countless details of his atrocities streamed upon him like a rain of fire. His strength at last gave way. He sought on every seat a resting place, and every where met with a repulse. He was pursued from place to place with the bitterest reproaches. When he seemed nearly fainting, one said to him, "*You are choaked with the blood of Danton.*" "*Wretch, touch not that bench,*" exclaimed another, "*for there sat Vergniaux.* He advanced to the galleries, and raising his arms towards those who filled them, exclaimed, *Will you abandon me, will you suffer me to perish; me, your champion?*—All were silent; and those very men who were posted there by himself, terrified at so unexpected a scene, remained motionless at his appeal. Robespierre, sinking with exhaustion, succeeded once more in reaching the front of the tribune. Thuriot was president. Robespierre exclaimed to him: *President of assassins, for the last time I ask leave to speak.* At this moment a general cry bursts forth—*The decree of accusation to the vote!* The President put the question, and not a single deputy kept his seat.'

At this very time, when Robespierre seemed abandoned by all, and hunted to the very precipice of his fate, a dreadful proof was afforded of the awful ascendency which he had acquired. One member demanded to be included in his act of accusation, and when he was conveyed to prison by the *gens-d'armes*, the jailors one, and all, refused to incur the responsibility of receiving him, and he was conveyed to the *commune* which immediately ordered the *tocsin* to be rung and declared itself in a state of insurrection. Had Robespierre possessed common courage, he would probably even now have been victorious; but he was wholly unmanned; he wept like an infant, and whined most lamentably about the ingratitude of men. In the mean time, the leaders of the opposite party acted with promptness and decision. Legendre, singly, entered the hall of the Jacobins, and by his rude but vigorous eloquence, actually dispersed them, put out the lights, locked the doors, and carried the keys to the Convention. Barras and Leonard Bourdon collected some batallions of national guards, and their columns met at the house of the *commune*. They ascended the staircase amid shouts of *Vive la Convention*, and the reign of Robespierre was at an end. As another proof of the uncertainty of

history, and even of evidence, we may refer to the different ways of narrating one of the most important particulars in the fall of this execrable being. His jaw-bone was broken by a pistol-shot:—Who fired it? General report affirmed that it was himself. M. Lavallée was told by well-informed men, that it was a *gen-d'arme*. The *Dictionnaire des Hommes Marquans* hints that his brother pulled the trigger. On turning to the *Dictionnaire Historique*, we find the name of the *gen-d'arme Charles Meda* to whom the honour of shooting him is assigned; and to crown this assemblage of contradictions, Beaulieu, in his very interesting *Essais Historiques*, affirms that it was Robespierre himself who fired the pistol, and produces in a note the testimony of the keeper of the Hotel de Ville, who was of course on the spot, and declares that he witnessed the act.

(To be continued.)

Art. III. *Sermons:* By Thomas Snell Jones, D.D. Minister of Lady Glenorchy's Chapel, Edinburgh. 8vo. pp. 504. Price 10s. 6d. White, Edinburgh. Longman and Co. London. 1816.

THERE are many of the constituents of spoken eloquence that cannot be imbodied into a volume, or offered to the notice of the public eye through the medium of authorship. There are the tone of earnestness which may be heard, and the manner of sincerity which may be witnessed, and the eye of intelligent sensibility which may be seen, and the vehemence of an impassioned delivery which may be made to stimulate and to warn the spectators, and all that significancy of gesture and of action, which carries in it a real conveyance both of meaning into the understanding, and of affection into the hearts, of those who are listening to some exhibition of oratory,—every one of which may tell most eloquently and most powerfully upon an audience, and yet neither of which can be introduced by any artifice of human skill within the limits of a written composition. We can insert nothing into a book, but bare words; and though it be true that even words without any accompaniment whatever, may express all the fire, and all the earnestness, and all the glow and intensity of feeling, and all the tone of intelligence to which we have just now adverted, yet it is also true that there are many who possess all these attributes of the judgement and of the fancy, and who do not possess the faculty of putting forth the expression of them by the vehicle of a written communication. There are many who carry in their minds all the conceptions of genius, but who seem to want the one faculty of rendering them faithfully and impressively in written language. Who can speak all their conceptions with adequate effect, and that too not merely because they have all the natural signs of communication at their command, but because such is the habit of their minds, that

in the present extemporaneous workings of thought and of imagination, they experience a flow, and a facility, and an appropriateness of utterance, the distinct words of which, could they have been substantiated at the time in the indelibility of written characters, would have offered a lively impress of the talent which gave them birth; but which, in the cool and deliberate efforts of composition, they find, from a single defect either of practice or of original constitution, they are not able to create anew or to recall.

Written language is an expedient framed to meet the infirmities of our present state; and in a more perfect condition of being, it is conceivable that there may be no use and no demand for it. It is the mortality of our nature which makes it necessary for the purpose of stamping upon durable records the wisdom of one generation and transmitting it to another; and it is through a defect in the faculties of memory and imitation, that we are not able to send to a distance the products of a powerful and original mind, by the living conveyance of oral testimony. Just conceive these distempers of the species to be done away, and the faculty of writing would no longer be necessary to establish either a distant or a posthumous reputation. And this may lead us to perceive upon how slender a distinction it is that such a reputation is earned by some, and is utterly placed without the reach and the attainment of others; and how far the few names that have come down to posterity, as marking out the most able, or the most profound, or the most eloquent of our race, there may be thousands who possessed every one of these attributes as richly and as substantially as they, but who, now personally withdrawn from us, have no place whatever either in the praise or in the remembrance of the world.

There is one circumstance additional to all we have enumerated, which serves to widen the distinction between the effects of his spoken and of his written eloquence, when a preacher of sermons becomes an author of sermons. There is generally a strong disposition on the part of a people, to cherish a cordiality and a kindliness of good-will towards their minister. Conceive then a minister not merely to have done nothing to forfeit the attachment of his hearers, but every thing to enthrone himself in their hearts, and so to have cultivated the duties of the pastoral relation, as to have become an object of devoted and enthusiastic regard to all his congregation. Here is a peculiar source of impression with which the public at large cannot possibly sympathize. They cannot be made to feel like his own people the personal worth of him who is addressing them, nor to kindle at the warmth of his known and affectionate anxiety for their best interests, nor to be grateful for his unwearied kindness to themselves and their families, nor to read with indulgence

what they are sure has flowed from the inspiration of fervent piety, nor to associate with the composition all that weight of authority which lies in the character of him who gave it birth, nor to hear the voice and perceive the expression of an unquestionable friendship throughout all its pages. In these circumstances a congregation is not to wonder, if the suffrage of the public voice shall not altogether harmonize with the acclamations of their loud and sincere popularity, or if they who are in full possession of all those accompaniments which give an aid and an energy to every sentence of the volume that has been presented to them, shall both feel its merits and sound its eulogies far beyond the pitch of its distant and general estimation.

This circumstance may serve to explain the cause of the multiplicity of those volumes of sermons which are annually presented to the world. But it will do more than explain, it will also justify this multiplicity. However little the community at large may be attracted by the nakedness of the written composition, it comes to the people who heard it with the force of all those associations which gave their peculiar effect to the spoken addresses of their minister. They read the volume differently from others, for they read it with the recollection upon them of the tone, and the manner, and the earnestness, and the impassionate vehemency of its author. They read it with the whole impression of his personal influence and character upon their minds, and this renders the volume a more useful and a more affecting memorial to them, than it ever can be to the public at large. And this is a reason that, apart from general advantage altogether, volumes of sermons should be frequently published for the good of the congregation in whose hearing they were delivered. It is true that the tameness of many sermons, and the exceeding frequency of their appearance before the eyes of the world, have served to vulgarize and to degrade them in the common estimation; but the benefit they confer on those to whom their author is endeared by the ties of long and affectionate intercourse, much more than compensates for that humble rank in the field of general literature, to which this class of compositions has now fallen.

These remarks by no means apply in their full extent to the volume that is now before us. It possesses undoubted claims on the general attention of the public; but the deductions to which we have now adverted, must in a greater or less degree be made from every book of sermons. And accordingly we cannot but remark of the present volume, that however high and however well founded its claims may be, it does not in our judgement present to the world at large an adequate impress of that power of conception, that richness of fancy, that versatility of illustration, that decisive boldness of announcement, that warmth

of pastoral tenderness, and even that capability of impressive and significant language, which we know the Author to possess, and by the weekly display of which he so often transports and overpowers the sensibilities of his own congregation. We trust that the work before us will stand high in general estimation; but we think that on the strength of the above remarks we may say with certainty of the sermons, that they will not occupy the same rank in general authorship, which they do in the esteem of those who sit under the ministration of Dr. Jones, and bear witness to those rapid energies both of thought and of expression, which in the moment of delivery he brings so successfully into action.

This author is, in the whole style and substance of his sentiments, evangelical. It is quite clear from these sermons, that were he formally questioned as to his faith in the leading peculiarities of the Gospel, there is not one of them which he would not most firmly and most zealously recognise. And this, may be ascertained in two ways;—either directly—by the precise and positive announcements which the Author makes upon the subject, or indirectly—by the obviously prevailing tone which his belief in the truths of the New Testament gives to all his remarks Now, there is a numerous class both of readers and of hearers, who will not be satisfied, except on the first evidence, of the orthodoxy of him who addresses them. There is what we would call a morbid jealousy upon this subject; and the preacher, if conscious of its existence, will go out of his direct and natural way for the purpose of meeting and appeasing it. Nay, such is the power of sympathy, that this jealousy on the part of others will often excite his own apprehensions, and to ensure his own orthodoxy, he will constantly make the most obtrusive and ostentatious displays of it, fearful lest every sentiment should not be in express and visible subordination to the strictest principles of Calvinism. He will not venture to urge a single duty, without guarding the exhortation by an interposed remark about the doctrine of merit, or of spiritual influence; and thus labouring under the burden of the whole system, he will prosecute his tardy way through the fields of practical Christianity, incumbering himself with the task of bringing out into manifest and undeniable display, the consistency of all that proceeds from him, with the articles of the evangelical creed.

Now it would seem that a mature and established faith in these articles, would give rise to a freer and more spontaneous and untrammelled style of observation, both on the duties and on the truths of the Christian religion. They will come at length rather to be proceeded on, than to be made the subjects of distinct and repeated avowal. They will not be so frequently

nor so systematically asserted as at first; because, altogether free from any conscious disposition on his own part to question the truth of them, a Christian author will take them up as unquestionable, and turn them to their immediate and their practical application. He at length loses sight of them as topics of controversy; and resting in them with a kind of axiomatic confidence, he will consider it as quite unnecessary to vindicate or to avow them, or to expatiate upon them, at every step in the train of his observations. In this way the train will get on more quickly, and the observations will be greatly more multiplied; a wider range will be taken by him, who, emancipated from all his fears and from all his scrupulosities, will feel himself at liberty to make a bold and immediate entrance upon every question of duty which presents itself, and to draw his illustrations from every quarter of human experience: and hence it is, that he will not be ever at the work of laying the foundation; but with a mind already made up on all the essential elements of the Christian faith, he will for that very reason be at large for a more extended scope, and be able to lay before his readers a richer and more abundant variety.

But we have dwelt sufficiently long on the preliminaries of the subject, and must now proceed to lay before the reader a few extracts from the book itself. Its Author appears to possess that mature and established faith, to which we have just alluded. All his perceptions are evidently those of an evangelical mind, but of a mind so habitually and so thoroughly imbued with the essential peculiarities of the New Testament, that they have long ceased to offer themselves in that questionable light, which tends to excite so much vehement asseveration about them, from less confident and less experienced theologians. And accordingly, one great charm of his sermons is, that they are altogether free from that rigidity of complexion, which the intolerance and the jealousy of system too often impart to the performances of many Christian writers. He compromises no truth. He betrays no dereliction of the principles of that faith which was once delivered to the saints. Nay, when they form the direct topic of his expositions, he most fully and most earnestly contends for them. But instead of constantly labouring after the defence and establishment of these principles he appears to give a far more effective testimony to their reality and importance, by assuming them, and adopting them, and conducting us at once to that subject which is more nearly and immediately allied to the text of Scripture he has fixed upon.

The Sermons of this volume are twenty in number; the following are their texts and titles: I. The Duties and Difficulties of the Christian Ministry. 2 Cor. ii. 14—16. II. The Reward of

receiving a Prophet. Matt. x. 41. III. On Self-denial. Mark, viii. 34. IV. On the Benefits of Religious Worship. 2 Sam. vi. 17—20. V. The Power of Christ to forgive Sins. Matt. ix. 6. VI. A peculiar View of the Death of Christ. John, xii. 31—33. VII. The Virtue of the Death of Christ. John, xii. 31—33. VIII. The Consequences of the Death of Christ. John xii. 31—33. IX. The Improvement of the Ascension and Second Coming of our Lord. Acts, i. 9—11. X. Abraham offering up his Son Isaac. Heb. xi. 17—19. XI. The Doctrine of Salvation, the Study of Angels. 1 Peter, i. 12. XII. Joy in Heaven on the Repentance of a Sinner. Luke, xv. 7. XIII. On Apostasy. Heb. x. 28, 29. XIV. The Choice of Moses. Heb. xi. 24—26. XV. The Effect of the Conversation on the Way to Emmaus. Luke, xxiv. 32. XVI. On the Fear of Death. Psalm lv. 4. XVII. Christian Estimate of Life. Mark, viii. 35. XVIII. Nature, Necessity, and Utility of the Death of Christ. Luke, xxiv. 25, 26. XIX. On Selfishness. Phil. ii. 21. XX. The Heavenly Home. John, xiv. 2.

In the second sermon, on the Reward of receiving a Prophet, preached upon the introduction* of a minister among his people, we have the following sound and judicious advice to the people on the subject of their week-day intercourse with their clergyman.

'The object of his ministry, remember, is spiritual; and you receive him with the avowed intention of being assisted by him in forming your spiritual character. Take heed that you do not secularize him; for, if you do, the grand object of his settlement among you will be lost. Receive him to the hospitality of your families; but let not your table become to him a snare. Treat him as your companion and your friend; but never reduce him to the painful alternative of leaving your company or compromising his character.' pp. 65, 66.

Dr. Jones has long been considered as a master in the art of arrangement,—of constructing such a skilful and comprehensive frame-work of a discourse, as enables him, by the filling up of its separate compartments, to exhaust the text, and the subject embraced by it. And we are persuaded from the examples of this in the sermons before us, that he would offer an acceptable service to the public, by presenting to them his compendiary views of the many texts he has elucidated in the course of his lengthened and laborious ministry.

* It is customary in Scotland, that on the first sabbath of a minister's connexion with his people, the forenoon service should be conducted by a clerical friend of his own, who on preaching an appropriate sermon on the duties of ministers and people is said to introduce the minister to his new congregation.

We have already prepared the reader for the freedom and the frequency of this Author's descents into all the minute and actual varieties of human experience. In his sermon on the Benefits of Religious Worship to a man's own household, we are much pleased at the readiness with which he enters into all the relations of a family. He is we think very usefully employed, when he steps into these everyday scenes, and prosecutes his remarks on such familiar exhibitions of human life as the following.

'Men of an irreligious character generally rush into the married state, either from unjustifiable motives, or with too high ideas of the felicity which it ought to confer. The natural consequence is, that they soon meet with disappointment. But, instead of imputing this, as they ought, to their own folly and rashness, they either unfairly lay the blame on the state itself, or ungenerously attach it to the person with whom they have entered into it. Hence, to the most idolatrous professions of attachment, succeed the most marked neglect, the most frigid coolness, the most brutish severity of temper, language and conduct; the wife becomes the most miserable of mortals; and of all her misery her husband is the author. The religious man, on the contrary, instructed by the doctrines of the gospel, will choose his companion for life from among those who fear the Lord; and towards her the predilection of judgment, and the affection of nature, are strengthened and improved by the principle of grace. His ideas of human felicity being corrected by the declarations of religion, and a sense of personal depravity, instead of disappointment, he experiences more real happiness in that state than his most sanguine hopes had anticipated. Well he knows, that in human beings perfect wisdom and goodness do not reside. Should he, therefore, discover in his wife a portion of that imperfection which enters into the character of every mortal creature, instead of alienating his affections, it will lead him to redouble his expressions of attachment and tenderness towards her. To love her person, to provide for her wants, to anticipate her wishes, to alleviate her pains, to prevent her fears, to raise her thoughts to heaven, to assist her in placing her confidence in the rock of ages, to promote her happiness and joy, are the subjects of his unremitted attention and prayers. A man himself, of like passions with others, he will not escape his share of provocation and offence; but conscience before God and towards his wife, will lead him sternly and successfully to repel their influence.' pp. 109, 110.

'Although the head of a family, when religious, is its greatest blessing, yet if religion reign in its other branches, he will not be its *only* blessing. Another will appear, the next in order, and very little inferior in point of importance, in the wife, the mother and the mistress. In her, if the meekness of Christ be added to the softness of her sex,—if the wisdom which is from above be added to natural sagacity and prudence,—if the love of God be combined with that to her husband, she will, by Divine grace, be an inestimable blessing to her family. She will soothe the cares of her husband, she

will increase his substance, she will be a most effectual assistant in carrying on the instruction and government of the family, in which she will promote affection, regularity, and happiness; she will almost entirely bear its cares, and prepare its joys; she will encourage the faith and hope of every individual within it, and will walk with them as an heir of the grace of life.' p. 117.

'Nor must the importance of servants in the estimate of family happiness be at all overlooked, for when they are of such as fear the Lord, they are a signal blessing to the family. In vain are the most magnificent palaces erected at the most enormous expence; in vain are they stored with all the profusion which the possession of wealth can suggest, and adorned with all the grandeur which the pride of rank can justify; in vain are they surrounded with all the pomp of greatness, and distinguished as the resort of the fashionable and the gay;—with all these advantages, small, very small indeed, will be the comfort of their lords, if all the while the servants are perverse, vexatious and dishonest' pp. 118, 119.

But this Author does not confine himself to any one range of topics. In some of his sermons he has selected a leading doctrine of Christianity, and in his illustration of it he gives his reader the full advantage of that bold and extensive style of thinking by which he places familiar truths in a new attitude and throws over them the light of novel and original illustration. He has escaped from that monotony of observation, into which the training of a scholastic orthodoxy has drawn so many of our theologians. He is uniformly scriptural; and it does not appear that he has uttered a single sentiment of which the most jealous and inquisitorial Calvinism can disapprove. But he betrays none of that fearfulness, none of that cautious keeping within the limits of a defined representation, which we suspect to have had a cramping and frigorific influence on much of our modern preaching. He expatiates with all the freeness of a mind at ease on the subject of orthodoxy; not because he disdains or refines any one of its articles, but because, incorporated as they are with his general habit of thinking, he feels about them all the repose of a most secure and inviolable attachment. There is accordingly, even when employed upon some peculiarity of the Christian faith, little of the tone of controversy, and no anxious setting off of his own doctrinal accuracy, to be met with; but with a mind evidently cast in the mould of evangelical truth, he oversteps all the abridged and compendiary systems of theology, and feels himself free to expatiate on a rich and variegated field of observation.

The above remark was forcibly suggested to us by the perusal of that sermon in which Dr. J. treats of the Power of Christ to forgive Sins. It has been denominated one of the greatest secrets of practical Godliness, to combine a reigning sense of se-

curity in the forgiveness of sin with an earnest and an operative sentiment of abhorrence at sin itself. The believing contemplation of Christ, according to the real character which belongs to him, resolves this mystery; and we felt as if a new flood of light, was bursting in upon our mind on this subject by that power and liveliness of exhibition which characterize the sketches of our original and adventurous Author. In the compass of a single paragraph he has to our satisfaction given a convincing and impressive view of the link by which justification and sanctification are riveted in the person of the same individual into one close and indissoluble alliance. He inquires into the kind of power that is requisite for the forgiveness of sins. It cannot be a power to dispense with the authority of the law. It cannot be a power to make the law bend to the criminal. It cannot be a power to frustrate the object of the law. And none therefore can have power to remit the sentence of the law upon the offender, but he who can magnify it and make it honourable; he who can uphold it in the immutability of all its sanctions; and, at the same time, he who can so turn and so subdue the personal character of the offender, that in virtue of the change of heart and of inclination which has taken place upon him, there might be a real security established for his future respect and obedience to all the commandments. It serves to magnify every idea of the exquisite wisdom which presided over the plan of our redemption, when we think how all this power meets in Christ; in Him who took upon his own person the punishment that we should have borne; in Him who, descending from his place of glory, has exalted the law by putting himself under the weight of its indispensable sanctions; in Him who has at the same time had such a power committed to him, that he can revolutionize by the Spirit which is at his giving, the whole desires and principles of those who believe in him, so that they shall love the law of God, and delight in rendering to it all honour and all obedience. Contemplating this last as essential to the power of awarding forgivenes, it will dispose us cordially to go along with the whole process of sanctification, to perceive that the great Mediator must renew those for whom he has secured acceptance with God before he has completed his undertaking upon them; and that in fact we are not the subjects of his mediation unless we are prosecuting diligently the renewal of heart and of mind, and submitting ourselves faithfully to all the requirements of holiness. But on this subject let our Author speak for himself.

'From what we have now seen of the nature of forgiveness of sins, it will be evident, that the person who undertakes to exercise this power should first of all be inflexibly just. The law of God is a charter of rights. With the preservation of that charter, every thing

dear to God and valuable to man is eternally connected. To permit the law to bend to the criminal *here*, would be attended with consequences of injustice, fatal beyond all calculation. Further, with inflexible justice, the person who undertakes to dispense forgiveness should be possessed of wisdom sufficient to determine whether, if sin should be forgiven, the object of the law could be secured, and supreme love to God, and disinterested love to man be maintained. He must moreover possess a power over the law, to suspend, alter, and reverse its sentence, which supposes a power superior to law, even to the law of God. He must also have such power with God as to prevail with him to lay aside his anger, and to receive the criminal, when forgiven, into his favour. The human heart must be in his hand, and under his control, so as he may be able to expel one train of thoughts and opinions, and to induce another; to take away one set of passions and dispositions, and to impart others; and, in fact, to alter the whole nature, character, and conduct of man. He must have so complete a dominion over Satan, as to be able to bind and dispose of him at his will. All human events must be under his absolute direction, so as not only to create prosperity and adversity, but to produce from them such impressions as he may require. He must have power over conscience itself, to make it speak, and speak with effect when he pleases, and how he pleases. To death he must be able to say come, and it shall come, go, and it shall go, and to make its valley dark or light, the portal of heaven, or the gate of hell, as he shall appoint. Such must be the power of his command, that, in obedience to it, the grave must surrender the prey which it has retained for ages. To him it must belong to open and shut when he pleases the bottomless pit, and effectually to command the waves of the lake that burneth with fire and brimstone, to recede or advance as he may appoint. Under his control must be the gates of the New Jerusalem, to open and none be able to shut, to shut and none be able to open, with the Cherubim and the Seraphim, and all the host which is within them; at his disposal must be thrones and dominions, principalities and powers, and all the happiness, and all the grandeur of the world of glory. In short, however great the power of any Being may be, unless it is infinitely just and wise, and placed with a controlling energy over the law of God, and has prevailing influence with God himself,—unless it is equal to the government of the world, and death, and the grave, and heaven, and hell,—in one word, unless it be the power of God, it is not a power adequate to the remission of the punishment of sin: for nothing less than this is the power requisite to forgive sins on earth.' pp. 143—5.

It may well be said of Dr. Jones, that he is not an every-day writer of sermons. There is a certain intrepidity about him, both in his selection of topics, and in the free and original way in which he handles them. He possesses a mind stored with a variety of imagery and of information; and this circumstance enables him delightfully to blend with his

illustrations of scriptural doctrine both the truths of science, and all that is most pleasing and attractive in the contemplation of Poetry. We are quite sensible however, that in the exhibition he is now making before the public, he feels himself to be upon ceremony, and accordingly he has put the exuberance of his fancy under evident chastisement and restraint. There does not appear to be that power and vivacity of illustration, nor that copiousness of allusion, nor that fearless application of the lessons of philosophy and experience, nor that excursive boldness and variety of remark, which are well known to signalize his extemporaneous oratory, and by which he makes himself highly interesting and impressive to his hearers. Still, however, though in print he falls beneath his own habitual excellence in the pulpit, he retains so much of his peculiarity and of his power, as places him far above the tame, insipid, servile monotony of ordinary sermon-writers. And from the volume before us, were we to multiply extracts, we might present our readers with many specimens of a mind that can soar above the region of common-place, and expatiate in the field of its own unborrowed light, and originate its own spontaneous ingenuities, and without disguising or even so much as throwing a shade over any of the substantial prominences of the Gospel, adorning the whole of its doctrine by such sallies of illustration, as any powerful mind which draws from its own resources, and disowns the authority of models, is able to throw into any track of contemplation over which it may happen to pass.

There are some people possessed with such notions about the simplicity of the truth as it is in Jesus, that the very appearance of originality alarms them. But it by no means necessarily follows, that a writer on practical Christianity is, every time that he stretches his ingenuity, working out a laborious deviation from what is useful and applicable to the familiarities of human conduct and human sentiment. Every attempt to be wise above that which is written, should be discouraged as being opposed to the spirit both of piety and of true philosophy. But still there is room for the exercise of our best and our highest faculties in the attempt to be wise up to that which is written; nor do we think that any fair conclusions drawn from such premises as are supplied by the written record, can be unprofitable for our instruction in righteousness. In his sermon on the 'Doctrine of Salvation 'the Study of Angels,' Dr. Jones has given us a happy example of the use to which a subject apparently remote from the powers of human contemplation, may be turned. In his reflections on the Utility of the Truth contained in his text, he

has said, and said powerfully and irresistibly, as much as should rescue the doctrine of Salvation from unworthy treatment, and give it a dignity in the eyes of men. And we consider this as one out of several examples in which the Author before us has even in his boldest and loftiest flights gathered a something to strengthen our more ordinary impressions, and to enforce and illuminate the duties of our more ordinary practice; and without that slenderness of effect which the refinement of our over-wrought contemplation sometimes leaves behind it, he often succeeds by a novelty which marks his every tract of sentiment and observation in augmenting and perpetuating the influence of what is most palpable in the lessons of the New Testament.

'Many deem the doctrine of Salvation low, mean, vulgar, and worthless; and they attempt to vindicate their conduct by saying with the unbelieving Jews, Which of the scribes or rulers, which of the highly esteemed or dignitaries of our church, make it the theme of their beautiful addresses or fine harangues? Which of our celebrated men of science, discrimination, and taste, even amongst ecclesiastics, make it the object of their study, or the subject of their discourse? Does not the preaching of this salvation provoke contempt and scorn, and expose to the resistless, overwhelming, degrading imputation of methodism and fanaticism? And yet angels fascinated by its charms, suspending their studies of nature and their lofty pursuits in heaven, descend from the celestial world to look into the salvation of Jesus; and whilst they look, they discover new beauties and new wonders incessantly arise, which continually kindle a desire again to look and continue the research. They bend and again they bend their lofty minds, and cannot quit the object, and by their conduct they seem to unite in sentiment with St. Paul, when he said, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Yes! angels are captivated by the doctrines of salvation, which men presume to neglect; and archangels admire with rapture what men affect to despise. Surely this should convince them of their folly, discover to them the evil of their ways, and rescue the doctrine of salvation from such unworthy treatment.' pp. 288—9.

We trust that the following extracts will both vindicate and exemplify all that we have said in our attempts to sketch the characteristic merits and peculiarities of this Author.

'While Christ ascended, his heart overflowed with love; his countenance beamed benignity; his lips uttered blessings; his hands dispensed grace. Whilst he ascended, his sacred person was clothed with the robes of light and immortality, He made the clouds his chariot, and he rode on the wings of the wind. A scene in every respect so sublime and so grand, was never before, nor never since exhibited to men or to angels. He shall so come in like manner, visibly, majes-

tically, in the sight of the general assembly and church of the first born, with shouts, with the voice of the archangel, and the trump of God, attended by the cherubim and the seraphim, and all the heavenly host; his heart overflowing with love; his countenance beaming benignity; his lips uttering blessing; his hands dispensing glory: his sacred person clothed with the robes of light and immortality, making the clouds his chariot, and riding on the wings of the wind. When he had overcome the enemies which in the days of his humiliation opposed him, he ascended to dispense judgment. When he shall have overcome all his enemies, he shall so come in like manner to judge the quick and the dead: to erect his awful tribunal; and to summon before it the whole human race; and to render eternal life or everlasting death to each man, according as his work shall be. There are two laws of nature which, like all its operations, are very simple in themselves, but mighty and wonderful in their effects. The one is that of attraction, by which one particle unites or coheres to another. The other is that of gravitation by which things have a tendency to fall to the centre of the earth. By these two principles, God preserves in their appointed situation and order, animals, and vegetables, and minerals, and the sea, and the dry land, and rivers, and mountains; by these he firmly binds together all the atoms which compose the world, and girds this solid globe. By the same laws he both directs the motions, and preserves the order of the sun, and the moon, and the planetary orbs. But when our Lord ascended, he evinced his authority and power over these laws; he burst their mighty chains, and in opposition to their most powerful restraints, he rose from earth, and soared above the ethereal heavens. In like manner, he shall so come. He shall dissolve the bonds of gravitation, and the sun, and the moon, and the stars, shall fall; the mountains shall remove; and the rivers shall fail; and the sea shall be dried up; and the solid globe shall be rent asunder in every direction. He shall untie the cords of attraction, and particle shall separate from particle, and atom from atom, and the whole world shall fall to pieces, and shall be no more. Thus the same Jesus who was taken up into heaven, shall so come *in like manner* as he was seen to go into heaven.' pp. 235—237.

'We ought not to waste our time in idle speculations. When Elisha was favoured with witnessing the ascension of Elijah, the chariots of fire and the horses of fire having conveyed him out of his sight, he gathered up the mantle which had fallen from that great prophet, and hastening to the banks of Jordan, he smote the waters and passed between the divided parts of the stream, stopped not till he arrived at Jericho, and instantly began to discharge the duties of his office. But when the disciples of our Lord were permitted to witness his ascension, and to behold the cloud receive him out of their sight, they lingered on the spot; they stood still; they steadfastly looked up; they gazed; thoughts arose in their breasts, and questions started in their minds, which they seemed inclined to indulge. Whither is he gone? What change has taken place upon

him? What is he now doing? They were on the verge of a thousand idle speculations, fraught with ten thousand dangerous errors. There is a point to which speculation may advance with safety, when it tends to enlighten the mind with truth, to season the heart with grace, and to rouse the active powers to holy conduct, But beyond this, it is vain, it is forbidden, it is fatal to proceed. At this point, the disciples of our Lord had at this moment arrived. To prevent their going beyond it, angels interposed, "Ye men of Galilee," said they, "why stand ye gazing?" The moments of speculation are over, and the time for action is come.' pp. 240, 1.

We now take leave of Dr. Jones, with remarking that his volume bears the evidence of one who has not accustomed himself much to the practice of correct or elegant composition. He has evidently read much, but what he has excogitated for himself forms a far more abundant portion of his intellectual wealth, than what he has appropriated from others. It would appear as if the power and facility of his unwritten language had made him so independent of the ordinary means of conveyance by which a minister transfers the product of his own mind to the minds of his people, that his views, and his thoughts, and his modes of illustration, are no sooner conceived, than he is able to transfer them at once upon his hearers through the channel of cotemporaneous communication. We have no doubt that in this way much powerful eloquence, and much solid instruction, and many felicities of thought and of expression, which were worthy of being preserved, are destined to be forgotten in the course of a few years, and so to perish for ever from the remembrance of the world. We are glad, however, that the public have been presented with such a memorial of the Author, as that which he has now furnished; and if we think it is not an adequate representation of all the talents and accomplishments of him who has produced it, yet we feel confident that it is calculated to extend the usefulness of Dr. Jones, as well as to advance his reputation beyond the narrow circle of his own auditory.

Art. IV. *The Narrative of Robert Adams, a Sailor,* who was wrecked on the Western Coast of Africa, in the Year 1810, was detained three Years in Slavery by the Arabs of the Great Desert, and resided several Months in the City of Tombuctoo With a Map, Notes, and an Appendix. 4to. pp. 260. Price 1l. 5s. Murray, 1816.

WHEN a tract of the globe is hardly worth exploring, at the cost and trouble of a regular expedition fitted out for the purpose, it is a very acceptable thing on the ground of economy, to have some of the wished-for information brought in by

an unexpensive casualty, like that which has produced the present volume;—excepting indeed the shipwreck which threw Robert Adams upon his adventures. If we may only be allowed to put this melancholy circumstance out of the account, we have here an instance hardly to be paralleled in the history of geographical knowledge, for the extent of enlargement gained to it, as considered in conjunction with the insignificance in many respects of the agent, and the total absence of preparation, equipment, co-operation, or protection.

All the inquisitive imaginations in Europe were longing, and till lately almost despairing, to have the prospect opened across the vast African deserts as far as Tombuctoo. Conjecture, speculation, legends, had accumulated, through centuries, to the amount of volumes, concerning that city, and its precincts, and the formidable intervening tracts. How to get there safely, and safely back, was the question. And who shall adventure the hazardous enterprise? What a fortunate mortal it will be, that shall one day penetrate to those desert-guarded dwellings of strange men, and return to tell what he has seen.

While such are the fancies and wishes of a curious and restless ignorance, and while possibilities are weighing, and enterprises planning, there is thrown on the African coast a common sailor, who can neither write nor read, who has probably never heard the name of Tombuctoo, who is nearly stripped of his clothes by barbarians as soon as he comes to land. This man, thus unfurnished with any one terrestrial thing for the purposes of enterprise and geographical discovery, but the limbs and organs of which his person is composed, accomplishes what no man of the Christian name ever before accomplished, however commissioned or provided, however ardent or brave; accomplishes what enthusiastic individuals, and what academics and governments, had been wishing and planning in vain. He traverses the hideous region very far towards its centre, resides a number of months, sometimes in royal society, at Tombuctoo, has the intimate inspection of Mahomedan and Pagan manners and character, and after several years spent at various positions in the fiery desert, comes as a ragged beggar into London, and by the merest chance falls into the company of some of the most learned, philosophic, and powerful persons of that metropolis, to whom he describes what no other individual in the civilised world could have described, authoritatively compelling at length their reluctant belief that the far-famed Tombuctoo is an accumulation of mud huts, the royal palace being the mud-hut-in-chief. Nor was the fact that this city is the seat of a Negro, instead of a Mahomedan government, the point in which his evidence had the least force of prepossession to overcome.

Our first sentence made an implication against the value of the Continent to be explored. And truly every additional authentic description but aggravates its character of worthlessness and horror. It might seem to have been a ground consigned early in the lapse of time to the evil powers of nature, as a scene in which to prepare themselves for their operations over the world, and which ground their exercises and experiments had blasted and calcined to a state of total and perpetual death. For hundreds of leagues the wretched traveller still sees around him the uniform relic of a creation destroyed, a boundless expanse of substance which would be happily exchanged for empty space,—unless the scorching atmosphere should have left him fancy enough to assign this infinite sand to some use of ballast to the planet of which it forms so blank and dismal a part of the convexity. A tract broad enough for a respectable kingdom, shall not be of the value of a single parish, hardly of a large farm, of one of these more northern countries. The mighty malignant agency which has smitten these devoted regions with utter desolation, has not been confined to one mode; it has drowned what it could not burn; for it appears that the frightful aridity of the sandy deserts has its counterpart in the morasses and stagnant pools which occupy much of the wide space from the coast of Benin to Haoussa.

This empire of desolation has, however, its spots and stripes of beauty, a considerable portion of which will be brought within the view of the two parties recently sent from this country, since their track will be the course of the great rivers. In the vicinity of these the principles of life and fertility will be found retaining their hold on this dreadful Continent, and taking a compensation for their expulsion from so large a proportion of it.

The interest and expectation of African discovery are now fixed so intensely and so justly on these two expeditions, the confidence is so great that we shall very soon see disclosed in full light what the torrid deserts and the ferocious Moors and Arabs have hitherto retained under the veil of thickest darkness, that the knowledge brought by this humble, illiterate, but brave and observant wanderer, will seem of less value than it would have seemed some years since. His name, nevertheless, must always remain recorded as by no means the least considerable of African travellers, and the work will not cease to be an amusing personal history, when whatever it now supplies of geographical novelty shall become in a great measure absorbed and superseded.

Perhaps the share of this volume, or rather tract, employed in verifying the story, will seem somewhat disproportionate.

The evidence is laboured quite to an anxious minuteness. A few of the main points clearly established in the sailor's favour, would with most readers have obtained him credit for the rest; since the pleasure of believing is with the generality of us much greater than that of doubting. To the few of a contrary taste this work will afford very little gratification; for really the evidence is very comprehensive and complete, and our objection to its minuteness of detail is somewhat abated by the circumstance that the process of verification is made to supply a very material addition to the geographical information This is especially the case with the "Notes and Illustrations," (amounting to nearly as much matter as the Narrative itself,) furnished by Mr. Dupuis, the British Vice-Consul at Mogadore, who happened to arrive in England at the time when the Editor was preparing the Narrative for publication, and was induced to give his very intelligent and valuable assistance.

We must content ourselves with a very brief abstract of the story.

'In the month of October, 1815, the Editor of the following pages (Mr. Cock, of the African Trading Company) was informed by a friend, that a gentleman of his acquaintance, recently arrived from Cadiz, had accidentally recognised an American seaman in the streets of London, whom he had seen, only a few months before, in the service of an English merchant in Cadiz, where his extraordinary history had excited considerable interest; *the man having been a long time in slavery in the interior of Africa, and having resided several months at Tombuctoo.*'

It would have been strange if, just at such a juncture especially, such a phenomenon could have been suffered to pass without notice. It was instantly and eagerly resolved to find out and lay hands on so *unique* a mortal. He was soon brought to the Editor, on whom he consented to wait again, in order to answer inquiries relating to what he had seen of Africa; but he was very far from being over forward in either presenting himself or telling his story. He was much more desirous of availing himself of the first safe opportunity of returning to America, than of staying to be made a person of some consequence in London. He was with some difficulty prevailed on to forego the first favourable opportunity, and to be introduced to the many distinguished persons who felt it a matter not only of curiosity but of importance, that all the information he could supply should be obtained from him. He underwent long and various interrogatories, in the course of which his clearness, consistency, and honest manner, overcame every doubt of the general truth of his story, and excited admiration of the precision with which,—when the uncultivated state of his mind

and the wretched condition of his long captivity were considered, —he had made and retained his observations of the spectacles and transactions of his strange peregrination. The Editor particularly remarks his firm adherence to his statements and descriptions when once given; no incredulity, or reasonings, or cross-examination, could make him in the least waver in his assertions; he had all the manner of a person whose memory is in absolute possession of the facts he relates. It was observed too that he habitually put himself at the disposal of his examiners, seldom relating any part of his story but in answer to queries.

From the results of a great number of these interrogatories, the Editor drew up the Narrative, intending (as is still intended) to apply what profits might arise from its publication to the benefit of Adams, who before it could be printed went to America, with an official protection against any possible effects of the war at that time existing between the two countries, but under a promise to come back to England. The arrival in this country, as we have already noticed, of Mr. Dupuis, who had known and befriended Adams at Mogadore, had heard a great deal of his history, and had obtained by long and diligent inquiries, many points of information respecting the interior of Africa, afforded the advantage of accompanying the Narrative with decisive proof of the truth and accuracy of many parts of it, and the strongest presumptions in favour of the rest.

Adams sailed in June, 1810, from New York, in the Charles, a merchantman, bound to Gibraltar, whence she made a voyage down the western coast of Africa, and was in October, wrecked, in consequence of the ignorance of the captain, on a low sandy beach, at a spot named *El Gazie*, judged to be about the 22d degree of north latitude, or four hundred miles north of the Senegal. All on board, about ten men, escaped to land; but it was to fall immediately into the power of forty or fifty Moors, who were fishing at the place. Without a moment's delay began the series of indignities and hardships which stimulated the captain's rage and despair to a deportment so hostile and provoking to these barbarians, that in less than ten days he became a victim to their resentment, a fate which he made no effort, and even appeared to have no wish, to avoid. The prisoners were divided among the captors, one party of whom had for their share Adams and two others, who, just a fortnight after they had been in the state of free citizens of the only real republic on earth, found themselves constituting a portion of the goods and chattels of a gang of the vilest barbarians, and obsequiously attending them in a march over burning sands,—to what termination or fate they must patiently wait to see. The direction

was a little to the south of eastward, and they proceeded thirty days without seeing a human being, or, which was much worse, any such thing as a spring, or pool, or puddle of water. They ended their walk for the present at the village or camp of their owners, consisting of thirty or forty tents, at a pool of water. Here they were soon joined by another of their ship's crew, and a Portuguese youth, and they were all set to tend goats and sheep; but they were soon divided, and two of them taken away by some of the Moors in a northerly direction.

Adams and the Portuguese were made to accompany their lords in an expedition to a place named Sondenny, to catch negroes for slaves. Their sufferings from disappointment of finding water at the halting station in this long march, and their patience in lurking, concealed a whole week among the hills and bushes about the negro village, 'lying in wait for the 'inhabitants,' were compensated by the lucky opportunity of 'seizing upon a woman with a child in her arms, and two 'children (boys) whom they found walking in the evening near 'the town.' They doubtless lauded the Prophet for this commencement and omen of their good fortune, and wisely determined to await the sequel. It was at hand; and may such sequel always follow such beginning.

'During the next four or five days the party remained concealed, when one evening, as they were all lying on the ground, a large party of Negroes, consisting of forty or fifty men, made their appearance, armed with daggers and bows, who surrounded and took them all prisoners, without the least resistance being attempted, and carried them into the town; tying the hands of some, and driving the whole party before them. During the night, above one hundred Negroes kept watch over them. Next day they were taken before the Governor, or chief person, named Mahamoud, a remarkably ugly Negro, who ordered that they should all be imprisoned. The place of confinement was a mere mud wall, about six feet high, from which they might readily have escaped (though strongly guarded) if the Moors had been enterprising; but they were a cowardly set. Here they were kept three or four days, for the purpose, as it afterwards appeared, of being sent forward to Tombuctoo, which Adams concluded to be the residence of the king of the country.'

Thus our forced adventurer was fairly on the king's high road to Tombuctoo, under the perfect safeguard of a strong escort, little dreaming of the fame of this city in Europe, or of the passionate desire to obtain a sight of it, which had enflamed more enlightened spirits. A great proportion of his late captors and masters had their final earthly reckoning to pay on the road. Several of them attempted to escape.

'In consequence, after a short consultation, fourteen were put to death, by being beheaded at a small village at which they then arrived; and as a terror to the rest, the head of one of them was

hung round the neck of a camel for three days, until it became so putrid that they were obliged to remove it.'

On the arrival at the city, the Europeans were immediately distinguished from the Moors, as objects at once of attention and indulgence. 'The King ordered the Moors into prison, 'but treated Adams and the Portuguese boy as curiosities, 'taking them to his house, where they remained during the 'residence at Tombuctoo.'

'For some time after their arrival, the Queen and her female attendants used to sit and look at Adams and his companion for hours together. She treated them with great kindness, and at the first interview offered them some bread baked under ashes.

'The King and Queen, the former of whom was named *Woollo*, the latter *Fatima*, were very old grey-headed people. The Queen was extremely fat. Her dress was of blue nankeen, edged with gold-lace round the bosom and on the shoulder, and having a belt or stripe of the same material half way down the dress, which came only a few inches below the knees.'

The dress, Adams says, does not at all suffice for the original purpose of dress; but that is no reason for neglecting the other purpose, of embellishment, for which it seems to be oftener studied.

'Besides the blue nankeen turban, worn only upon occasions of ceremony, or when she walked out, the Queen had her hair stuck full of bone ornaments of a square shape about the size of dice, extremely white; she had large gold hoop ear-rings, and many necklaces, some of them of gold, the others of beads, of various colours.'

There is something remarkably familiar and paternal, something extremely contrasted with the stately and sullen distance of Turkish and other oriental tyrants, in the manner in which the King receives the homage of his subjects.

'When he walked through the town, he was generally a little in advance of his party. His subjects saluted him by inclinations of the head and body; or by touching his head with their hands and then kissing their hands. When he received his subjects in his palace, it was his custom to sit on the ground, and their mode of saluting him on such occasions was by kissing his head.'

Nor does the style of the royal mansion appear intended to overwhelm the imaginations of the good citizens.

'The King's house, or palace, which is built of clay and grass, (not white-washed) consists of eight or ten small rooms on the ground floor; and is surrounded by a wall of the same materials, against part of which the house is built. The space within the wall is about half an acre. Whenever a trader arrives, he is required to bring his merchandize into this space for the inspection of the King,

for the purpose, Adams thinks, (but it is not certain,) of duties being charged upon it. The King's attendants, who are with him all the day, generally consist of about thirty persons, several of whom are armed with daggers, and bows, and arrows. Adams does not know if he had any family.

'In a store-room of the King's house, Adams observed about twenty muskets, apparently of French manufacture, one of them double-barrelled; but he never saw them made use of.'

Tombuctoo is on a level plain, with a river, which Adams names *La Mar Zarah*, running almost close to it on the south-east side. Any river here becomes an object of considerable curiosity, from the very great interest which so many causes have concurred to fix on the Niger, which is uniformly reported to pass near this city, in its progress to a region where it has hitherto defied, but we trust will not long be permitted to defy, all European inquiry. The *La Mar Zarah* flows in a direction from the north-east to the south-west, according to the best of Adams's recollection, and therefore must somewhere, at no very great distance, fall into the Niger, perhaps at the place which, under the name of Kabra, has been spoken of as the port of Tombuctoo, twelve miles from the city. But if the distance be no more than that to the Niger, it appears somewhat unaccountable, that Adams should not have heard of so important and magnificent a stream, in terms too strong and repeated to be easily forgotten.

His excursions to the south of the city did not reach beyond some mountains, at two or three miles distance, to which his curiosity was attracted by an appearance of fire which he sometimes saw there in the night, and where he 'found a considerable quantity of sulphur, which the natives collected. The only use to which he has seen them apply this mineral, was to mix it with a substance, which, in black lumps, looked like opium, for the purpose of making a liquid into which they dipped the heads of their arrows.' The Editor judges this black poisonous substance to be the same as that described by Park as in use among the Mandingoes, a preparation obtained by boiling the leaves of a shrub called *kooma*. Adams witnessed the effect of it in the instance of a huge wild elephant, which being wounded in the shoulder with a slight poisoned arrow, was found three days afterward lying on the ground in a dying state. But, what a slow power of destruction is this, in comparison with what has been described of a poison called Wourali, prepared by a tribe of the Indians of South America.

Nothing could move our obstinate matter-of-fact vagrant to transform Tombuctoo into a magnificent imperial city.

'It appeared to him to cover as much ground as Lisbon. He is unable to give any idea of the number of its inhabitants; but as the

houses are not built in streets, or with any regularity, its population, compared with that of European towns, is by no means in proportion to its size. It has no walls, nor any thing resembling fortification. The houses are square, built of sticks, clay, and grass, with flat roofs of the same materials. The rooms are all on the ground floor, and are without any article of furniture, except earthen jars, wooden bowls, and mats made of grass, on which the people sleep. He did not observe any houses, or any other buildings, constructed of stone.'

There are, the deponent believes, no wells in the place; the people therefore drink the water of the river, which is a little brackish. The chief articles of sustenance are rice and guinea-corn, which latter production grows 'five or six feet high, with 'a bushy head as large as a pint bottle, the grain being of the 'size of a mustard seed, of which each head contains about a double handful.' It makes a fare sufficiently homely, even when, 'in preparing it for the King and Queen they sometimes use 'butter, produced from goats' milk, which though soft, and mixed 'with hair, appeared to be considered a great dainty.' In eating it Their Majesties, like their subjects, make use of their fingers, 'having neither knives, forks, nor spoons' There are some supplementary and more dainty edibles; several sorts of fish, cocoa-nuts, dates, figs, pine-apples, carrots, turnips, sweet potatoes, and cabbages. The principal animal food is goats' flesh: an agreeable meal is sometimes made on that of ostriches.

'The natives of Tombuctoo are a stout, healthy race, and are seldom sick, although they expose themselves by lying out in the sun at mid day, when the heat is almost insupportable to a white man. It is the universal practice of both sexes, to grease themselves all over with butter, produced from goats' milk, which makes the skin smooth. This is usually renewed every day; when neglected, the skin becomes rough, greyish, and extremely ugly. They usually sleep under cover at night; but sometimes, in the hottest weather, they will lie exposed to the night air, with little or no covering, notwithstanding that the fog which rises from the river descends like dew, and in fact, at that season, supplies the want of rain.'

Adams bears strong testimony, and it is corroborated by the information acquired by Mr. Dupuis, to the mildness and humanity of the people of this city, and of the Negroes of Soudan in general. In this respect these pagans appear strikingly contrasted with every thing that has been poisoned with the detestable superstition of Islam. It is not, however, to be forgotten, that the black pagans of some other portions of this Continent, are worthy rivals in ferocity of the Mahomedans themselves; as for instance, the people of Dahomey; and a nation of which the locality is not assigned, but of which Mr. Dupuis saw a very remarkable sample: he says,

'I recollect an unusually tall stout *Negress* at Mogadore, whose master assured me that she belonged to a populous nation of can-

tribe. Hamet demanded him, but was compelled to accept a very trifling equivalent for him, and resign him. With Mahomet, his new proprietor, he had a somewhat easier service, till his detection in a commerce with one of his master's wives, compelled him to throw himself into the hands of a new owner, who had given him assurances of being taken to Wed Noon, a station near the coast. Here he found three of his former ship-mates, now slaves to the governor's sons; and here he was sold to one Bel-Cossim-Abdallah, 'for seventy dollars in trade, 'payable in blankets, gunpowder, and dates.'

This last stage of his slavery, which continued more than a year, was by far the worst. A complication of toils and cruelties reduced him near despair and death. Two of his companions renounced their religion, and so ceased to be slaves; he repelled all the overtures to this effect. He gave a perilous demonstration, first of his audacity, and next of invincible constancy. He refused to go to work, at the order of his master's son, on the Mahomedan sabbath, on which the slaves are exempt. On receiving for this a blow on the forehead with a cutlass, he knocked down the miscreant Moor with his fist. The other Moors instantly fell upon him with sticks with murderous violence; and the young man's father and mother insisted he should humbly kiss their son's hands and feet, on pain of being put in irons. He firmly refused, and suffered all the consequences, for many weeks, in spite both of the most savage threatenings, renewed at intervals, and the persuasions and even entreaties which were resorted to when the owner began to apprehend that rather than submit, his slave would die, and so he should lose the money which he was worth. Adams declares he would rather have died. When there was evident and near danger of this consequence, he was released from irons; and not long afterwards was ransomed by Mr. Dupuis, towards whom he always expresses the warmest gratitude. Here we close our abstract.

The excessive price of this thin volume will not be complained of, when it is recollected that Adams is to have the benefit of its sale. It will not be long before its circulation will be facilitated by an octavo edition.

Art. V. *Essays in Rhyme on Morals and Manners.* By Jane Taylor, Author of "Display," a Tale, &c. foolscap 8vo. pp. 174. Price 6s. Taylor and Hessey, 1816.

MISS Taylor, in adopting the modest designation of Essays in Rhyme, means to disclaim, we apprehend, all pretensions to the lofty character of the poet. But is there not satire concealed in the very title she has chosen? Does it not insinuate that many a foolscap volume which ranks under the class of poetry, deserves no better appellation than Essays in Rhyme? If, however, Moliere's professor of philosophy be right,—that, '*Tout ce qui n'est point vers est prose, & tout ce qui n'est point prose est vers,*'—these Essays must be considered as coming under the denomination of poetry. They indeed belong to that anomalous class of compositions, in which the form of poetry is assumed for the severer purposes of prose, and the weapons of Imagination are turned against herself. We will not term them satires, for they exhibit neither the arrogance, nor the exaggeration, nor the splenetic temper of the satirist; yet, if Lord Mansfield's axiom be admitted, 'the more true, the 'more a libel,' truths honestly urged by the moralist, must needs sound like satire, and if so, Cowper, the amiable Cowper, was the severest of satirists. These "Essays" will deservedly rank with "Table Talk", and the "Progress of Error".

Cowper, it is probable, took Churchill in some degree for his model. In the "Table Talk" he passes a high encomium on his genius, attributing the roughness and coarseness of his style to the proud negligence of conscious strength, which made him 'disdain the rules he understood'; and he subsequently remarks, in reference probably to the same poet,

> 'Satire has long since done his best; and curst
> 'And loathsome ribaldry has done his worst.'

Cowper's satire was, however, an attempt of a bolder nature than had been made by any preceding moralist, unless we admit Young, in his "Night Thoughts", to be an exception. It was an attempt to apply the caustic of severe ridicule, not to the excrescent follies, the superficial vices of society, but to the radical corruptions of the heart. His approach to the reader is made with caution and artifice; the topics he at first introduces, are of a general nature, and the appeal is made to the understanding rather than to the conscience. By degrees he advances to higher ground, and at length takes his stand on the plain declarations of Scripture,—an eminence which never heathen moralist attained,—from which he is enabled to bring motives and sanctions to bear upon the conscience, with the power of which Horace and Juvenal, and we might add, Pope and Boileau, were wholly unacquainted. Throughout

Cowper's severest declamations, there prevails a tone of benevolence which forms a no less distinguishing characteristic of the Christian moralist, obviating all doubt as to his purity of intention, and evincing that his quarrel is not, like that of the ancient cynic, with mankind, but only with their vices.

If a poet is really anxious to produce moral impressions that shall act with the force of a bias on the minds of his readers, he must make it evident that no unworthy feeling prompts him to assume the office of censor, and that it is for a sufficient purpose he employs his talents in depicting scenes and characters in themselves vile and unpleasing. That minute specification of the details of crime, and the secret workings of iniquity, in which some poets have delighted to excel, betrays either a strange want of natural sensibility, or a very morbid taste. Like the drawings of the anatomist, such representations may possess great merit, and have their peculiar use, as graphically illustrating the effects of disease; but a person must have become familiarized with such subjects, before he can surmount the disgust which, considered simply as pictures, they are calculated to awaken. Crabbe is continually chargeable with the fault we allude to. Some of his pictures are absolute *dissections*, traced and coloured with scientific minuteness and horrible fidelity. But the purpose of the moralist appears in poems of this kind, to be quite lost sight of.

These "Essays" will occasionally remind the reader both of Cowper and of Crabbe, but they are written in a style essentially differing from that of either; a style singularly subdued and chaste, yet rising at times to a high degree of poetical force of expression; displaying far more of vigour than of art, and characterized by a sort of feminine boldness which well becomes the nature of the theme.

The volume is remarkably free from all appearance of pretension or artifice: there is no *display*; nothing is sacrificed to *effect*; and in the fidelity with which the prejudices and defects of all parties are exposed, there is no reserve. An intimate acquaintance with the recesses of the heart is discovered in these Essays, which can have been derived from self-knowledge only;—that self-knowledge, which the most extensive opportunities of observation and converse with the world will not supply or supersede; it is the slow growth of dreary seasons and solitary years. Possessed of this, a person will be enabled to dive at once to principles and springs of action, and although conscious of his personal implication in the infirmity and folly he labours to expose, he will not consent to spread the thin disguise of false candour over human character. His judgement of others will be tempered indeed,

by the feeling of kindness, but it will acquire severity from the habitual fear of self-deception. His manner will be earnest, and perhaps vehement; but it will be the tendency of his representations, not to hold up an individual culprit to ridicule, but to make us weep over human nature itself, and feel that against the lowest or the vilest participant in that nature, we have not the right to cast the first stone.

Whatever exceptions the reader may take against particular parts of this little volume, we are much deceived if the impression left by an impartial perusal of the whole volume, will not be equally in favour of the Author's design, and of the genius displayed in its execution. In some instances her satire may seem severe; as when she is describing the pompous imbecility of a retired country grocer and his dame in the year of his mayoralty. And this severity may only amuse, when we do not feel ourselves implicated in the raillery. At other times, when the attack is unexpectedly turned against our own party, when some mortifying truth is pressed home in open disclosure, or we find our secret misgivings put into plain language, this severity may not appear absolutely inoffensive: but still the conviction will remain, that the Author is *right.*

The first Essay is entitled Prejudice. It opens with a humourous description of the personages above alluded to, as an exemplification of 'vulgar prejudice, the lowest kind.' The Author's design, in this *frontispiece* to the Essay, is obviously to take an extreme case; one in which the full dominion of prejudice is so obvious, as to appear simply ridiculous to minds of intellectual pride; and then to argue that prejudice, how different soever be the form it assumes, as we rise higher in the scale of intellect, is essentially the same; that prejudice being the most pernicious which sometimes infects minds of high native powers, and which

> 'Lies in thinking that themselves are free.'

The infidel, the worldling, and the material philosopher, are introduced as being the dupes and the victims of prejudice—

> 'As hopeless as can bind
> 'The meanest, most illiterate of mankind.'
>
> 'Could you but show by demonstration clear,
> How spiritual existences appear;
> Produce your apparatus, bright and clean,
> And try experiments on things unseen;
> Rare specimens, in due assortment, bring
> Of seraph's eyes, and slips of angel's wing,
> Or metaphysic air-pumps work, to show
> A disembodied soul in *vacuo;*
> Then 'twere a study worthy of alliance,
> With any other branch of modern science.

But mere assertion of a future state,
By unknown writers, at a distant date,
—If this be all its advocates advance,
It is but superstition and romance.' pp. 15—16.

The inveterate operation of prejudice, in the case of those who associate some darling errors with essential truth, is then slightly but keenly exposed. The prejudices of men of taste are beautifully illustrated, by imagining the effect which the preaching of Paul at Athens would produce in contrast with the surrounding scenery.

'When *Paul* the walks of beauteous Athens trod,
To point its children to their "unknown God,"
If some refined Athenian, passing by,
Heard that new doctrine, how would he reply?
Regarding first, with polish'd, scornful smile,
The stranger's figure and unclassic style,
Perceiving then, the argument was bent
Against the gods of his establishment,—
He need but cast his tutor'd eye around,
And in that glance he has an answer found;
—Altars and theatres, and sacred groves,
Temples and deities where'er it roves:
Each long perspective that the eye pervades,
Peopled with heroes, thick'ning as it fades,
—Those awful forms that hold their silent sway,
Matchless in grace, while ages roll away.
There, softly blending with the ev'ning shade,
Less light and less, the airy colonnade:
Here, in magnificence of attic grace,
Minerva's temple, rising from its base;
Its spotless marble forming to the eye,
A ghostly outline on the deep blue sky:—
"Enough—the doctrine that would undermine
These forms of beauty *cannot* be divine."
Thus taste would doubtless, intercept his view
Of that "strange thing," which after all—was true.'
pp. 18—20.

Our readers will probably have in recollection some remarks which were made in our review of Eustace's Travels, on the genius of Heathenism, and on the influence of the Arts, as an instrumental cause of the Romish corruptions of Christianity. The following lines place the subject in a very striking aspect.

'When *Luther's* sun arose, to chase away
The "dim religious light" of Romish day,
Opposing, only, to the mellow glare
Of gold and gems that deck the papal chair,
And each imposing pageant of the church,—
Good sense, plain argument, and sound research,—

Here taste, again, would prove a dangerous guide,
And raise a prejudice on error's side.
—Behold the slow procession move along!
The Pontiff's blessing on the prostrate throng;
The solemn service, and the anthem loud,
The altar's radiance on the kneeling crowd.—
Or seek, at summons of the convent bell,
Deep, sacred shades, where fair recluses dwell;
See the long train of white-rob'd sisters come,
Appearing now—now lost amid the gloom,
Chaunting shrill vespers in the twilight dim,
—The plaintive music of the virgin's hymn.
Then would not taste and fancy join the cry,
Against the rude, barbarian heresy,
That sought those sacred walls to overthrow,
And rend the veil from that seducing show?
And yet, according to our present light,
That barb'rous, tasteless heretic—was right.' pp. 20—21.

The *party-man*, the ecclesiastical dogmatist, and the true sectarian, are portrayed with unsparing freedom. We were, for our own part, particularly well satisfied to have the bad spirit which often brings disgrace on a good cause, exposed in the instance of the *party* Dissenter, and to meet with the remark, that

'while Nathaniels stand on either side
The boundary lines that differing sects divide,
Unchristian tempers every form may take
And truth itself be loved for party's sake!

'Experience' is the title of the second Essay. It is not perhaps desirable that the anticipations of youth should be lowered down to the melancholy colouring of such a retrospect; but indeed there is no danger of our being led to expect too little from the world. We never recollect, however, to have had the utter insufficiency of earthly pleasures and possessions, brought home to the feelings with so affecting an emphasis, as in this simple, unexaggerated tale of the heart. It is not by the 'complaint' of disappointed ambition, by weeping monodies, or by philosophic declamations on the nothingness of grandeur, that the mind can be made to renounce its own peculiar projects of happiness. Those writers who throw all the blame of our disappointment on the objects of life, only betray their ignorance of the true seat of unhappiness; while those who represent life as altogether gloomy, shew that they have ill performed its duties, and that they have not appreciated in the spirit of gratitude, these 'common mercies' which fall to the lot of all. The view of life which is given in this Essay, will appear gloomy

to those only who have never known what is to be awakened out of the day-dreams of romance to the encountering of

'tasteless cold reality;'

from whom grief has never extorted conviction, or whom the pressure of present evil has never forced to exert the energies of prayer. The *picturesque* of fancy, and the *real* of truth, are admirably contrasted in the following lines.

'A tatter'd cottage, to the view of taste,
In beauty glows, at needful distance plac'd:
Its broken panes, its richly ruin'd thatch,
Its gable grac'd with many a mossy patch,
The sunset lighting up its varied dyes,
Form quite a picture to poetic eyes;
And yield delight that modern brick and board,
Square, sound, and well arrang'd would not afford.
But cross the mead to take a nearer ken,—
Where all the magic of the vision then?
The picturesque is vanish'd, and the eye
Averted, turns from loathsome poverty;
And while it lingers, e'en the sun's pure ray
Seems almost sullied by its transient stay.
The broken walls with slight repairs emboss'd,
Are but cold comforts in a winter's frost:
No smiling, peaceful peasant, half refin'd,
There tunes his reed on rustic seat reclin'd;
But there, the bending form and haggard face,
Worn with the lines that vice and misery trace.
Thus fades the charm by vernal hope supplied
To every object it has never tried.' pp. 43, 44.

The tenor of this Essay is adapted, not to encourage any feelings bordering upon disgust with the world, but rather to shew the unreasonableness of our expectations. This is instanced in the romantic estimates of early friendship; and we could not perhaps select a passage more strikingly displaying the refined correctness of sentiment and the experimental wisdom, which characterize these moral dissertations.

'Blind to ourselves,—to others not less blind,
We slowly learn to understand mankind.
Sanguine and ardent, indisposed to hold
The cautious maxims that our fathers told,
We place new objects in the fairest light,
And offer gen'rous friendship at first sight.
Expect, (though not the first rate mental pow'rs)
A mind, at least, in unison with ours;
Free from those meaner faults, that most conspire
To damp our love, if not put out its fire.
Cold o'er the heart the slight expression steals,
That first some trait of character reveals;

Some fault, perhaps, less prominent alone,
But causing painful friction with our own.
Long is the harsh, reluctant thought supprest,
We drive the cold suspicion from our breast;
But when confirm'd, our gen'rous love condemn,
Turn off disgusted with the world and them,
Resolve no more at Friendship's fane to serve,
And call her names she does not quite deserve.
But this is rash—Experience would confess
That friendship's very frailties chill us less
(Sincere and well-intentioned all the while)
Than the world's complaisant and polish'd smile.
With other chattels, nameless in my verse,
Friends must be held "for better and for worse;"
And that alone true friendship we should call,
Which undertakes to love us *faults and all;*
And she who guides this humble line could prove,
There is, there *is*, such candid gen'rous love,
And from the life, her faithful hand could paint
Glowing exceptions to her own complaint.' pp. 46, 47.

We shall make room for one more extract from this Essay. Every real sufferer must feel how just is the following representation.

When hope her seat to memory has resign'd,
And our chief solace is to look behind,
Then shall we learn, perhaps too late, to know
That sin weighs heavier on the mind than woe.
Grief, genuine grief, that comes at God's command,
In which our own misconduct has no hand,
Though, for the present, not a joyous thing,
Yet, when it passes over, leaves no sting.
The pains we fear'd, the ills we dreaded most,
Departed—seem a weak and harmless host;
We suffer'd, wept, but now can smile serene,
And wonder that our anguish was so keen;
Or if some blow that struck the tend'rest part,
Has left its deep impression and its smart;
Still years allay it, and at length diffuse
A pleasing sadness that we would not lose.
But when by conscience, memory's eye is cast,
Pain'd and reluctant, on the guilty past,
And sees life's path bestrew'd on every side
With sins and follies thick and multiplied,—
Follies for which our shame arrives too late,
Sins that Heav'n only can obliterate,
And what slight efforts had restrain'd their pow'r,—
How bitter the remembrance to this hour!' pp. 54, 55.

The tale which closes this Essay, will disappoint readers who are interested only by incident. It portrays a person of an or-

dinary character under ordinary circumstances;—a sort of subject on which Wordsworth is fond of expending all the force of his genius, but which he could not have ventured to treat with more perfect simplicity, nor have rendered more affecting, without the slightest aid from poetical embellishment. We do not suspect our Author of having the design to support any metaphysical theory on points of taste: but it is singular, how carefully she avoids the decorative phraseology and all the artifices of poetry, as though a Doric severity of style was alone befitting the subject. If this be the mere undesigned result of native taste, it evinces a passion for simplicity and a delicacy of *tact*, not very common in young poets; and we may be assured that some ambitious effort to be fine, some occasional glitter of expression, would let out the secret, were this simplicity of style accidental, or connected with poverty of imagination.

'Egotism' is in a different strain, and perhaps not equal to the preceding Essay as a whole. We do not think the illustrations are uniformly the most forcible or appropriate that could be selected. There is however much smartness and inoffensive humour in the descriptions; and we have now and then an exquisite couplet, as for instance,

> 'Woe to themselves, and woe to small and great
> When two good egotists are *tête à tête!*'

The concluding part reminded us continually of Cowper.

'Poetry and Reality' is written with more sustained vigour than any Essay in the volume: the satire is very keen without being broad, and the moral is excellent. It is this, that

> 'A poet's soul may miss the road to Heaven!'

The contemplative devotion of the mere man of taste, the religion of philosophic sentiment, is exquisitely ridiculed.

> 'O, he approves the Bible, thinks it true;
> (No matter if he ever read it through)
> Admits the evidence that some reject,
> For the Messiah professes great respect,
> And owns the sacred poets often climb
> Up to the standard of the true sublime.
> Is this then all? is this the utmost reach,
> Of what man learns when God descends to teach?
> And is this all—and were such wonders wrought,
> And tongues, and signs, and miracles, for nought?
> If this be all, his reason's utmost scope,
> Where rests his faith, his practice, and his hope?' p. 81.
>
> 'His heathen altar is inscrib'd, at best,
> To "God unknown," unhonour'd, unaddress'd;
> His Heav'n, the same Elysian fields as theirs,
> —Much such a world as this, without its cares;

Where souls of friends and lovers, two and two,
Walk up and down, with nothing else to do.
He, in that path the ancient sceptic trod,
" Knows not the Scripture nor the pow'r of God;"
Nor loves nor looks to Zion's heavenly gate,
Where many mansions for believers wait;
Where ransom'd sinners round their Saviour meet,
And cast their crowns rejoicing at His feet;
And where, whate'er pursuits their pow'rs employ,
His presence makes the fulness of their joy.
—This is the bliss to which the saint aspires,
This is that, " better country" he desires;
And ah! while scoffers laugh, and sceptics doubt,
The poor *way-faring* man shall find it out.' pp. 83—4.

Our Author has not spared to lash sectarian prejudice. Our church-going friends must not therefore be angry at her exposing, in turn, the delusions of the enthusiast in reference to all that is captivating to the senses in the pomp of ecclesiastical architecture, and the scenic decorations of Christian temples. They must recollect that 'Popery is,' according to an Episcopalian author, 'the religion of cathedrals.'

'The village church, in rev'rend trees array'd,
His fav'rite haunt—he loves that holy shade;
And there he muses many an eve away,
Though not with others, on the Sabbath day.
Nor cares he how they spend the sacred hour,
But—how much ivy grows upon the tow'r.
Yes, the deluded poet can believe
The soothing influence of a summer's eve,—
That sacred spot—the train of pensive thought,
By osier'd grave and sculptur'd marble brought,
The twilight gloom, the stillness of the hour,
Poetic musings on a church-yard flower,
The moonshine, solitude, and all the rest,
Will raise devotion's flame within his breast;
And while susceptive of the magic spell,
Of sacred music and the Sabbath bell.
And each emotion nature's form inspires,
He fancies this is all that God requires.

'Indeed, the Gospel would have been his scoff,
If man's devices had not set it off;
For that which turns poor non-conformists sick,
Touches poetic feeling to the quick.
—The gothic edifice, the vaulted dome,
The toys bequeath'd us by our cousin Rome,—
The pompous festival, the splendid rite,
The mellow window's soft and soothing light,
The painted altar, and the white-rob'd priest,
(Those gilded keep-sakes from the dying beast)

The silken cassock, and the sable gown—
Make other less agreeable things go down:
Like him, how many! (could we make the search)
Who while they hate the Gospel, love "the Church."

—That Gospel, preach'd by Jesus to the poor;
Simple, sublime, and spiritual and pure.—
Is not constructed, and was ne'er design'd,
To please the morbid, proud, romantic mind:
'Tis not in flow'rs or fields, or fancy found;
Nor on Arcadian, nor on *holy ground;*
'Tis not in poetry, 'tis not in sound;
Not even where those infant lips respire,
A heav'n of music from the fretted quire;
Chaunting the prayer or praise in highest key,
—*Te Deum*, or *Non nobis Domine.*' pp. 85—7.

It was rather daring to bring forward so unreservedly an Itinerant preacher as a contrast to the Enthusiast: but we give our Author credit for having painted from the life, and as her appeal is to *facts*, she ought to be safe even from the sneer of the man of taste. Perhaps the parallel which is drawn between the poor, contemned, and hectic methodist preacher, and the titled, beneficed overseer of the Church, will appear invidious; yet 'the strange thing'

'is after all too true.'

One circumstance our Author does not neglect to introduce with feeling and emphasis,—that whosoever is guilty of preaching the Gospel in heathen districts, where now,

'the once savage *miner* kneels and prays,'—

even the poor itinerant, is safe from absolute persecution; he is no longer exposed at least to such persecution

'as his fore-fathers saw,
Thanks to the shelt'ring arm of *civil* law.'

The effects of his labours are then described, and the poem closes with the following indignant challenge.

'Now let the *light of nature*-boasting man,
"Do so with his enchantments," if he can!—
Nay, let him slumber in luxurious ease,
Beneath the umbrage of his idol trees;
Pluck a wild daisy, moralise on that,
And drop a tear for an expiring gnat,
Watch the light clouds o'er distant hills that pass,
Or write a sonnet to a blade of grass.' p. 92.

'The World in the House,' and 'The World in the Heart,' are the rather quaint titles of the last two Essays in the volume. They relate to that great 'stumbling-block,' the inconsistency of the temper and spirit often manifested by pro-

fessed Christians, with that renunciation of the world and that separate character, which are described in the New Testament as the distinguishing marks of the disciples of Christ.

> 'Love not the world'—most merciful decree
> That makes its friendship enmity with Thee.'

The subject affords scope for all the severity of satire, and if at any time this mode of assault may be effectively employed in the service of truth, it seems most appropriate when directed against inconsistency. Incongruity is always ridiculous. Our Author will not, however, be easily forgiven for the freedom of her strictures on the *shewy* taste, the ostentatious charities, and the secular spirit of the religious world; yet it should tend in no small degree to conciliate, that having such power of satiric humour at command, and under such temptation to exercise it with diverting *effect*, the passages are few in which she has deviated into the tone of irony or sarcasm; and in those few the sarcasm is undeniably just. As the passages to which we allude, will again and again be quoted, personally applied, perhaps, and mis-applied and blamed as uncandid by those who feel their truth,—we shall prefer taking our extracts from other parts of the Poems. The concluding lines in the first of these two Essays, deserve transcription for the excellent spirit they breathe, no less than for the axiomatic wisdom of the sentiments.

> 'Oh, for a soul magnanimous, to know,
> Poor world, thy littleness, and let thee go!
> Not with a gloomy proud, ascetic mind
> That loves thee still and only hates mankind;
> Reverse the line, and that my temper be,
> —To love mankind, and pour contempt on thee.'

In 'the World in the Heart,' the various forms in which earthly-mindedness discovers itself, are admirably described, although we have some exceptions to make in point of illustration, as well as of expression. We may as well state in this place, that our Author is not unfrequently misled, either by a dread of over-refined expression, or by a wish to give the utmost force to her sentiments, into *colloquialisms*, and illustrations of a *domestic* plainness, which will not in all cases be intelligible, and in most instances, they *let down* the subject. We refer to 'the worldly minded cook,' to the simile of '*Tom Tickler's ground*,' to such phrases as '*say her say*,' and 'persevering clack,' and at the risk of being thought fastidious, we must add the word 'skull,' which occurs by the necessity of rhyme, in the following couplet.

> 'The few ideas that travel, slow and dull
> Across the sandy desert of her skull.'

These offences against taste are rare, but they are not the less objectionable. We regret also exceedingly, that the versification in some instances betrays marks of carelessness or *fatigue*. Imperfect rhymes, false quantity, or accent, such lines as

'Who seeking that, cares little for all this,'—

faults of this nature are the less to be excused, where the composition itself is of so high a character, and when the sentiments deserve that the utmost elaboration should be bestowed on expressing them.

To how high a style of *poetry* Miss Taylor is capable of attaining, will be evidenced in the two extracts we have reserved as concluding specimens of the volume. The first is taken from 'The World in the Heart.' After depicting in strongly marked lines, the melancholy portrait of the nominal Christian, in the decline of life, merged in the spirit of the world, the Author presses home the importance of ascertaining on what evidence we rest our hopes of Heaven, when, as an object of desire, it appears so dim and distant,

'Not as it is indeed—true, awful, near.

'And yet, amid the hurry, toil, and strife,
The claims, the urgencies, the whirl of life,—
The soul—perhaps in silence of the night—
Has flashes, transient intervals of light;
When things to come, without a shade of doubt,
In terrible reality, stand out.
Those lucid moments suddenly present
A glance of truth, as though the Heav'ns were rent.
And through that chasm of celestial light,
The future breaks upon the startled sight;
Life's vain pursuits, and Time's advancing pace,
Appear with death-bed clearness, face to face;
And Immortality's expanse sublime,
In just proportion to the speck of time:
While Death, uprising from the silent shades,
Shows his dark outline ere the vision fades;
In strong relief against the blazing sky,
Appears the shadow as it passes by.
And though o'erwhelming to the dazzled brain,
These are the moments when the mind is sane.'

pp. 169—170.

The image of Death in these lines, is as sublime a conception as we recollect to have met with for a long time. It is awfully picturesque, and the expression is not less felicitous.

Our last extract we shall select from one of the smaller poems in the volume. These might, we think, have been placed, with more propriety, together at the end, as some of them

are far below the Essays in point of merit and of style. 'The 'Squire's Pew,' however, is a delightful little poem: the sentiment is trite as the moral of a gravestone, but it has seldom been more simply and more beautifully *set.* 'Recreation' is not well managed: a *young lady* who had participated in such amusement, would not so have narrated it. 'A town' is a very lively descriptive sketch. But we think that by far the finest thing in the volume is the, second portrait of the 'Pair.' It is marked with all the minute accuracy and *life* of Wilkie's paintings. Wordsworth himself has nothing finer.

'Down a close street, whose darksome shops display,
Old clothes and iron on both sides the way;
Loathsome and wretched, whence the eye in pain,
Averted turns, nor seeks to view again;
Where lowest dregs of human nature dwell,
More loathsome than the rags and rust they sell;—
A pale mechanic rents an attic floor;
By many a shatter'd stair you gain the door;
'Tis one poor room, whose blacken'd walls are hung
With dust that settled there when he was young.
The rusty grate two massy bricks displays,
To fill the sides and make a frugal blaze.
The door unhing'd, the window patch'd and broke;
The panes obscur'd by half a century's smoke:
There stands the bench at which his life is spent;
Worn, groov'd, and bor'd, and worm-devour'd, and bent:
Where daily undisturb'd by foes or friends,
In one unvaried attitude he bends.
His tools, long practis'd, seem to understand
Scarce less their functions, than his own right hand.
With these he drives his craft with patient skill;
Year after year would find him at it still;
The noisy world around is changing all,
War follows peace, and kingdoms rise and fall;
France rages now, and Spain, and now the Turk;
Now victory sounds;—but there he sits at work!
A man might see him so, then bid adieu,—
Make a long voyage to China or Peru;
There traffic, settle, build; at length might come,
Alter'd, and old, and weather-beaten home,
And find him on the same square foot of floor,
On which he left him twenty years before.
—The self same bench, and attitude, and stool,
The same quick movement of his cunning tool;
The very distance 'twixt his knees and chin,
As though he had but stepp'd just out and in.

'Such is his fate—and yet you might descry
A latent spark of meaning in his eye.
—That crowded shelf beside his bench, contains
One old, worn, volume that employs his brains:

With algebraic lore its page is spread,
Where *a* and *b* contend with *x* and *z*:—
Sold by some *student* from an Oxford hall,
—Bought by the pound upon a broker's stall.
On this it is his sole delight to pore,
Early and late, when working time is o'er:
But oft he stops, bewilder'd and perplex'd,
At some hard problem in the learned text;
Pressing his hand upon his puzzled brain,
At what the dullest school-boy could explain.

'From needful sleep the precious hour he saves,
To give his thirsty mind the stream it craves:
There, with his slender rush beside him plac'd,
He drinks the knowledge in with greedy haste.
At early morning, when the frosty air
Brightens Orion and the northern Bear,
His distant window mid the dusky row,
Shews a dim light to passenger below.
—A light more dim is flashing on his mind,
That shows its darkness, and its views confin'd.
Had science shone around his early days,
How had his soul expanded in the blaze!
But penury bound him, and his mind in vain
Struggles and writhes beneath her iron chain.

—At length the taper fades, and distant cry
Of early sweep bespeaks the morning nigh:
Slowly it breaks,—and that rejoicing ray,
That wakes the healthful country into day,
Tips the green hills, slants o'er the level plain,
Reddens the pool, and stream, and cottage pane,
And field, and garden, park, and stately hall,—
Now darts obliquely on his wretched wall.
He knows the wonted signal; shuts his book,
Slowly consigns it to its dusty nook;
Looks out awhile, with fixt and absent stare,
On crowded roofs, seen through the foggy air;
—Stirs up the embers, takes his sickly draught,
Sighs at his fortunes, and resumes his craft.' pp. 134—9.

Usefulness has evidently been the Author's principal design in these Essays, and their excellent tendency will ensure her ample reward. We have seldom met with a volume of poetry, that bore more strikingly the impress of native *thought*, or that supplied the mind more richly with materials for deep reflection. It is evident from the last extract, that Miss Taylor can achieve, as a poet, something of a still higher cast than even these Essays in Rhyme.

Art. VI. 1. *Commentaries on some of the most important Diseases of Children.* By John Clarke, M.D. &c. &c. Part the first. royal 8vo. pp. 198. Longman and Co. 1815.

2. *De l'Education physique de l'Homme;* par M. Friedlander. D.M. &c. &c. à Paris, chez Treutal et Würtz. 1815. pp. 496.

HOW to lesson the sum of physical evil incident to the state of infancy, is one of the most important problems that can exercise the public mind. That a fourth part of the human race should die in the first or second year after birth, would appear, as far as we are at all competent to judge of human affairs, to be inconsistent with the laws and destinies of our being. At all events it is as plain a duty devolving upon man to aim at the diminution of this, as of any other ill to which he is heir: and such diminution,—let us hail the fact with exciting satisfaction,—has already commenced. We have recently witnessed a happy reformation in the management of young children. The good sense of mothers has at length protested against the nonsense and tyranny of nurses and nurseries, and the effects of such protest are more or less visible in the countenance and limbs of almost every child we meet.*

As it is then in the power of mothers to do so much, it is of consequence that every facility should be given, and every impediment should be removed to the exercise of their tender duties; and although the most correct precepts for the rearing of children are to be found in nature and instinct, it is necessary, especially in the present artificial state of society, not indeed to impose ordinances for blind and implicit obedience, but to point out rules for the guidance of maternal solicitude: and such are, in part, the professed objects of the books the title pages of which are copied at the head of the present article. Taking these treatises as a text, and occasionally referring to their contents, we shall now proceed to our own brief "commentary" on some of the most important circumstances connected with the economy and maladies of infancy.

Before we proceed to do so we would in the first place join with some of our respectable contemporaries, in lamenting the fact and cautioning against the consequences, of continental emigration. It is mortifying to reflect that just at the time when the good sense of English mothers had been freed from

* Dr. Friedlander presents to his readers a table extracted from the register of the Lying-in Hospital in London, from which it appears that even in this public charity, there has recently been a very remarkable diminution in the number of casualties to lying-in women and new-born children; which this candid writer very justly attributes to an improved management of the concerns of the house, in consequence of more correct notions having come to prevail.

the shackles which had hitherto obstructed their domestic duties,—it is painful, we say, to reflect that another source is opened for more than possible mischief, from the contact and contamination of French manners. It was actually becoming fashionable to be domestic and motherly; but are we not now at the very best likely to lose the little ground we had gained, rather than to make further advances in the right course; for although the political influence of France upon other nations has been recently so materially diminished, its ascendency as the arbiter of customs and regulator of manners will we fear continue to be acknowledged. We would not be unjustly national, nor are we, we hope so, in beseeching parents to stay at home, and in the bosom of their families bear the burden of the day, rather than rove abroad and take all the consequences of gallicizing their offspring, nay, of actually being the fathers and mothers of French children, merely because in France, music, and drawing, and dancing masters, can be procured at half the English price. Parents, we will allow, may be as competent to doing justice to their children in one part of the world as in another, and we are glad to be able to say that in the Metropolis of France, a very able and excellent publication has recently appeared, on the physical and moral culture of man from his earliest infancy to years of maturity;* and we have no doubt that in every part and province of that fine country, there may be found females who might serve as models even for some English mothers; but it is the general feeling respecting what should constitute an accomplished woman, the standard of which we dread may become materially altered by the present rage for emigration and foreign settlements. We are, it is to be feared, preaching in the desert; but whether men will hear and forbear, or not, the duty of the attempt to convince is equally imperative.

'C'est avec la *grossesse* que commencent proprement les 'soins de la mère'. Females should begin to act the part of mothers the moment they find that they are to be so. They must now at any rate forego the allurements of dissipation, and they must be equally careful not to give way to an indolent, sedentary disposition. Regular and temperate exercise is absolutely requisite for the well-being both of parent and offspring, and we believe that much mischief often accrues to each from a negligence respecting this demand of nature. It will be well too for both mother and child, that as little attention as possible be given to those volumes of marvellous histories, which every nurse has ready to pour into the ears of the uniniti-

* Not however written by a Frenchman, we would say, were we not fearful of displaying rather too much of anti-gallican prejudice. Such however is the fact; and we are surprised at the mastery which the Author of the work alluded to, and the title of which heads the present article, appears to have acquired over a foreign language.

ated, respecting marks and monstrosities, the consequences of desires and of apprehensive impressions. It would, we feel, be a hopeless task to attempt to convince even the present generation that all these things are merely ideal and visionary, and without support from either physiology or fact; but it may be proper to say that their number every day lessens, as the female mind becomes emancipated from the marvels and mysteries of nursery lore. We shall stop to quote a sentence or two bearing upon this parctiular from the work of Mr. Friedlander.

'The celebrated professor Chaussier made particular observations during five years, of the number of deformities which occurred in the *hospice de la Maternité*, into which institution females are admitted under circumstances calculated to expose them to having children marked and deformed; and even in this hospital, out of twenty-three-thousand one-hundred and ninety-three births, there were only one-hundred and thirty-two, that had any marks of defect.'

And let the reader be particular to notice the nature of these defects.

'Thirty-seven,' (Chaussier goes on to say) 'had lame or tortuous feet, the most common of all accidents, and without doubt occasioned, as indeed the greatest part of the others, by the mothers having endeavoured by tight lacing to conceal their pregnancy. Out of thirty-four infants, (the Professor continues,) who had any malconformation of the head or the back, there was not to be found a single instance of actual resemblance to beings, about which so much talk was wont to be made in former times of superstition and fancy.' p. 15.

We have thought proper to advert to this particular in this place, because it has been our fate to have witnessed much uneasiness during the whole period of pregnancy, arising out of this source of unfounded apprehension. Now, as it is scarcely possible for females to walk the streets of a great city without being subject to witness all kinds and degrees of mutilations and deformities, were the theory correct upon which the doctrine of maternal marks is founded, every child that is born into the world ought to have some palpable and prominent error of shape or structure. But we have just protested against going into the arguments or facts of the case, further than to caution anxious females against permitting themselves to become the dupes of mere fancy and invention on the part of others, and thus injuring both themselves and their offspring by suffering the apprehension to affect their health and comfort.

We shall not enlarge on the subject of pregnancy. We must however protest against a too liberal and indiscriminate employment of evacuants and of lowering measures, in order to obviate some temporary and partial inconveniences arising out of the state alluded to. Such expedients it is true are in some cases absolutely necessary; but even this necessity might for

the most part be obviated by systematic exercise, by cultivating cheerfulness of temper, and by avoiding, on the one hand, all kind of excess, and on the other, habits of indolence and relaxation.

The first question that occurs concerning the requisites of the new-born infant, is with regard to the manner in which it is to be fed; and to this nature at once furnishes us with a reply. It has been asserted, that not one in a hundred of the infants, who, in the first stage of their existence, are given by their mothers into the charge of foster parents, survives. This is doubtless a highly exaggerated statement; but even allowing the proportion of deaths to be one half of the infants thus deprived of maternal care, the number is still sufficiently large to excite the most painful, and indeed melancholy reflections. There are however, many instances, although probably much fewer than is generally supposed, of incapacity on the part of the parent to nourish her own offspring; and in such cases it remains to be determined whether it be better to give the infant over to a foster nurse, or to substitute some kind of food for its support.

Some of the evils resulting from the former mode of treatment, are stated by Dr. Clarke in the following extract.

'If the child lives, for which the wet nurse is invited by the prospect of present gain to forsake her own, the child of the wet-nurse often dies, or it becomes diseased or crippled. Her other children are neglected, and her husband, for want of her society becomes drunken and profligate: she rarely returns home contented with her former station, but compares her present privations with the indulgences which she has left: the whole comfort of the labouring man's fire-side is broken up, and society has only exchanged the life of one child for that of another, with all the disadvantages above enumerated.'

The following is the Author's inference, after a full consideration of the matter under discussion.

'On the whole it would be better, perhaps, that the children of the wealthy should be brought up artificially, where the mother does not suckle, because they would have every advantage of good nursing, cleanliness, air, and medical treatment, and would therefore have a better chance of living than the child of the wet-nurse who will want all these advantages.'

In a paragraph immediately subsequent to that which we have just quoted, Dr. C. in some measure contradicts his own position, by asserting that 'the most desirable thing perhaps 'would be, that a strong wet-nurse should as far as she is able 'suckle her own and the foster child, and that the deficiency of 'both should be supplied by artificial food.' This compromise would not perhaps be very readily submitted to, or very easily practised; and we feel some hesitation in admitting any scheme,

that interferes with an obvious duty and demand of nature, that every female, poor or rich, should furnish food to her own offspring.

As, however, there are, confessedly, many instances in which this cannot be done, the next point to be ascertained is, what kind of food, under these circumstances, is the best substitute for the milk of the mother. And we must protest against the practice which until very lately was the common one of giving the infant a mixture of bread and water, or common pap. This composition generates acidities in the first passages, and occasions pains and restlessness. Cows' milk gently warmed, and diluted with an equal quantity, or rather more, of water or gruel, will ordinarily be found the best substitute; and this may be occasionally changed for arrow-root and milk in the same proportion. Recourse may also be had to a little grit-gruel without milk; but the greater proportion of milk that the infant can bear without disordering the stomach, the better. Warm panados and gruels are apt to give temporary ease at the risk of serious and permanent mischief.

It has been a very general practice, immediately upon the birth of the child, to administer to it a purgative medicine; 'as if (says a modern writer) 'to prove to the little stranger that it has 'arrived in a world of physic and of evils.' This practice is equally cruel and unnecessary; for nature has provided the first milk that is secreted, with a quality of this kind; and even when the infant is brought up without the breast, this artificial stimulus to the bowels will not often be found necessary.

With respect to weaning, it may be safely laid down as an axiom, that there are very few instances indeed in which good has ever been done either to mother or child, by the infant's being continued at the breast more than nine months: and in general it is better for both, that after the third or fourth month the child should begin to take other food, so that the weaning should be a business very gradually and almost insensibly effected. It will be recollected that these rules are adapted to the present artificial state of society. In the rude health accompanying the simplicity of savage existence, the mother's breast affords the sole nutriment that the infant requires during the whole period of lactition, and the mother supplies its wants with perfect impunity.

We now proceed to consider the best manner of guarding against the injurious operation of vicissitudes in temperature; and first of dress. It is in this particular, especially, that our modern improvements in the management of infancy, are so unequivocally and happily operative. When we look back upon the senseless and cruel contrivances practised a few years since, we wonder that so many infants escaped with impunity, rather than that so much injury was the product of such improvements upon the economy of nature. 'Physicians,' (says an author

who writes on the management of children) 'speculated about 'the infant's imperfect structure at birth, about the imperfect 'structure of his bones, the shapeless forms of his head, 'and the injuries he might sustain in birth; about injuries and 'distortions from hurtful motions and unnatural positions. 'They thought the infant's body unable to support itself, and 'that even its own motions might destroy it. Then in came 'the midwives for their share of the concern. The task was 'theirs to model the head, and to straighten the limbs; to 'improve upon nature; and to support their improvements by 'the application of fillets, rollers, and swaddling-bands. They 'vied with each other who should work the work most cun-'ningly; for, strange to tell, dexterity in working this work 'of cruelty was reckoned one of their most necessary and im-'portant qualifications.'

It is at length, happily, very generally understood, that swathings and partial pressures are founded upon a wrong principle, and are calculated to be destructive of their own purpose. The requisites of clothing are confined almost solely to the preservation of a due degree of warmth, and all the bandaging that is required, is a strip of flannel or cotton folded round the body, not very tight, to serve as a support for the navel. There is one particular with regard to the infant's dress that is still too much used, and against which we are happy to find Dr. Clarke enter so distinct and decided a protest. It is that of undue warmth to the head. A thin single cap is the whole of the covering that the head should receive from the birth, and to this, it should be remembered, it is of great moment to attend. The actions of the system are disproportionately directed towards the brain during infancy; and we are disposed to think with Dr. C. that keeping the head warm, which is the earnest solicitude of so many parents, while they are not sufficiently careful probably with respect to exposure of the extremities, may be one among the many exciting sources of hydrocephalus or water in the brain. It is the extremities, especially the feet, that call for the artificial warmth of clothing; and these ought never to be exposed to cold while other parts of the body are heated. Indeed, it is the partial application of cold from which most danger is always to be apprehended.

Before we quit the subject of temperature, and the best means of guarding the infant from injuries likely to arise from exposures to the variations of cold and heat, we shall say a few words on bathing. On this head, parents still find a diversity of opinions prevailing among professional men. The objects intended to be derived from bathing the infant, are twofold. In the first place, it is practised for the purpose of cleanliness;

and in the next, to strengthen the infant's frame, and give more security in future life against the hurtful operation of cold. In this, as in every other part of infantile regulation, very much depends upon the constitutional character of the child. Perhaps we may lay it down as a general rule, applicable to such as are likely to become the subjects of our observations, that the practice of cold-bathing is more to be honoured in the breach than in the observance; nevertheless, with hearty, robust children, provided there is no local irritation in the frame, particularly such as affections of the bowels, daily dipping in cold water may prove abundantly serviceable; but never let recourse be had to it as a hardening measure with weakly, delicate children, in whom the circulatory powers are too languid to produce a subsequent re-action, and general, not feverish, glow.

It may not be amiss to state this caution more fully in the words of a modern writer, with whose sentiments we fully coincide.

'Immersion in cold water, during the period of infancy, '(water under 80 degrees of Fahrenheit,) has been very ge- 'nerally recommended, and too often had recourse to in an in- 'discriminate manner, to preserve health and insure hardiness. 'The author has remarked several instances, where sensible and 'sometimes material injury has arisen from neglecting to ob- 'serve the precautions necessary to regulate the employment 'of this important agent in very early years. In infancy, 'danger to the lungs from cold bathing has been stated to 'exist in a very inferior degree; and by the practice of dipping 'children in cold water, susceptibility to the injurious impression 'of cold, in succeeding years, has been thought to be ma- 'terially diminished. This principle, in the abstract, is un- 'doubtedly correct; and with the exceptions and cautions now 'to be mentioned, may be pursued with propriety and advantage. 'Two infants may be supposed of one family, of reverse con- 'stitutions. In the one a general torpor, debility, and great 'susceptibility to cold shall prevail; in the other, comparative 'vigour, activity, and warmth. That degree of cold which 'would invigorate the one, would confirm debility, and aug- 'ment torpor in the other. A bath which is not cold to the sen- 'sation, must in the first instance at least, be resorted to for the 'weaker infant: and in neither case should immersion in cold 'water be practised, when the external warmth of the body is in- 'ferior in degree to its general standard; when after immersion 'the body appears to be chilled, or when returning heat is at- 'tended with febrile languor, instead of the grateful genial warmth 'characteristic of the appropriate action of exciting powers. 'If the practice of immersion is guided by a cautious observance

'of these particulars, it may be adopted with safety, and will 'be attended with success: but a total neglect of bathing 'would be greatly preferable to the severe and incautious 'manner in which infants are frequently exposed to these 'violent and rapid changes in temperature.'

Perhaps it may be useful to some of our readers to add, that whether bathing, or only common washing, be practised previously to the infant's being dressed for the day, the subsequent drying should be very carefully attended to. Much and very troublesome irritation of the parts in which the skin lies loose and folded, is often consequent upon the nurse's neglecting to make these parts thoroughly dry.

We have not yet done with the nursery: some observations remain to be made in respect to air and exercise. As in regard to dress, so likewise in relation to air, the erroneous notions of some, and the apathy of others, will serve to excite the surprise of subsequent generations. It may be remarked, too, as a triumph of science over the efforts of mere nature and instinct, that mankind seemed almost dead to the blessings of a free enjoyment of the surrounding air, till chemistry unfolded its nature and constituent principles; and now, that we begin to live and breathe, we are astonished at our former torpor. The following tale has been many times told, but it cannot be too frequently pressed upon the consideration of those who are inattentive to the good arising from a free circulation and frequent change of air. 'In the Lying-in Hospital at Dublin, '2,944 infants, out of 7,650, died in the year 1782, within the 'first fortnight from their birth; they almost all expired in 'convulsions; many foamed at the mouth, their thumbs were 'drawn into the palms of their hands, their jaws were locked, 'their faces swelled, and they presented in a greater or less 'degree every appearance of suffocation. This last circumstance at length induced an inquiry whether the rooms were 'not too close, and insufficiently ventilated. The apartments 'of the hospital were rendered more airy; and the consequence 'has been, that the proportion of deaths, according to the 'register of succeeding years, is diminished from three to 'one.'

Let then the apartments in which infants are reared, by all means be rendered as airy as possible; and let this ventilation be so contrived as to prevent a current or stream of air from coming upon the child or children. In a former article, on Consumption, we have pointed out the attention necessary to this particular, and the comparatively great regard that is given to it in countries where at the same time the inhabitants are much more free in respect to *general* exposure, and much more

capable than we are, or conceive ourselves to be, of enduring such exposure with impunity.

For the first two or three months the wants of the infant are confined almost solely to good air, good nourishment, and plenty of sleep. Afterwards, it changes this passive existence, for one of a more positive and active nature; and it then becomes an important inquiry how to regulate the development of bodily faculties now daily displaying themselves. Dr. Friedlander tells us, that in his opinion 'the French mothers play too much (*jouaient trop*) with their infants in the early months, and that they 'thus give too early a stimulus to their natural vivacity, while, 'on the contrary, the German mothers pursue too far the 'system of quietude. In England, (he says), where the physical education of children has arrived at the greatest degree 'of perfection, the little ones are left more at liberty to obey 'the dictates of nature;'—and the more this is done, the better, perhaps. We think there is sometimes too much tossing; and averse as we are to forming any general conclusions from a few particular facts, it has now and then appeared to us, that serious affections of the head have been induced by that undue and violent agitation to which very young children are sometimes subjected. But let us on the other hand guard against a torpid, indolent, uninterested nurse, as one who is likely to do an irreparable injury to the constitution, and sometimes actually to the structure and shape of our children. It were better that the infant were put on the floor and left entirely to his own natural and unassisted actions, in the manner in which we are told the infants of the Caffres* are, than carried on the arm of a nurse who feels her charge a burden, and who, when out of immediate notice, will keep it in one position for perhaps an hour at a time, and that a very bad one; resting on the

* 'The children of the Caffres,' (says the author of Travels into the Interior of Southern Africa) 'soon after birth, are suffered to 'crawl about perfectly naked; and at six or seven months they are 'able to run. A cripple or deformed person is never seen. In 'Egypt again, the haram is the cradle or school of infancy. The 'new-born feeble being is not there swaddled and filleted up in a 'swathe, the source of a thousand diseases. Laid naked on a mat, 'exposed in a vast chamber to the pure air, he breathes freely, 'and with his delicate limbs sprawls at pleasure. The new element 'in which he is to live is not entered with pain and tears. Daily 'bathed beneath his mother's eye he grows apace. Free to act, he 'tries his coming powers; rolls, crawls, rises, and should he fall, 'cannot much hurt himself on the carpet or mat that covers the 'floor.'

arm hanging by the side, instead of upon the hand with the arm somewhat extended, which is the only way in which a child should be carried; and if the nurse-maid have not strength to do this, she is not qualified for her situation. Constant change of position also, both when the child is carried in the arms, and when it is put down in bed, ought to be urged as a cardinal ingredient in good nursing; and that more especially when any disinclination to such change is discoverable on the part of the infant; otherwise a rickety conformation will appear before any injury may have been suspected even by a mother who is not careless of her charge. Daily frictions ought likewise to be employed, especially when any thing like a menace of a rickety disposition begins to display itself.

(To be continued.)

Art. VII. *Sermons to Young People.* By the late Rev. Samuel Lavington, of Bideford, Devon: Delivered at a Lecture founded by the late Captain Young. 12mo. pp. 280. Price 6s. 6d. Bristol. Long. 1815.

IN the review of Mr. Cobbin's French Preacher, in the last Number, we have extracted a description of the style of the Author of these Sermons, accompanied with a testimony to the amiableness of his character, which, we believe to be strictly just. Two volumes of Mr. Lavington's Sermons have already obtained a wide circulation, and have made the Author extensively known, as a pulpit orator of considerable originality and elegance. A familiar, sometimes colloquial mode of address, admirably calculated to fix the attention; a happy adaptation of scriptural language; and an affectionate earnestness of manner in his hortatory appeals to the conscience, render these Sermons highly useful as models, though not for indiscriminate imitation, and still more valuable for domestic and village reading. The present volume contains a series of annual addresses to Young People, which were delivered at Bideford, in pursuance of the directions of Captain Young. Mr. Lavington avails himself of this circumstance, to represent the Lecture as the Captain's legacy to the young people of the town. One can scarcely conceive of any thing much more impressive than some of the addresses and expostulations contained in this volume, if they were delivered with sufficient animation by the venerable minister. It is scarcely fair to judge of them by a detached specimen. There is occasionally a quaintness which marks the time when the Author was young; but this is more obvious in extracts, than on perusing a whole sermon. The Sermons form a complete series, the exordium

to each comprising a reference to the texts of the preceding years. The third is founded on Gal. i. 15. "When it pleased "God to reveal his Son in me, immediately I conferred not with "flesh and blood."

'If he had,' exclaims the Preacher, 'he had never been a convert. Flesh and blood would have started so many objections and thrown so many difficulties in the way, as would have effectually stifled the kindling conviction. "What! (they would have hastily cried) Saul "talk of turning Christian! Saul, an Hebrew of the Hebrews; a Pha- "risee so celebrated for sanctity and zeal, wilt thou quit the eminent "station in the church thou wast born in, and join a sect that is every "where spoken against? Depend upon it, *thou* wilt be spoken against "too, and be persecuted thyself as violently as ever thou hast per- "secuted others. What is this call and this vision which thou pre- "tendest to have had? It may be only thy fancy, a delusion; better "take no notice of it. Thou art as good already as any need to be. "Don't meddle with those new opinions, they will only bring thee "into trouble. Master, spare thyself."—This is the advice which flesh and blood always give to those who are beginning to think seriously about Religion; and if Saul had consulted with them, he had been undone. But he did not consult them; he was so fully persuaded of the truth of his divine call, that he resolved upon an immediate compliance cost what it would—and this is what I wish to see in you. This is now the third time I have been called upon by the appointment of the late Captain Young to address myself particularly to young people: and it was a wise and kind appointment, and I hope some of *you*, and many that are yet unborn, will have reason to respect his memory and bless God for putting it into his heart. *We then as workers together with God, do again and again beseech you, that ye receive not the grace of God in vain.* The last year I held up to you the example of Moses, *who when he was come to years, refused to be called the son of Pharoah's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.* Perhaps while you were hearing it, you applauded his choice, and thought when you were come to years, you would do the same. But alas, *the harvest is past, the summer is ended, and ye are not saved.* How many could I reckon up that are old enough to choose their business, their connections, their habitations, to choose almost every thing but their Religion; and you would have chosen your Religion too, very probably, if you had not conferred with flesh and blood.' pp. 34, 35.

Art. VIII. *Conversations on Political Economy; in which the Elements of that Science are familiarly explained.* By the Author of "Conversations on Chemistry." 12mo. pp. x, 464. Price 9s. Longman and Co. 1816.

IT is not so easy a matter as might at first be supposed, for one intimately acquainted with a science, to introduce another even to the elements of it. He may begin at the beginning, define terms, lay down general principles, deduce particular truths, and go on regularly, clearing as he goes, and leaving nothing for an after parenthesis; and yet, only overwhelm the memory, perplex the reason, and ultimately disgust his pupil with the subject. Such a plan is, no doubt, the most natural to the tutor, and the most proper for any one, who, in some degree already acquainted with the subject, should yet wish to refresh his memory upon it. He knows how the terms defined are to come into play, and whither the general principles tend; and, therefore, *what he is about.* He sees that the arrangement is, perhaps, the best that can be adopted for the science abstractedly considered, the one that will most concisely develop truth, and is least liable to lead into repetition;—and he has that satisfaction which arises from the contemplation of order.

A mind totally unacquainted with the subject, knows nothing of all this. With such a one, we will venture to say, the most concise and least repetitious method, is not the best; the one which most regularly develops the science, is not the most philosophical. The most philosophical, because the most natural method, is that which accommodates itself to the mind of the learner; the best teacher is he who can most fully put himself in the pupil's place.

Such a teacher, we imagine, would open a way into any science, by some observation likely to occur to an uninstructed and inquisitive mind;—as upon the flight of a stone, the weight of a body, the game of see-saw, in mechanics;—the circumnavigation of the globe, or the vicissitude of day and night, in astronomy;—the freezing of water, or the working of a steam-engine, in chemistry:—no matter what the observation, so that it involves some grand principle of the science. By *leading* questions he will draw the pupil to the development of the principle, and place it full before him; he will follow, or in seeming to follow, he will in some measure direct the course of the pupil's mind; making observations, tracing consequences, starting objections. In such an introduction to a science, the form of dialogue is obviously very desireable.

We are very glad to meet with our old friend, Mrs. B., again. We know *no one* under whose guidance we should rather place a beginner in chemistry or political economy. The 'con-

'versations on chemistry' stand in no need of any praise of ours. For its luminous order,—its power, we mean, of making a child think luminously upon the subject, and then aptly following up the train of thought thus excited,—its beautiful illustrations, its pertinent experiments, its natural and well-bred dialogue, and its easy and graceful style, it stands at the very top of the scientific library of the school-room. It is the best praise we can give to the work before us, to say that it is fully worthy of its predecessor.

From such a work it is difficult to know what to quote. It makes no pretensions to originality of matter, and of the arrangement of course, we can give no specimen. We shall venture at random.

Caroline objects to the substitution of machinery for human industry, as tending to throw the poor out of employment.

'*Mrs. B.* It may appear paradoxical, but it is nevertheless true, that whatever abridges and facilitates labour will *eventually* increase the demand for labourers.

'*Caroline.* Or, in other words, to turn people out of work is the most certain means of procuring them employment!—This is precisely the objection I was making to the introduction of new machinery.

'*Mrs. B.* The invention of machinery, I allow, is at first attended with some partial and temporary inconvenience and hardship; but on the other hand, the advantages resulting from it are almost incalculable both in extent and duration. When any new machine or process whatever which abridges or facilitates labour, is adopted, the commodity produced by it falls in price, the low price enables a greater number of persons to become purchasers, the demand for it increases, and the supply augments in proportion; so that eventually more hands are employed in its fabrication than there were previous to the adoption of the new process. When, for instance, the machine for weaving stockings was first invented, it was considered as a severe hardship on those who had earned a maintenance by knitting them; but the superior facility with which stockings were made in the loom, rendered them so much cheaper, that those, who before were unable to purchase them, could now indulge in the comfort of wearing them, and the prodigious increase of demand for stockings enabled all the knitters to gain a livelihood, by spinning the materials that were to be woven into stockings.

'*Caroline.* That was a resource in former times, but household spinning is scarcely ever seen since Arkwright's invention of spinning jennies. Where are the spinners now to find employment? The improvements in machinery drive these poor workmen from one expedient to another, till I fear at last every resource will be exhausted.

'*Mrs. B.* No; that cannot be the case. Where there is capital the poor will always find employment. In countries possessed of great wealth we see prodigious works undertaken. Roads cut through hills, canals uniting distant rivers, magnificent bridges, splendid edifices, and a variety of other enterprises which give work

to thousands, independently of the usual employment of capital in agriculture, manufactures, and trade. What is the reason of all this? It is in order that the rich may employ their capital; for in a secure and free government no man will suffer any part of it to lie idle; the demand for labour is therefore proportioned to the extent of capital. Industry, we have already observed, knows no other limits. The capitalist who employs a new machine is no doubt the immediate gainer by it; but it is the public who derive from it the greatest and most lasting advantage. It is they who profit by the diminution of the price of the goods fabricated by the machine; and, singular as it may appear, no class of the public receives greater benefit from the introduction of those processes which abridge manual labour, than the working classes, as it is they who are most interested in the cheapness of the goods.' pp. 107—110.

Art. IX. *Petit Cadeau, à la Jeunesse, ou Fables Nouvelles, en Vers Français.* Composées à Londres. Par M. A. Mejanel, Professeur de la Langue Française. 24mo. pp. 68. Price 1s. Dulau, 1816.

THIS little volume is entitled to considerable commendation. The language is good, and the verse much more agreeable than is the general case of French poetry. These Fables are at once entertaining and instructive; and the moral is perfectly correct and just. Its general tendency is to eradicate habits of negligence, to suppress vanity, to incite to diligence, inculcate modesty, and to enforce obedience. The work is chiefly adapted to those who have already made some progress in the language, as the style is rather above the comprehension of younger children; not however that it is obscure or abstruse. The fables in regard to the tales, are suited to young persons of different ages. Some of them are beautifully simple, and are far superior to the general style of children's fables; particularly "Les deux Ecoliers;" "Les deux Chiens;" "La "Violette & la Tulipe;" and "Le Mensonge."

The name of God occurs twice; that of the devil once. These blemishes, it may be supposed, might escape the notice of a French writer even when children are concerned; to an English eye and ear however, they are exceedingly offensive and objectionable. We hope M. Mejanel, will soon have an opportunity of acknowledging the impropriety by excluding them from a new edition.

Art. X. *Infancy, a Poem.* By Thomas Brock, A.M. post 8vo. pp. 52. Price 3s. Whittingham and Arliss. 1816.

NO person possessed of the least degree of sensibility, will, after perusing this little poem, be disposed to criticise it with cold and captious severity. It displays no small share of cultivated taste and correct feeling: the sentiments it contains are not merely just, but they are of that cast, of which poetry is the graceful and appropriate medium: and if the versification is not of a splendid character, if there are no brilliant cor-

ruscations of thought, still, there is throughout the poem, an equable flow of graceful diction, and the subject to the last maintains its interest.

The poem opens with an apostrophe to Love, 'the great 'actuating principle of good in the heart of man.' The Author announces that it is his intention, 'if time can be spared 'from more serious occupations, to pursue the subject of 'DOMESTIC LIFE through its several stages.'

The following extract describes the feelings of maternal happiness awakened by her new born infant.

'He wakes! and soft expressive murmurs bear
The welcome message to her wistful ear:
Th' uncurtain'd silks her well-known form disclose—
Sudden he starts, he turns, he twines, he glows;
But, ere a plaint the thirsty wish exprest,
The blooming cherub revels at the breast!
Now to the swelling sphere his lips are glued,
Now with endearing hand he ranges rude
O'er the soft surface;—curious to explore
The honied region whence such riches pour!
Quaff on, dear babe, by a fond mother prest,
Draw life and love, unsparing, from her breast:
No foreign sweets thy little hands engage,
No mercenary streams thy thirst assuage,
Nor quench the filial flame,—seraphic glow!
Rich recompense of the maternal throe!

'And now thou turn'st to smile in tender play—
Thy winged smile, the heart-reflected ray,
Its thrilling magic darts upon her soul:
In vain she strives her feelings to controul,
But, fondly hanging o'er the lovely boy,
Yields unresisting to a mother's joy!
The tear of rapture trembles in her eye,
And the full bliss heaves the relieving sigh!

'Oh! blest the parent, whose indulgent cares,
Affection sanctifies, rewards, endears:
A fairer world is open to her view—
The world of feeling, where each sense is new!
Where Nature, cloth'd in more attractive charms,
Of apathy, the stoic-breast disarms;
Studious each hostile purpose to remove,
And open all the avenues to love!
Where, rapture wak'd in every circling vein,
Joy mounts to transport, and to pleasure pain;
Where anguish charms; as Love inflicts the smart—
Pangs that enrich, and meliorate the heart:
Which teach the novice-bosom how to feel,
And the pure springs of tenderness reveal!
For, of parental thoughts, the soul, possest,
In their soft exercise alone is blest;
From Love, new pow'rs, new energies obtains,
And, in the life bestow'd, a new existence gains!'

Art. XI. *Travels into various Countries of Europe, Asia, and Africa.* By Edward Daniel Clarke, LL.D. Part II. Greece, Egypt, and the Holy Land.

(Continued from p. 42.)

DR. Clarke expresses a lively and indignant regret at that process by which the cupidity of British taste was, at the time of his sojourn, despoiling the temple of Minerva of the last moveable decorations of its ruins. Lusieri was the reluctant director of the operations, and he said that a corresponding dislike to the proceeding, in the Turkish inhabitants, much obstructed his progress in the dilapidation of a 'building which 'they had been accustomed to regard with religious veneration, 'and had converted into a mosque.' It is not however pretended that this attachment to the edifice had the slightest possible regard to the beauty of its sculptures. Indeed it is quite certain there *could* be no such feeling among the generality of the Mahomedans, whether rabble or quality,—if it be worth while to distinguish ranks that are intellectually on a level. The regret and displeasure of these iconoclast remonstrants probably took but little higher account of the matter, than that so much well coloured, well fitted *stone*, was taken from the mosque, thereby making its appearance somewhat more ruinous. As to the *Disdar Aga*, who, at sight of the accident by which several masses of marble were brought down and dashed in pieces, 'actually took his pipe from his mouth, and, 'letting fall a tear, said in a most emphatical tone of voice, 'Τέλος!' positively declaring that nothing 'should induce him to consent to any further dilapidation of the building,'—if there was in his grief any thing allied to a taste for the fine arts, Dr. C. should have made some inquiry into the history and education of an individual so unaccountably distinguished from the general character. The systematic antipathy of the true believers to pagan imagery, is notoriously so well sustained by a total insensibility to its utmost beauty as a manifestation of genius, that there can be no hazard in affirming that every Turk in Athens or in Greece, excepting the said *Disdar*, would have been gratified at the demolition of these displaced pieces of marble, considered as parts of *the sculpture* of the temple, though probably more gratified if the sculptures could have been destroyed, and the blocks left in their places on the walls.

Our Author adverts repeatedly, and with great severity of censure, to Lord Elgin's proceedings. There is much force in his observations on some particulars of this affair; especially on the removal of the admired Horse's head. He states that it was found impracticable to detach it without destroying the previously uninjured angle of the pediment; at which very

serious cost therefore to what may be called its native situation, it will display its fire and power in our national Museum. But he justly observes also, that much of that expression of energy must be lost, when the head is beheld withdrawn from all the advantages of the position, adapted, with the unrivalled artist's wonted skill, to give it effect in the view of a beholder from below.

'The head of this animal had been so judiciously placed by Phidias, that to a spectator below, it seemed to be rising from an abyss, foaming and struggling to burst from its confined situation, with a degree of energy suited to the greatness and dignity of its character. All the *perspective of the sculpture* (if such an expression be admissible,) and certainly all the harmony and fitness of its proportions, and all the effect of attitude and force of composition, depended upon the work being viewed precisely at the distance in which Phidias designed that it should be seen. Its removal, therefore, from its situation, amounted to nothing less than its destruction: —take it down, and all the aim of the sculptor is instantly frustrated! Could any one believe that this was actually done? and that it was done too in the name of a nation vain of its distinction in the Fine Arts! Nay more, that in doing this, finding the removal of this piece of sculpture could not be effected without destroying the entire angle of the pediment, the work of destruction was allowed to proceed even to this extent also.'

It would not be easy to give a plausible colour to this part of the process. But regarding the proceeding generally, we should think the question of its justification in the court of Taste, is now reduced to a very small compass. In which of two situations—left entirely and finally at once to the operation of the elements, and in the power of the most incorrigible barbarians, detesting the beautiful imagery, and gladly knocking the most exquisite forms in pieces to make lime,—or placed and preserved with the utmost care in the national repository of the most civilized people now in the world—in which of these two situations have these graceful relics the better chance for duration, and for contributing to the improvement of correct taste and elegant art? There seems no possibility of hesitating as to the reply; at least when the fact is added, that with small exception, it was only from absolute ruins that they were taken, so that no original violation was committed by their removal.

Dr. C. availing himself of the apparatus of the artists at the Parthenon, ascended to all the higher parts of the ruin, and examined the sculpture with the minutest attention.

'That on the metopes, representing the combats of the Centaurs and Lapithæ, is in such bold relief that the figures are all of them statues. Upon coming close to the work, and examining the state of the marble, it was evident that a very principal cause of the injuries it had sustained was owing, not, as it has been asserted, [by

Dr. C. himself in a former publication] 'to "the *zeal of the early Christians*, the barbarism of the Turks, or to the explosions which took place when the temple was used as a powder magazine," but to the decomposition of the stone itself in consequence of the action of the atmosphere for so many ages. The mischief has originated in the sort of marble which was used for the building; this, not being entirely homogeneous, is characterized by a tendency to exfoliate, when long exposed to air and moisture. Any person may be convinced of this, who will examine the specimens of sculpture which have been since removed to this country from the *Parthenon;* although being expressly selected as the most perfect examples of the work, they do not exhibit this decomposition so visibly as the remaining parts of the building. But throughout the *metopes*, and in all the exquisite sculpture of the frieze which surrounded the outside of the cell of the temple, this may be observed: a person putting his hand behind the figures, or upon the plinth, where the parts have been less exposed to the atmosphere, may perceive the polished surface, as it was left when the work was finished, still preserving a high degree of smoothness; but the exterior parts of the stone have been altered by *weathering;* and where veins of schistus in the marble have been affected by decomposition, considerable parts have fallen off.'

It is the Pentelican marble, of which, exclusively, the Parthenon was constructed, that has this fault of being traversed by veins of extraneous substances, in consequence of which all ancient works finished in that material have suffered in some degree by decomposition; and many so much as to 'exhibit a 'surface as earthy and as rude as common limestone; whereas 'the works executed in Parian marble, retain, with all the delicate 'softness of wax, the mild lustre even of their original polish.' Of the marble of Paros are the 'Medicean Venus, the Bel-'videre Apollo, the Antinous, and many other celebrated works.' That of Mount Pentelicus was preferred in the splendid age of Athenian architecture and sculpture, on account of its being whiter, as well as nearer at hand. By the nature of the case, the only complete test of the comparative merits of the two substances, was out of reach; a long series of ages alone could give the proof.

In spite of all that a homely plain judgement of the utility of things, or a high and austere morality, can say and remonstrate, there seems to be in these efflorescences of heathen genius, even in their faded state, some inexterminable power of infection on the imagination of susceptible and highly cultivated spirits, which we must consent to admit as absolving them from the ordinary sobrieties of language. As witness our Author: 'A 'sight of the splendid solemnity of the whole *Panathenaic* '*Festival*, represented by the best artists of Ancient Greece, in 'one continued picture above three feet in height, and originally 'six hundred feet in length, of which a very considerable portion

'now remains, *is alone worth a journey to Athens;* nor will 'any scholar deem the undertaking to be unprofitable who should '*visit Greece for this alone.*' Nevertheless, it is probable that many a 'scholar' will behold with very little of this rapture, the most perfect, confessedly, of these pieces now in existence, placed in order, as they will soon be, in the British Museum. But it will be justly alleged by Dr. Clarke, that they will there be seen, like princes in exile, under an inconceivable disadvantage, as detached from all the imposing associations of their original and majestic locality. At the same time, it is right to observe, that the superlative excellence attributed to their execution, may be justly required to sustain even this severe test.

The journal of the time spent in Athens, abounds with curious and interesting matters; but we must abandon the fascinating scene in haste, to trace, in a few excessively brief notices, the long diversified train of our Author's succeeding adventures. One of the most entertaining of them, in the neighbourhood of Athens, is the bold and dexterous exploit of carrying off from Eleusis the ponderous mutilated statue of Ceres, now deposited, in collegiate honours, at Cambridge; a situation which, if he is challenged, in his turn, as one of the spoliators of Greece, he will probably not hesitate to affirm more befitting a goddess, than the being enthroned literally in a dunghill, even at Eleusis.

He quitted the Piræeus with the intention of 'sailing to 'Epidaurus; and after visiting Epidauria and Argolis, to return 'through the northern districts of Peloponnesus, towards Megara 'and Eleusis.' In a grand scene of solitary ruins at Epidaurus, he had no doubt he ascertained the ground-plot of the temple of Æsculapius; and found in an uncommonly perfect state the theatre, which can be no other than that formed by Polycletus. At Tiryns he contemplated with amazement the walls, of cyclopean structure and unknown antiquity; a work than which, he says, 'with the exception of the interior structure of the Pyra-'mids, a more marvellous result of human labour has not been 'found upon earth.' The destruction of Tiryns is of so remote antiquity, that its walls existed nearly as they do at present in the most remote periods of Grecian history. The prodigious masses of which they consist, were put together without cement; and they are likely to brave the attacks of time through ages even more numerous than those which have elapsed since they were built. Owing to its walls, the city is celebrated in the poems of Homer; and the satisfaction of seeing an example of the military architecture of the heroic ages, as it was beheld by him, is perhaps only granted to the moderns in this single instance. They have remained nearly in their present state above three thousand years. It is believed that they were erected long before the Trojan war.

Another high gratification of the same kind awaited the traveller in beholding the walls and gate of Mycenæ, and still more, the reputed tomb of Agamemnon, over the entrance of which is placed a stone ' *twenty-seven feet in length, seven-* ' *teen feet in width, and four feet seven inches in thickness;* ' perhaps the largest slab of hewn stone in the world.' At Argos, he had an opportunity of examining a great variety of *terra cotta* vases found in sepulchres; and he goes some length in an interesting inquiry concerning the intention with which such vessels were placed in tombs, leaving it undecided whether they were tokens of respect to the dead, or offerings to the ' Gods of ' the dead.'

He pursued his route to Nemæa, Sicyon, and Corinth, examining the antiquities of each, and admiring the prodigious fertility of the ground between the last two. Corinth is very poor in ancient remains, and has a pernicious air, which inflicted on our traveller a fever, but ill compensated by the magnificence of the view from its lofty and impregnable citadel. He could not leave the Isthmus without an earnest and determined effort to discover the lost site of the Isthmian Town, the Temple of Neptune, the Stadium, and the Theatre. ' The ' earth was covered with fragments of various coloured marble, ' grey granite, white limestone, broken pottery, disjointed shafts, ' capitals and cornices. We observed part of the fluted shaft of ' a Doric column, which was five feet in diameter. Not a single ' pillar stands erect: the columns, with their entablatures, have ' all fallen.'

After a short valedictory visit to Athens, our Author and his companion set off to the north west, to traverse the most memorable scenes of Hellas; which are described with an animation of style well corresponding to that ardent and indefatigable activity of investigation by which Dr. C. is so eminently distinguished. It is a region where a reflective traveller is never suffered to subside into a quietude of feeling. The spots and objects to excite enthusiasm occur at such short intervals, that before his enchanted musings on the last have given way to the fatigue and ordinary incidents of travelling, he finds himself in the presence or near prospect of still another object, which renovates his bright but pensive visions. The face of this illustrious tract is moulded in such a manner, and the distances are so moderate from one prominent and memorable position to another, that the traveller sees before him the consecrated eminence indicating the site of another of the renowned cities, before he ceases to lose in his retrospect the one which he has but just now surveyed, and of which he is still glowing with the inspirations. The country consists of so great a number of beautiful

and sublime landscapes, as our Author is confident no other part of the world can present in contiguity. And while so picturesque in the whole combination, they are disposed with a marvellous felicity for giving a completeness of scene, and a commanding effect to each of those cities, distinctly, of which the very names cannot be heard without emotion by cultivated spirits.

This unrivalled natural arrangement, repeatedly awakened the Traveller's attention, and is celebrated with his accustomed vivacity of expression, combined in one of his references to it, with what is equally characteristic, a certain daring adventurousness with which he will at any time suddenly invade some speculative subject with an unqualified assertion. Indeed, we should long since have noticed, that the general course of his writing bears a character of unaffected independence and intrepidity, which greatly contributes to the life and interest of the work, and is perfectly in unison with the spirit practically evinced in his researches and rovings.

'An observation has before been made, that every principal city of Greece occupies its peculiar plain, surrounded in a most remarkable manner by a natural wall of mountains: and too much stress cannot be laid on this fact, because it will enable the reader to take, as it were, a mental survey of the country, and the mere name of any Grecian city, by this circumstance of association, will convey with it, whenever it is mentioned, a correct, though an imaginary picture of its appearance and situation; especially to the minds of travellers who have once seen any similar instance. The country is naturally distributed into a series of distinct craters, each containing a spacious and level area, admirably adapted to the purposes of maintaining and defending as many different colonies. Among the mountains that thus surround the *Plain of Thebes*, the snow-clad ridges of *Parnassus*, and of *Helicon*, are particularly conspicuous. It may easily be imagined, without much description, what scenes for the painter such a country must afford,—what subjects for poetry it must contain: heaven and earth seem to be brought together; the mountain tops appear shining above the clouds, in regions of ineffable light, as thrones for immortal beings; and the clouds collected into stupendous volumes of inconceivable splendour, and of every possible form, come rolling around the bases of the mountains, as if bringing the majesty of their celestial conductors towards the earth. Under the influence of so many sublime impressions, the human mind becomes gifted as by inspiration, and is by nature filled with poetical ideas. The Muses have ever made such scenes their favourite abode; and it is upon this account that they have haunted *Helicon* and *Parnassus*, and all the heights and the depths, the vales and the rocks, and the woods and the waters of Greece:—nor can an example be adduced where, in any country, uniformly flat and monophanous, like *Scythia* or *Belgium*, the fire of imagination has ever kindled. It is not that Greece owed its celebrity to an *Orpheus* or a *Pindar*,

and the long list of poets it produced, as it is, that those illustrious bards owed the bent of their genius to the scenes of nature wherein they were born and educated. Even *Homer* himself, if he had been a native of oriental Tartary, and had been cradled and brought up under the impressions made by such scenery, and under the influence of such a climate, would never have been a poet.' *Vol. IV p* 48.

It is easy to admit the whole of this creed as to the effect of the dead flats of the earth;—it is probable enough that Belgium or Tartary would have put an effectual negative on any attempt of nature to make there a Homer; but on the other hand, when she decided there should be but one Homer, it was in vain that all the charms and splendours of the Grecian scenery and climate conspired to multiply the number. The great and unquestionable power of such a noble and most enviable state of the material world, to develop and enrich native genius, confessed its limits, and its total inability to *create* genius, in the innumerable beings of ordinary faculty in ancient Greece, even in the period when so many other mighty causes co-operated And what does it do *now?* The identical Greece remains, in that effulgence of elemental glory which so justly enraptured our Author; but what are its *men!*—

The enthusiasm inspired at Athens, was not likely to languish on the Plain of Marathon, which is finely illustrated, in every sense; several beautiful plates assisting the minute and perspicuous topographical description. The Investigator could not doubt that he distinguished, in a conspicuous tumulus, the tomb of the Athenians; and he very clearly and strikingly explains, in surveying the scene of action in the vicinity of the marsh, how a prodigious multitude of the Persians would inevitably be ingulfed in it. He had narrowly missed seeing the Cave of Pan, in approaching Marathon, on the road from Athens. In crossing the territory of the ancient Tanagra, he observes that it is,

'a plain of such extraordinary beauty, extent, and fertility, that the sight of it alone is sufficient to explain all the ancient authors have written concerning the contests maintained for its possession, between the inhabitants of Attica and of Bœotia.'

The site of Tanagra was first ascertained by Mr. Hawkins, and a letter from him is inserted, describing some curious exhibitions there of the ridiculous superstition of the Greek peasants, which frustrated his attempt to get on board his vessel a beautiful Ionic capital of white marble. The aspect of Thebes, when first beheld, at the distance of several miles, was very striking; its fine position giving a grand effect to 'the prodigious ramparts, and high mounds, of a very artificial form, 'which appear upon the outside of it.' 'A deep fosse surrounds 'it, and the traces of its old walls may yet be discerned;' but

'having suffered more than any other city of Greece, it has 'little within its walls worth notice.' A most industrious investigation was made of its scanty remains; and our Author is confident that 'a very correct topography of the city might be 'composed from traces still discernible;' the situation of its seven gates might be ascertained. A number of inscriptions were transcribed; and in the church of St. Demetrius there may be seen,

'the rarest specimens of architecture in Greece; namely, several beautiful capitals of that chaste and ancient pattern of the *Corinthian order*, which is entirely without *volute* for the *corners*, and has a single wreath of the simplest *Acanthus* foliage to crown its base. There is not in Europe a single instance of this most elegant variety of the *Corinthian* in any modern structure. In fact, it is only known to those persons who have seen the very few examples of it that exist among the ruins of the Grecian cities. There is no trace of it among the ruins of Rome; yet, in point of taste, it is so exceedingly superior to the more ornamented and crowded capital which was afterwards introduced, that both the rival *connoscenti* of Athens, *Lusieri*, and *Fauvel*, have designed and modelled it, and they have spoken of its discovery as forming an *epocha* in the history of the art.'

A still finer and more perfect specimen occurred afterwards among the ruins of Lebadéa. We wish the form that deserves such applauses had been conveyed in a drawing. Dr C. is of opinion that, denuded as Thebes appears of the beauties of ancient art, there must be 'many of its antiquities lying conceal-'ed from observation, within the mosques, baths, and dwellings 'of its present inhabitants, and, above all, beneath the soil now 'occupied by the town and the suburbs:' and there he is willing to anticipate it may not be long before they will be detected. Among the few visible relics he observed 'beneath a ruined 'tower, a massive *Soros* of one entire block of marble, serving 'as a cistern beneath a fountain. Upon this *Soros* there ap-'peared a very curious *bas-relief*, representing, in rude and most 'ancient sculpture, the figure of a *Phœnix*, perched upon the 'pinnacle of an obelisk.' This combination recalls to mind a notice in Pausanias, answering in some points of the description, and instantly the tomb of Hector is before our Author's eyes. 'The remarkable representation of a Phœnix upon an *obelisk* 'of the Sun, as having *risen from its ashes*, seems to be pecu-'liarly adapted to the story of the removal of *Hector's ashes*, 'in obedience to the *Oracle*, from his *Trojan grave*, to become 'an object of reverence in the city of *Cadmus*.' His fancy, always full of living fire, comes upon us here with one of those coruscations which evince his genuine kindred to the ancient Greeks.

'Perhaps it may be doubted whether, in any part of Greece, there could be found a nobler association of sublime and dignified objects than was here collected into one view: the *living* fountain—the *speaking* sepulchre—the *Cadmean* citadel the *Oggygian* plain—overwhelming the mind with every recollection that has been made powerful by genius, and consecrated by inspiratio ; where every zephyr, breathing from Helicon, and Parnassus, over the mouldering fabrics of Thebes, seems to whisper, as it passes, the names of Epaminondas and Pindar, and Homer and Orpheus.'

The ruins of Platæa, Leuctra, and perhaps Thespia, were visited on the way to Mount Helicon; where the Traveller's exemplary inquisitiveness, enterprise, and careful study of the Greek geographers, were rewarded in a very gratifying manner. The usual modern route has been round the base of the mountain to Lebadéa; but he was confident there must have been in ancient times, a road across the mountain itself by *Ascra* to Lebadéa. He therefore brought under interrogation a number of the Albanian peasants, whose character, manners, domestic habits, and comparative intelligence, he takes this among many other occasions of describing with much commendation; and he was delighted to receive from them information of the existence of an old, partly destroyed, and quite deserted road, ascending through the elevated passes of the mountain. This was eagerly entered upon, and it led to the most romantic and interesting solitary scenes, in which it is every thing but an absolute certainty that the adventurer found the fountains Aganippe and Hippocrene, and the precise spot where the games sacred to the Muses were celebrated. Proceeding forward, he entered a deep valley surrounded by walls of lofty rugged rocks, and containing a village called Zagara, which he accumulates a great number and force of reasons for assuming to be the modern representative of the native town of Hesiod.

The halt at Lebadéa gives occasion for a minute and curious description of the social customs, especially at meals, in the houses of the Greeks of distinction; and truly it tends to shew how much in vain it is to pretend to speculate, beforehand, on what can, or cannot, be compatible with a state claiming to be called civilization, and enforcing that claim by a most complicated, punctilious, and aristocratical etiquette, in which the important concern of precedency is regulated with a scrupulous formality, not to be excelled by the most polished courts. It is a matter of earnest study and ambition, to display the costliest habiliments; and dirt and vermin form no deduction from the effect of the show. Music is indispensable to the repasts of ceremony; and so little of the spirit of ancient Greece has descended, that the Greek music is pronounced by Dr. C. to be the worst in Europe, excepting perhaps that of Lapland.

Lebadéa was not to be quitted without an earnest though unsuccessful attempt to penetrate the *adytum* of Trophonius; every sight and circumstance, however, in whose precincts was severely scrutinized, and with all the aid of the Author's learning, and of his remarkable facility and ingenuity of explanation and conjecture.

An excursion was made to Chæronea and Orchomenus, before setting forward to encounter the enchantments of Delphi, and all Parnassus, the sublimities of which were continually haunting the sight, and with an effect on the imagination so much more commanding than that of the infinitely grander object, the luminary whose radiance those proud and snow-crowned eminences reflected;—but an object beheld without emotion, because it may be beheld every day and every where.

In descending towards Delphi, through some of the defiles of Parnassus, after having surmounted the highest part of the road, the Traveller felt how admirably adapted such an avenue must have been to make the previous impressions on the minds, already dismayed, of the pilgrims of superstition.

'This descent continues uninterruptedly for four hours, through the boldest scenery in the world. The rocks are tremendous in magnitude and height. 'Precipices every where surround the traveller, except where the view extends through valleys and broken cliffs towards Delphi; giving that powerful solemnity to those scenes of nature, which formerly impressed with religious fear the minds of votaries journeying from the most distant parts of Greece, and here approaching the awful precincts of the Pythian God.'

It would be quite in vain to attempt, in our now diminutive remainder of room, any kind of abstract or account of this eminently interesting portion of the Fourth Volume. It is full of bold description and classical ardour. Our Author investigated all the principal remains of the ancient city, placed in a grand theatrical semicircle hollowed out by nature in the side of the mountain, amid a transcendently noble combination of scenery; and he then ascended to the summit of Parnassus, to contemplate in one vast panorama the greatest part of all Greece.

The next lofty position was the summit of a part of Mount Œta, passed on the way to the Straits of Thermopylæ; the first remarkable object at the entrance of which was a *Tumulus*. After a few remarks on the appearance and situation of this monument, Dr. C. proceeds,

'It is hardly necessary to allege any additional facts to prove to whom this *tomb* belonged: being the only one that occurs in the whole of this defile, and corresponding precisely, as to its situation by the *military way*, with the accounts given by ancient authors,

there can be no doubt that this was the place of burial alluded to by Herodotus, where those heroes were interred who fell in the action of Thermopylæ; and that the Tumulus itself is the *Polyandrium* mentioned by Strabo, whereon were placed the five Stelæ: one of which contained that thrilling Epitaph, yet speaking to the hearts of all who love their country.'

The whole of this defile is minutely and luminously described, with constant and most gratifying references of identification to the particulars of its ever-memorable history; and with intermingled expressions of emotion and enthusiasm in which it will be admitted on all hands it is hardly possible to be extravagant. No other instance probably, within the compass of pagan history, combines so illustrious a fact with such precisely ascertainable localities. From our Author's observations it would seem that, besides the necessary general certainty of the ground in the unchangeable narrow track in a very strait rocky defile, there are several points where some of the circumstances of the history can be connected with the spot to a rood, to a foot.

The physical character of the place, within the pass and about its outlet, is described as in the highest degree loathsome and noxious.

'We looked back towards the passage with regret, marvelling, at the same time, that we should quit with reluctance a place which, without the interest thrown over it by ancient history, would be one of the most disagreeable on earth. Unwholesome air, mephitic exhalations bursting through the rifted and rotten surface of a corrupted soil, as if all the land around were diseased; a filthy and fetid quagmire; "a heaven fat with fogs;" stagnant but reeking pools; hot and sulphureous springs; in short, such a scene of morbid nature, as suggested to the fertile imagination of ancient poets, their ideas of a land poisoned by the "*blood of Nessus,*" and that calls to mind their descriptions of Tartarus; can only become delightful from the most powerful circumstances of association.'

It may be gratifying to some better principle than pride, that the mind is thus capable of feeling from a kind of moral character ideally left upon a place by a transaction of a few hours duration several thousands of years since, an impression so powerfully delightful as to set at nought and repel the force of such an assault, from *real* and *immediate* objects, on the physical part of the sentient nature.

After any scene of less concentrated moral power and heroic association, it would have been a matter of no ordinary interest to traverse the plain of Pharsalia, where a large sepulchral Tumulus was reasonably assumed by our Author, to be an indication of the exact field of another mortal strife between despotism and liberty, though with a far less simplicity of principle on the part of the champion of the better cause.

Thessaly is denominated by Dr. C. the "Yorkshire of An-"cient Greece," in allusion to the current pleasantries on the *honesty* of the people of that county: the ancient Thessalians were the subjects of similar compliments; and the country 'has not forfeited,' says our Author, 'its archaic character.' The people, however, might have the conscience to varnish their knavery towards strangers with a little complaisance, and decency of accommodation; whereas, there is not a dog-kennel in England, says Dr. C., 'where a traveller might not lodge 'more commodiously than in one of their *khans;* and the *cara-'vanserais* are yet worse.' He cannot however much mend himself in the other parts of the Turkish empire; for the generality of its places of shelter and refreshment, are fairly and even favourably represented by the alluring picture of the hotel at Pharsalus. Receptacles considerably less tolerable awaited our adventurer at some later stages.

'A dirty square room, the floor covered with dust, and full of holes for rats, without even a vestige of furniture, is all the traveller finds as the place of his repose. If unprovided, there is not the smallest chance of his getting any thing to eat, or even straw to lie upon. In such an apartment we were permitted to pass the night;—unable even to kindle a fire: for they brought us green wood, and we were almost suffocated with smoke;—not to mention the quantity of vermin with which such places always abound, and the chance of plague infection from their filthy walls. This subject is merely touched upon, that persons who have not visited Turkey, may know what they ought to expect before they take a journey thither. Yet, even to all this, weariness, and watchfulness, and shivering cold, and other privations, will at last fully reconcile travellers, and make them long for such a housing. In these places there is no separation of company:—masters and servants, cattle-drivers and guides, and every casual passenger of the road, lie down together.'

Occasions occurred in this and several other parts of the journey, for admiring the unmatchable speed, perseverance, and hardihood of the Tartar couriers, passing between Constantinople and the distant parts of the empire.

Larissa was found to be a rich town, full of ill-disposed people. From this place the route was through the *Valley of Tempe*, the minute and picturesque description of which is intermingled with historical references and philosophical conjecture; and illustrated with a fine view and a most beautiful topographical chart. There is a variety of curious information concerning the industrious and comparatively free inhabitants of the mountain village of Ampelâkia, and their manufacture of red cotton thread, and concerning the vast quantity of the *Verde-antico* marble found there, an indication which Dr. C. combines with the other local circumstances, to identify an earlier and somewhat

lower site of Ampelâkia with the ancient Atrakia, celebrated for its inexhaustible quarries of this beautiful stone.

But the grand predominating feature and wonder of all this region, is Olympus, with its satellites, Ossa and Pelion. This sublime chief of the mountains of Greece, and of Grecian poetry, had commanded the attention and the reverence of our classical traveller long and often before he reached its precincts, as it is seen from each of the more southern eminences; and it continued a splendid and imposing vision during many long stages of his recession towards the north. Its utmost magnificence is displayed to the spectator contemplating it from a 'small town in the narrow plain between it and the sea, and 'upon the very roots of the mountain,

'— whose summits tower above it in the highest degree of grandeur which it is possible to conceive. There is no place where the whole outline formed by the many tops of Olympus may be seen to so much advantage as from Katarina. Perhaps they were rendered more distinct in consequence of the snows whereby the mountain was at this time invested. It appeared like one vast *glacier*.'—But after having left this station behind, Dr. C. says, 'We then beheld Olympus, not only in undiminished glory, but seeming of greater magnitude than ever, being without a cloud to obscure any part either of its summit or sides; all its vast masses and deep chasms being displayed, so that the eye might range from its broad base upwards to its craggy tops, now radiant with bright and shining light, reflected from accumulated snows, and contrasted with the dark shadows of its awful bosom.' 'At about half an hour's distance, ascending a hill, we had another noble prospect, but in an opposite direction: it commanded the whole of the Thermæan gulph; Mount Athos appearing plainly to the east.'

Information obtained of an accumulation of marble ruins at a place on the mountain, excited an earnest wish to go and examine it; but the petty Turkish tyrant, the *Agha* of the district, positively refused permission, in consequence of believing that some former travelling Franks, (Dr. C. surmises that Mr. Tweddell must have been one of them,) had found some treasure among those ruins;—in resentment of which envied discovery and stealth he had ordered all the marbles that tools could master, among those ruins, to be knocked in pieces. And yet, even Dr. C. is among the most indignant of the remonstrants against the measure, with respect to another part of Greece, of removing some of the precious marble remains beyond the reach of such gentry as this *Agha!*

On the plain surrounding the extremity of the Gulf of Therma, our Author recognised, in an immense *tumulus*, an everlasting memorial of the great battle of Pydna, by which Macedon was reduced to a Roman province. He takes this occasion to remark,

THE

ECLECTIC REVIEW,

FOR OCTOBER, 1816.

Art. I. 1. *Memoir of the Early Life of William Cowper, Esq.* Written by Himself, and never before published. With an Appendix, containing some of Cowper's Religious Letters, and other Interesting Documents, illustrative of the Memoir. Foolscap 8vo. pp xviii, 126. Price 4s. Edwards. 1816.

2. *Memoirs of the most remarkable and interesting Parts of the Life of William Cowper, Esq.* Written by Himself. To which is added, an Original Poem and a Fragment 18mo. pp. 94. Price 2s. E. Cox and Son. 1816.

3. *Poems by William Cowper, of the Inner Temple, Esq.* Vol. III. containing his Posthumous Poetry, and a Sketch of his Life. By his Kinsman, John Johnson, LL.D. Rector of Yaxham with Welborne, Norfolk. Various Sizes. 1815.

4. *Memoirs of the Life and Writings of William Cowper, Esq* A new Edition: revised, corrected and recommended. By the Rev. S. Greatheed, F.S.A. 24mo. pp. 148. Price 2s. 6d. Whittingham and Arliss. 1814.

IT is several years since a manuscript copy of this most affecting piece of *auto*-biography, was confidentially entrusted to us for perusal. Had we been altogether ignorant of the Author, had we never heard the name of Cowper, it would have been nevertheless impossible not to feel intensely, painfully interested; and the unknown individual, whose heart is laid open in this narrative, to its most sacred recesses, would even then have taken possession of our tenderest sympathy. But the man whose mental history we were thus admitted into the confessional as it were to hear from his own lips, was one for whose character we had long cherished the feelings of endeared intimacy. It seemed that we were listening to the voice of a departed friend. And the information furnished by these disclosures related exactly to that portion of his history which forms a chasm in the record of the biographer, and which no human being, how closely soever allied in sympathy, though

possessing all the advantages of familiar intercourse, could perfectly have supplied. The mysterious curtain, behind which we had so often with fearful curiosity desired to look, was drawn half aside, and exhibited the awful spectacle of a mind of exquisite texture agonized and struggling with its own ineffable emotions, in the darkness of incipient insanity. It was a sight we wished neither to prolong nor to repeat. The impression it made was too vivid to allow of the most minute trait being effaced from our recollection, and we were therefore under no temptation to abuse the confidence to which we were indebted for so melancholy a satisfaction. No doubt could consist with the strong internal evidence of the manuscript, as to its genuineness and authenticity. We felt convinced that it formed the key to a great part of Cowper's history, and that in the hands of a man of philosophical mind and genuine Christian principles, it would be invaluable, as materials for such a life of Cowper as is still a desideratum. We should however have strongly deprecated at the same time, the laying open all the disclosures of such a narrative to the public at large. Our objections would no doubt have originated partly in our feelings. It would have appeared to us a violation of the sacredness which seems to attach to the secrets wrung from a wounded heart. We thought of poor Dean Swift—for the difference of character formed no obstacle to the comparison—exhibited by his mercenary servant, in the helpless idiocy of premature age, as a spectacle. We thought of Cowper himself in his last days hiding his face with his hands, and turning to the wall, at the entrance of a stranger. It was casting pearls before swine. It was throwing open the closet of the anatomist to the gape of the vulgar. Few, we thought, could understand, and comparatively few could take much interest, in these details. And there are some who never reason in cases in which their prejudices are interested, in whose minds the perusal of this Memoir would, we feared, tend to fix still more incurably, the association of insanity with what they term *Methodism*, notwithstanding the demonstration deducible from the facts, that in the case of Cowper, religion was first known to the convalescent sufferer in the shape and with the efficacy of a remedy. We confess that these objections are not removed, but the Publisher of the volume has exerted his ingenuity, in furnishing the most satisfactory apology that could be offered.

'There may be considerations,' he remarks, 'of moral utility, in favour of a circumstantial publication, which ought to over-rule and supersede all considerations of mere personal delicacy. The Publisher is satisfied that these are principles which apply to Cowper's Memoir of Himself, and which fully justify him in rescuing it from

privacy, and in giving to it the facilities of universal circulation. He is of opinion that if the excellent Poet himself could be consulted, he would direct, not its suppression, but its publication; under the persuasion, that its details will be the most efficient means of correcting certain false notions, unfriendly to spiritual religion, which some have thought themselves sanctioned in entertaining, by the vague and indistinct accounts which were previously before the world. Statements have been made, which contained perhaps *the truth*, but not that *whole truth*, the knowledge of which was essential to a right judgment on the case.'

Whatever opinion may ultimately be retained, with regard to the propriety of the publication, the thing is done; and as on the one hand, it would be useless to regret it, so on the other, it would be idle to profess an apprehension of serious evil resulting in any respect from the utmost publicity being given to its contents. When we speak of religion having any thing to fear from the injudicious conduct of her friends, or from the calumnies of her enemies, it is obvious, that the phrase exclusively intends the mischief which persons may do to themselves by taking occasion from such circumstances to fortify themselves in their prejudices, and to vent in ignorant invectives against personal character, their lamentable antipathy against the spiritual requirements of the Gospel. Religion can have nothing to fear from the most degrading associations with which it may be connected. The evidence on which Christianity rests, is unimpaired, its authority remains undiminished, its essential character and its heavenly tendency continue the same, through whatsoever medium they are contemplated, or whatsoever be the pretence on which the obedience of the heart is withheld. Call it *Methodism*, fanaticism, madness,—religion undergoes no change in consequence of the terms by which it is designated. It may indeed be found in actual combination with a morbid intellect, or a perverted imagination. To confound the wise, it may be permitted that religion should be sometimes associated with human weakness and human folly. It is a salutary trial, a moral exercise of the faculties as influenced by the dispositions of the heart, to witness the genuine element of piety mingling with forms of deformity and wretchedness so uninteresting and even so loathsome, that religion constitutes their sole redeeming attraction. Nay, sometimes it shall be difficult to discover the identity of religion in cases where, though disguised and hidden beneath the infirmities of our poor shattered nature, it really exists. It is the triumph of religion that it "saves to the uttermost" objects on which perhaps Divine Compassion alone bestows the attention of pity, as even capable of being saved. So unreasonable as well as pernicious are the prejudices entertained against spiritual

religion, in consequence of the tasteless or forbidding forms of individual character in which it may be enveloped, or of the uncertainty which sometimes may attach to the boundary of religious principle and human infirmity.

The character of Cowper, however, is so amiable, so virtuous, so perfectly lovely, that even the scornful infidel must regard it as forming a presumptive argument in favour of the moral principles in which it had its root. In spite of his prejudices against that system of belief to which he attributes all that was morbid in the mind of that excellent man, it must tend to silence his cavils, if not to strike him with conviction, to find, that to nothing was Cowper's first loss of reason more obviously attributable, as a negative cause, than to the absence of religious knowledge, *and of all fixed religious principle.* In his subsequent relapse, the most prominent feature of his insanity was the utter incompatibility of the idea that retained fixed possession of his mind, not merely with his own religious creed, but with any system of religion, and indeed, so far as we are aware, with any notions of religion entertained by an individual besides himself. Not only was the unalterable persuasion which he cherished of his being doomed to everlasting perdition, opposed to the doctrines in which he had been established, but he regarded his own case as a solitary exception to the general laws of the Divine Government,—as the *only* instance of a person, who 'believed with the heart unto righteousness, and was not-withstanding, excluded from salvation.' And the ground on which this fatal imagination rested, was not less indicative of decided insanity. The supposed cause of his exclusion from Divine Mercy, was his having neglected a *known duty*, in disobeying the positive command of God *to destroy himself.* Self-destruction had been, he conceived, specially enjoined upon him as a trial of his obedience to the will of God: he had through irresolution resisted the command, and by this means, had placed himself beyond the reach of redemption. 'Never 'neglect a known duty,' was the injunction which he pressed upon a young friend, in reference to his own condition; to such neglect he attributed all his own hopeless agony of mind. So consistent, so blameless had been his own conduct, since he had embraced the truths of Christianity, that it should seem there was no one act of mental disobedience which furnished occasion for remorse; no stain upon his conscience that in his melancholy broodings supplied the tempter with an accusation:—there was only an imaginary crime. Nor was there any one doctrine in his religious creed, which his disordered imagination could convert into an instrument of self-inflicted condemnation; no inference deducible from the tenets he held, that fostered or countenanced his despair. All that is alleged, as being involved

in the most rigid Calvinism, would have produced no dismay in the mind of Cowper, for the faith he possessed would have dispelled or irradiated the darkness of the gloomiest speculative creed. But his views of religion were *not* gloomy; he had exhibited their cheering efficacy, and dispensed to others the consolation he had proved them to be adapted to impart. The impression which haunted his imagination, during the partial derangement that clouded the latter period of his life, was not simply erroneous, or unscriptural; it was wholly out of the line of religious belief: it had no relation to any one proposition in theology; it was an assumption built upon premises completely fictitious; all was unreal but the anguish and despair which the delusion of his reason produced. How extatic must have been the surprise and joy of the emancipated spirit, that had suffered such torment from an imaginary rejection of its Maker's will, when, as the fetters of mortality were struck off, the illusion vanished, the prisoner was free, and the voices of angels welcomed him to the assembly of the just made perfect, and the spirits before the Throne!

But we have in some measure anticipated the reflections which will naturally be suggested by the perusal of the Narrative. We shall now proceed to notice more particularly those prominent features of Cowper's character and those points in his history, which are illustrated by the brief Memoirs before us.

William Cowper was born at Great Berkhampstead, in Hertfordshire, on the 15th of November, 1731. He had scarcely attained his sixth year, when, by the death of 'a most indul-'gent mother,' he was initiated into suffering:

> 'Wretch even then, life's journey just begun.'

Young as he was, it seems that he was capable of appreciating the severity of his loss. 'I loved her,' said he in the letter to Mrs. Bodham, which acknowledged the receipt of his mother's portrait, 'with an affection that her death, fifty-two 'years since, has not in the least abated' His tender and susceptible frame was ill-prepared to exchange the safe protection, the comforts and the soothing attentions of his parental home, for the uncongenial manners and the hardships of a school. How keenly he felt 'this second weaning,' may be conjectured from the pathetic expostulation which he introduces in the Tirocinium.

> 'Why hire a lodging in a house unknown,
> 'For one, whose tenderest thoughts all hover round your own?
> 'The indented stick, that loses day by day
> 'Notch after notch, till all are smoothed away,
> 'Bears witness, long ere his dismission come,
> 'With what intense desire he wants his home.'

But his chief affliction, as his own words inform us, consisted in his 'being singled out from all the other boys, by 'a lad of about fifteen years of age, as a proper object upon 'whom he might let loose the cruelty of his temper.'

'I choose to forbear a particular recital of the many acts of barbarity, with which he made it his business continually to persecute me: it will be sufficient to say, that he had, by his savage treatment of me, impressed such a dread of his figure upon my mind, that I well remember being afraid to lift up my eyes upon him, higher than his knees; and that I knew him by his shoe-buckles, better than any other part of his dress. May the Lord pardon him, and may we meet in glory!' p. 8.

The long unsuspected cruelty of this young miscreant, was at length discovered. He was expelled from the school, and Cowper was removed.

At nine years of age, he was sent to Westminster school, where he was exposed to fresh trials and sufferings from juvenile oppression, aggravated by the constitutional timidity and acuteness of feeling by which he was too fatally characterized. The indelible impression left upon his mind by what he underwent at school, seems to render it highly probable, that the morbid tendencies of his temperament were by this means in no small degree strengthened and confirmed, and that the tone and elasticity of his spirits were essentially impaired. At one time, as he informs us, he was 'struck with a lowness of spirits, un-'common at his age,' and frequently had intimations of a consumptive habit. This dejection, it is remarkable, succeeded a state of unusual elevation of spirits, in which his imagination so far sympathized, that it suggested the notion that 'perhaps 'he might never die.' These unnatural fluctuations, with whatsoever salutary trains of thought they were connected, cannot be considered as originating in any other than a physical cause.

It is a curious and at the same time a most delicate subject of physiological speculation, to investigate the share which physical causes often have in operations of the moral faculties. It was unavoidable, in perusing Cowper's Memoirs of himself, not to be impressed with the extreme difficulty of determining in all cases the true character of those alternations of joy and despondency, of levity and seriousness, naturally enough connected with correspondent frames of thought, to which the Narrative continually refers. Relative to this point, the Author himself, though his evidence in regard to veracity is unimpeachable, cannot be admitted as a competent witness. A patient cannot be mistaken as to the reality of his sensations, yet he is often deceived as to the exact locality of the disorder, and in narrating his symptoms, he may fall into errors which

the knowledge of the physician will enable him to rectify. In cases where the sympathy between the body and the mind is peculiarly exquisite, where the slightest change in the temperament of the frame communicates itself to the imagination and to the feelings, and the breath and the pulsation seem in return to be almost regulated by the thoughts, it is impossible to depend upon a person's own account of the origin of his emotions. There can be no doubt that the presence of fever is the real cause of much that passes for religious transport in the prospect of dissolution, and that despondency is not less frequently the mere effect of bodily languor consequent upon exhaustion. All sudden transitions of this kind are at the least suspicious. With regard to Cowper, it is evident that his imagination was subject to a degree of morbid excitement, and that during such periods he was wholly incompetent to discern between what was real and what was illusive,—between the impressions received from external objects and those which proceeded from the reflex operations of his own mind. This degree of delirium is essentially different from actual insanity, for in actual insanity, the mind is less the dupe of false impressions than of false reasonings. The intimations furnished by the senses are then usually correct: it is the reason that is deluded.

We trust that we shall be excused for dwelling on a physiological fact, so well established that it might seem needless to advert to it, yet so important that too much pains cannot be taken to place it in its proper light, and to guard it from inferences of an immoral tendency. Although we cannot always ascertain the *sources* of emotion, any more than we can tell how our thoughts originate, it does not follow that those emotions are to be viewed as mere physical phenomena, or that our responsibility is lessened by the circumstance of our being so much under the influence of what may be termed physical accidents. Impressions may be made on the mind by mere illusions, yet those impressions are not necessarily erroneous. Much, for instance, that is conveyed to us in dreams, is true, and may even turn to a beneficial account. In like manner, convictions may be forced upon the conscience under circumstances of bodily indisposition, which are not the less just, because they are in part attributable to the state of the system. It is surely not unworthy of the Maker of our frame and the Father of our spirit, to cause even the disorders of our animal nature to be subservient to a moral purpose. Before we regard all emotions and trains of thought that originate in physical accidents, or in the imagination, as wholly delusive, we must be satisfied that there is no *ground* for entertaining them, —that they have no foundation in reality. The character of moral actions and moral feelings is the same, under whatso-

ever degree of physical excitement they may be produced, so long as the reason is capable of discerning good from evil. And who shall say at what precise point in the progress of mental disorder, the responsibility of the moral agent becomes annihilated? With regard, however, to cases in which the imagination only is excited, while the reason is clear, is it not obvious, that the frame of the mind may be regulated by physical circumstances, and yet the character as really display itself, the decisions of the judgement be as just, and the determinations of the will be as independent, as if all excitement were withdrawn? For instance, a person may suffer a peculiar degree of depression, from the influence of bodily indisposition; yet there may exist a real cause for despondency; and that depression, therefore, though partly accidental, will not be unreasonable, and the character which it may assume will not be that of illusion. The conscience may be set in action by physical causes, but the conscience itself is not physical. On the other hand, a person under similar bodily indisposition, whose mind is free from real cause of disquietude, experiences the efficacy of moral considerations to alleviate the pressure of morbid anxiety. "The spirit of a man may sustain his in-"firmity, but a wounded spirit who can bear." Again, the elevation of the spirits under the excitement of fever, is unnatural; but yet the action of the mind under this transport may be wholly rational and just. The emotion is physical, but the tide of feeling may be directed into a right channel; and the exercise of the dispositions of the heart, which takes place in consequence, may be of the most *real* and salutary kind. A man of fixed principles, whose mind steadily retains a grasp of its object, is, up to the highest pitch of delirium, to be distinguished from the victim of those delusions which rest on the mere vicissitudes of feeling

The mind seldom acts with energy, but under some degree of excitement from the imagination; and the most ordinary suggestions of the imagination which give birth to desire, and hope, and apprehension, partake of the character of illusion, so that there is always occasion for an exercise of the reason in rectifying the impression, and in regulating the feeling it has excited. The Enthusiast is merely an individual in whom the passions are more habitually in a state of excitation, and the imagination operates with the force of a stimulus. The man's sanity must be determined by the course his reason takes, by the nature of the object which engages all this enthusiasm, by the steadiness and consistency with which he presses forward in its attainment. And if the object chosen be infinite, surely it is the enthusiast alone that is altogether sane.

We have seen that Cowper was from his infancy subject to

attacks evidently of a hypochondriacal nature. At the age of eighteen he left Westminster School, ' with scholastic attain-' ments of the first order,' but ' as ignorant,' he informs us, ' in all points of religion as the satchel at his back.' He was then articled for three years to an eminent solicitor, in London, but his antipathy to legal studies, together with habits of indolence which he appears to have contracted, led him to spend the greater part of his time either in literary amusement or in social relaxation.

' At the expiration of this term, I became, in a manner, complete master of myself: and took possession of a complete set of chambers in the Temple, at the age of twenty-one. This being a critical season of my life, and one upon which much depended, it pleased my all-merciful Father in Jesus Christ, to give a check to my rash and ruinous career of wickedness at the very onset. I was struck, not long after my settlement in the Temple, with such a dejection of spirits, as none but they who have felt the same, can have the least conception of. Day and night I was upon the rack, lying down in horror, and rising up in despair. I presently lost all relish for those studies, to which I had before been closely attached; the classics had no longer any charms for me; I had need of something more salutary than amusement, but I had no one to direct me where to find it.

' At length I met with Herbert's Poems; and, gothic and uncouth as they were, I yet found in them a strain of piety which I could not but admire. This was the only author I had any delight in reading. I poured over him all day long; and though I found not here, what I might have found, a cure for my malady, yet it never seemed so much alleviated as while I was reading him. At length, I was advised by a very near and dear relative, to lay him aside; for he thought such an author more likely to nourish my disorder than to remove it.

' In this state of mind I continued near a twelvemonth; when having experienced the inefficacy of all human means, I at length betook myself to God in prayer; such is the rank which our Redeemer holds in our esteem, never resorted to but in the last instance, when all creatures have failed to succour us. My hard heart was at length softened; and my stubborn knees brought to bow. I composed a set of prayers, and made frequent use of them. Weak as my faith was, the Almighty, who will not break the bruised reed, nor quench the smoking flax, was graciously pleased to hear me.

' A change of scene was recommended to me, and I embraced an opportunity of going with some friends to Southampton, where I spent several months. Soon after our arrival, we walked to a place called Freemantle, about a mile from the town. The morning was clear and calm; the sun shone bright upon the sea; and the country on the borders of it was the most beautiful I had ever seen. We sat down upon an eminence, at the end of the arm of the sea, which runs between Southampton and the New Forest. Here it was, that

on a sudden, as if another sun had been kindled that instant in the heavens, on purpose to dispel sorrow and vexation of spirit, I felt the weight of all my misery taken off; my heart became light and joyful in a moment; I could have wept with transport had I been alone. I must needs believe that nothing less than the Almighty fiat could have filled me with such inexpressible delight; not by a gradual dawning of peace, but as it were with a flash of his life-giving countenance. I think I remember something like a glow of gratitude to the Father of mercies, for this unexpected blessing, and that I ascribed it to his gracious acceptance of my prayers. But Satan, and my own wicked heart, quickly persuaded me that I was indebted, for my deliverance, to nothing but a change of scene, and the amusing varieties of the place. By this means he turned the blessing into a poison; teaching me to conclude, that nothing but a continued circle of diversion, and indulgence of appetite, could secure me from a relapse.' pp. 8—12.

It is natural that the subject of hypochondriacal affections should not himself be aware of the true nature of these morbid symptoms; but our readers, we think, cannot fail to perceive the evident operations of bodily distemper in the feelings here so pathetically described. Yet, were the emotions of gratitude and devotion thus excited, delusions? They were not; but unhappily they were *only* emotions; and therefore, when the physical cause was withdrawn, they ceased. Yet even then, ignorant as the poor sufferer was of the true nature of the Gospel of peace, it seems that nothing so much alleviated his malady, by supplying counteractive feelings, as efforts of piety, and a reference to things unseen.

'Who can help lamenting,' it is remarked in the Preface, 'that at this critical season, he was not favoured with the friendship and counsel of some person of established judgment and piety, who might have explained to him that voice of God, which he so indistinctly knew, and guided his feet into the way of peace? Then, instead of abandoning the practice of devotion, from which he had begun to derive substantial consolation, and of falling, first into habits of sinful dissipation, and afterwards into the gloom of despondency, he might possibly have found not only rest for his soul, but a measure of permanent relief even from his constitutional malady.'

Upon his return to London, Cowper soon abandoned 'all 'thoughts of devotion and dependence upon God his Saviour.' To banish melancholy, he had recourse to the fatal expedient of silencing the remonstrances of conscience, and from a neglect of religion he proceeded to entertain doubts as to the truth of Christianity. His genius and acquired habits were little adapted to professional studies; and being placed above the salutary necessity of exerting himself for a maintenance, he passed the twelve years he spent in the Temple, in desultory ease, amusing himself with light poetical compositions and

classical pursuits, and dividing his social hours between the convivial or 'literary intercourse of eminent persons who had 'been his schoolfellows, and the more domestic conversation of 'his polite and affectionate relations.' The elder Colman, Bonnel Thornton, Lloyd, and the Duncombes, were among his most intimate associates. His contributions to the Connoisseur have been pointed out by Hayley, and some poetical compositions written during this period, are comprised in the third volume of his poems, edited by Dr. Johnson. In 1756, he lost his father, from whom, we are informed, he inherited little or no fortune; and towards the close of the period above referred to, his patrimony being well-nigh spent, and there being as he himself expresses it, no appearance that he should ever repair the damage, by a fortune of his own getting, he 'began to be 'a little apprehensive of approaching want.'

To what a melancholy period have we followed this amiable and tender-minded man! Admired, respected, and beloved as he was by his gay and distinguished associates, gifted with no ordinary talents, and possessing the advantage of even splendid connexions, happy in the reciprocal attachment subsisting between him and the accomplished woman whose hand was expected to crown his establishment in life, he nevertheless presents himself to us an object of the tenderest pity. At the age of thirty-one, he found himself alike destitute of the means of supporting his station in society, and incapacitated by his constitutional timidity as well as by his desultory habits, for all public exertion. About this time, his susceptible mind received a fresh wound from the premature decease of Sir William Russel, whom, in the following lines, addressed to one of his female relations, he emphatically styles his friend.

'Doom'd as I am, in solitude to waste
The present moments, and regret the past;
Depriv d of ev'ry joy I valued most,
My friend torn from me, and my mistress lost;
Call not this gloom I wear, this anxious mien,
The dull effect of humour, or of spleen!
Still, still, I mourn, with each returning day,
Him—snatch d by fate, in early youth, away;
And her—through tedious years of doubt and pain,
Fix'd in her choice and faithful—but in vain!
O prone to pity, gen'rous, and sincere,
Whose eye ne'er yet refus d the wretch a tear;
Whose heart the real claim of friendship knows,
Nor thinks a lover's are but fancy'd woes:
See me—ere yet my destin'd course half done,
Cast forth a wanderer on a wild unknown!
See me, neglected on the world's rude coast,
Each dear companion of my voyage lost!

Nor ask why clouds of sorrow shade my brow,
And ready tears wait only leave to flow;
Why all that soothes a heart, from anguish free,
All that delights the happy—palls with me.' p. 8.

At length, the crisis of his sufferings drew near. While thus indulging anxieties as to his future prospects, the lucrative posts of Reading clerk, and clerk of private committees, in the House of Lords, became vacant, and the patentee of those appointments called upon him to make him an offer of these two most profitable places.

'Dazzled by so splendid a proposal, and not immediately reflecting upon my incapacity to execute a business of so public a nature, I at once accepted it; but at the same time, (such was the will of Him whose hand was in the whole matter,) seemed to receive a dagger in my heart. The wound was given, and every moment added to the smart of it. All the considerations, by which I endeavoured to compose my mind to its former tranquillity, did but torment me the more; proving miserable comforters and counsellors of no value. I returned to my chambers thoughtful and unhappy; my countenance fell; and my friend was astonished, instead of that additional cheerfulness he might so reasonably expect, to find an air of deep melancholy in all I said or did.' pp. 16, 17.

His mind was in this manner harrassed day and night, for the space of a week, with the most conflicting emotions. On the one hand, were presented to him the favourable opportunity this offer presented for the consummation of his dearest hopes, such as might never again occur, and 'the apparent folly of 'casting away the only visible chance he had of being well pro-'vided for;' on the other hand, the impossibility of his discharging the duties annexed to either of the employments, a public exhibition of himself being under any circumstances 'mortal poison' to him. At length, he resolved upon resigning the situation, in exchange for the much less lucrative office of the clerkship of the Journals in the House of Lords, which he flattered himself would fall easily within the scope of his abilities. This arrangement being effected, not without some difficulty, and great reluctance on the part of his friends, his mind was restored to something like composure.

'It was a calm, however,' to adopt Dr. Johnson's statement, 'but of short duration; for he had scarcely possessed it three days, when an unhappy and unforeseen incident not only robbed him of this semblance of comfort, but involved him in more than his former distress. A dispute in parliament, in reference to the last mentioned appointment, laid him under the formidable necessity of a personal appearance at the bar of the House of Lords, that his fitness for the undertaking might be publicly acknowledged. The trembling apprehension with which the timid and exquisitely sensible

mind of this amiable man could not fail to look forward to an event of this sort, rendered every intermediate attempt to prepare himself for the examination completely abortive; and the consciousness that it did so accumulated his terrors. These had risen, in short, to a confusion of mind so incompatible with the integrity of reason, when the eve of the dreaded ceremony actually arrived, that his intellectual powers sunk under it. He was no longer himself.'

Life of Cowper, p. xviii.

The minute and most affecting account which Cowper himself gives us of his state of mind during this awful interval, occupies nearly one half of the Memoir. It is altogether one of the deepest intellectual tragedies that ever took place within the recesses of a human heart. The interest the dreadful tale excites, is made up of horror and of pity, and hard indeed must the heart be that does not bleed at the recital. Never before were such disclosures made to a human eye. Never before were the dark wanderings of the brain made audible, in accents so pathetic, in lessons so instructive. It is however only as a record of his feelings, a record perfectly ingenuous and terribly descriptive, that Cowper's own narrative is, in all respects to be implicitly adopted. From the moment that his acceptance of his friend's first proposal planted, as he expresses it, a dagger in his heart, his nervous system was deranged to a degree bordering upon delirium. 'My continual misery,' he says, 'at length *brought on a nervous fever*; quiet forsook me by 'day, and peace by night; a finger raised against me was more 'than I could stand against.' In this state of body and of mind, he attended regularly during many months, at the office, at which the Journal books affording the requisite information were thrown open to him. He 'read without perception;' he was 'not in a condition,' he tells us, 'to receive instructions, much 'less to elicit it out of manuscripts, without direction. The 'feelings of a man, when he arrives at the place of execution, 'are, probably, much like mine, every time I set my foot in 'the office, which was every day, for more than half a year 'together.' A man whose control over his faculties was so far suspended as to render him thus incapable of attention and memory, and whose feelings were, from a cause otherwise inadequate, wrought up to the pitch of unresisting despair, cannot be considered as in full possession of rationality. It is, we repeat it, a most delicate inquiry,—and on this account we regret the publication of the Memoir,—how far a man's moral accountability is lessened under partial derangements of the faculties, which nevertheless leave the actions free, and give room for the principles to operate. There may be paroxysms in such disorders, which shall wholly overpower the will, and bear away the mind by their violence to deeds of desperation; and we believe that the form which insanity in a large proportion

of cases assumes, is that of paroxysm. Such fits of passion as this Narrative describes, in which, when alone in his chambers, the poor unhappy being cried out aloud and cursed the hour of his birth, lifting up his eyes to heaven in the spirit of blasphemy, must be referred in some measure—we dare not say wholly—to the exasperation of the feelings by bodily disorder to a degree beyond the controlling power of reason. It was surely a symptom of incipient insanity, when he began to look upon madness as the only chance remaining; to forbode that 'so it 'would one day fare with him;' and to desire it with earnest and impatient expectation. Then came what he styles 'the grand 'temptation,' the idea of suicide, that most characteristic propensity of the insane;—the horrid instinct which leads them by the only mode intelligible to their feelings, to seek deliverance from compulsion and anguish, and to revenge themselves upon life by casting it away as a burden. Cowper himself states, and great stress ought to be laid on his own statement, which in no case leans to the side of palliation, that his 'mind pro-'bably at this time began to be disordered.' There are abundant proofs of it in the dreadfully minute recital he has given of his successive attempts to accomplish his melancholy purpose, and of the remarkable way in which his intentions were uniformly over-ruled or frustrated. The merciful interposition of Providence was manifest in his preservation, by means, the clear nature of which he does not appear in every case to have perceived.

Up to the moment in which he made the last attempt, he declares that he 'had felt no concern of a spiritual kind, ig-'norant of original sin, insensible of the guilt of actual trans-'gression.' A sense of Divine wrath was the over-powering sensation that now succeeded the desire of death. In a sentence from Beaumont and Fletcher, in a ballad sung in the street, in every thing he read and in every thing he heard,—in his very dreams, his diseased mind found a confirmation of the suggestions of conscience. But we can no longer dwell on the heart-rending details: they ought never, never most assuredly, to have been thus explicitly laid open to the world. We are sure that the feelings of every intelligent reader will resent the publication. Had the ingenuous narrator himself been fully conscious that he was in this part describing only the morbid sensations of disease, he would have sealed up the record in eternal silence. The publisher ought to have been influenced by Cowper's own words in reference to a stage of his disorder, only a little more advanced.

'It will be proper to draw a veil over the secrets of my prison house: let it suffice to say, that the low state of body and mind to

which I was reduced, was perfectly well calculated to humble the natural vain-glory and pride of my heart.' p. 60.

We need only refer in confirmation of our statement, to the description which is given of a 'tremulous vibration in the fibres 'of the brain,' in attempting to recollect a portion of the Creed, and of the awful moment in which 'a strange and horrible dark-'ness fell upon him,' accompanied with a sensation, as though 'a heavy blow had lighted on the brain, without touching the 'skull.' These were no doubtful symptoms; but why has it been made necessary to exhibit them? Let no individual whose temperament bears the most distant affinity to that of this amiable man,—let no one in whose mind melancholy has in any form begun to strike its cancerous roots, venture to expatiate on this part of the Narrative.

What share, we may now confidently ask, had religion in producing this distressful state of mind? We defy the malignity of Atheism to substantiate the charge. When, at length, in an interval of tranquillity, his cousin, the Rev. Mr. Madan, explained to him the doctrines of the Gospel, they had no effect but to assuage the tumult of his thoughts, and to pour balm into his wounds. The doctrine of original sin 'set me,' says Cowper, 'more on a level with the rest of mankind, and made 'my condition appear less desperate.' When his friend insisted on the 'all-atoning efficacy of the blood of Jesus, and his 'righteousness, for our justification,' he saw clearly, that his case 'required such a remedy,' and had not the least doubt 'that 'this was the Gospel of salvation.' When Mr. Madan urged the necessity of a lively faith in Jesus Christ, adding, that it was the gift of God, which he trusted God would bestow upon him, Cowper's reply bespoke how adapted is this doctrine also, to minister strength and consolation to a bruised spirit: 'I wish he would,' said the poor sufferer,—'a very irreverent 'petition, but a very sincere one, and such as the blessed God, 'in his due time, was pleased to answer.'

And now, in defiance of the sneers of the infidel, we will venture to suggest, whether even in the sunless, comfortless recesses of the asylums which conceal the outcasts of reason, there may not be subjects to whom that Divine proclamation would, in intervals of intelligence, be most appropriate—"Comfort "ye, comfort ye my people." Does it follow that because the reason is dethroned, and the mind darkened, there are no gleams of intelligence, during which objects of hope and future realities might flash comfort into the soul? Are there no pauses in which the faculties might rally for a while and collect materials for a prayer? Though the human temple is thus devastated, may not even its ruins be at times visited by the Spirit of its Divine architect—its lawful inhabitant? We do not fear to be

misunderstood; we trust we shall not be wilfully misrepresented. It requires the most correct judgement, and the nicest discrimination, to handle the mind either under the apprehensions of death, or under the operation of physical ailment; and too much diffidence cannot be exercised in pronouncing upon the *results* of the most promising impressions. All that we would insist upon is, that the subjects of mental distemper are not, at all seasons, uniformly out of the reach of moral instruction and religious consolation; and that, therefore, among the requisites for a competent superintendance of such patients, we should consider religious character as not less indispensable than medical skill. Every requisite met in Dr. Cotton, in whom Cowper now found a physician and a friend. From the beginning of December, 1763, until the middle of the July following, his mind was the seat of what we may perhaps venture to state as our opinion, approximated nearer to constant nervous delirium, than to fixed insanity. We shall have occasion again to advert to the difference between the character of this, and of his subsequent affection of mind. His recovery was attended with such an inexpressible burst of gratitude and joy, occasioned in part by his apprehension of the discoveries of Divine Mercy in the Gospel, that his physician was at first suspicious of the nature of the transition, and was alarmed lest it should terminate in frenzy. 'In a short time, Dr. C. became satisfied, 'and acquiesced in the soundness of his cure.' Cowper remained his happy inmate for nearly twelve months after his recovery, and at length, in 1765, he removed to Huntingdon, where he eventually took up his abode in the family of the Rev. Mr. Unwin. It is probable that a dread of revisiting scenes connected with such maddening impressions, as well as a wish to disentangle himself from some of his former associates, might concur to produce his determination not to return to London. Here closes his own Narrative, which he drew up shortly after this period, for the perusal of that excellent family.

We have now entered on the happiest portion of Cowper's life. During the latter part of his residence at St. Alban's, 'he 'exhibited,' to adopt Dr. Johnson's expression,

'a proof of the interesting and spiritual character of those views of religion he had embraced, in the composition of two hymns. These hymns he himself styled "specimens" of his "first Christian "thoughts;" a circumstance which will greatly enhance their value in the minds of those to whom they have been long endeared by their intrinsic excellence.'

These Hymns are to be found in the Olney Collection: the first begins, 'How blest thy creature is, O God;' the second, 'Far from the world, O Lord I flee.' His letters to his cousin,

Major Cowper's lady, commencing about this period, form the most valuable part of Mr. Hayley's collection. They breathe a delightful serenity, 'a calm and heavenly frame.' It is upon this period, from 1764 to the beginning of 1773 that, were we writing the memoirs of Cowper instead of reviewing his biographers, we should delight to dwell. It is in this attitude of his mind that we should endeavour to transfer his image to the canvass, and to perpetuate every lineament of that cheerful, devout, and elevated being, which constituted the real Cowper. We fear that one bad effect of attracting the public eye to the antecedent period to which his own Narrative refers, will be its giving a false and injurious prominence to the morbid features of his character. Persons who take up that narrative with but faint and indistinct notions of his real amiableness and moral excellencies, will be apt to close the volume with a very erroneous or at least an imperfect estimate, and under the influence of this last impression, to associate with the name of Cowper ideas far from being pleasing or appropriate. They will not, in many cases, care to pursue the course of his history beyond the point at which his Memoir of himself abruptly terminates; and thus they will not get the whole outline in just perspective, but broken and distorted. They will be apt after all to think of the poet Cowper, as a personage very distantly related to the subject of that distressful narrative; whereas, in truth, it is his history as a whole, and his character as entire, that constitute his biography one of the most interesting subjects on which the intellect and the heart can dwell.

The Sketch of the life of Cowper, by Dr. Johnson, and the Memoirs edited by Mr. Greatheed, contribute in no small degree to supply the deficiency of Hayley's Memoirs in respect to this most interesting period. We wish that every particular should be gathered up that might lengthen out and add strength of colouring to the detail. Had the Rev. Mr. Newton been now living, and his faculties unimpaired, he, better than any man, could have supplied us with characteristic information. Great was the value that Cowper set on the friendship and intercourse of that estimable clergyman. A very interesting 'monument of 'the endeared and joint labours of these exemplary Christians,' as Dr. J. remarks, 'still exists in the Olney Hymns.'

But we proceed with reluctance to contemplate the subject of these Memoirs under the last aspect which, by the mysterious dispensations of the Almighty, his mind was permitted to assume: and here we shall again avail ourselves of his 'kinsman's' own narration.

'From the commencement of his residence at Olney, till January, 1773, a period of five years and a quarter, it does not appear that there was any material interruption either of the health or religious

comfort of this excellent man. His feelings, however, must have received a severe shock in February, 1770, when he was twice summoned to Cambridge by the illness of his beloved brother, which terminated fatally on the 20th of the following month. How far this afflictive event might conduce to such a melancholy catastrophe, it is impossible to judge; but certain it is, that at this period a renewed attack of his former hypochondriacal complaint took place. It is remarkable that the prevailing distortion of his afflicted imagination became then not only inconsistent with the dictates of right reason, but was entirely at variance with every distinguishing characteristic of that religion which had so long proved the incitement to his useful labours, and the source of his mental consolations. Indeed so powerful and so singular was the effect produced on his mind by the influence of the malady, that while for many subsequent years it admitted of his exhibiting the most masterly and delightful display of poetical, epistolary, and conversational ability, on the greatest variety of subjects, it constrained him from that period, both in his conversation and letters, studiously to abstain from every allusion of a religious nature. Yet no one could doubt that the hand and heart from which, even under so mysterious a dispensation, such exquisite descriptions of sacred truth and feeling afterwards proceeded, must have been long and faithfully devoted to his God and Father. The testimonies of his real piety were manifested to others, when least apparent to himself. But where it pleased God to throw a veil over the mental and spiritual consistency of this excellent and afflicted man, it would ill become us rudely to invade the divine prerogative by attempting to withdraw it.' pp. xxxi, xxxii.

Mr. Cowper's relapse, as we think it is rather incorrectly termed, occurred in his forty-second year, a period of life in which constitutional tendencies of this lamentable kind are remarkably apt to display themselves.

'Of this sad reverse in his experience,' it is said, 'he conceived some presentiment as it drew near, and during a solitary walk in the fields, composed that Hymn, of the Olney Collection, beginning

'God moves in a mysterious way,'

which is very expressive of that faith and hope, which he retained at the time, even in the prospect of his severe distress.'

The nature of this hypochondriacal attack, was not at first, we apprehend, different from the attacks he experienced in early youth at Westminster school, and again, soon after his establishment in the Temple; but his constitution was less able to sustain the violence of the paroxysm. The repeated shocks which his too susceptible frame had received, were sufficient to undermine his health, and to render him more easily the victim of disease, on every fresh incursion*. In the present

* In a Letter bearing date September 3, 1766, he writes, 'I 'am stout enough in appearance, but a little illness demolishes me.

instance, as in his first two attacks, there appears to have been no *exciting* cause assignable that should seem at all adequate in itself to produce a return of the disorder; the *predisposing* cause was, doubtless, purely physical. In addition, however, to the blow the death of his brother must have given to his feelings, and the previous exercise of Mr. C.'s mind in attending him during his last illness (an office which, however gratifying in some respects, must have cost no small mental exertion,) we are informed that the time for accomplishing a matrimonial union with Mrs. Unwin was fixed; and 'it is not unlikely,' adds his biographer, 'that the agitation often felt in similar circumstances, proved unfavourable to Mr. C.'s natural infirmity.' It is probable, indeed, that under no circumstances and by no conceivable precaution could the return of the disorder at some future period have been altogether obviated. We find that it has been suggested by an anonymous writer, that the mode in which he passed his life at Olney, was unfavourable to the maintaining of a healthy state of mind; that his days were spent without occupation, and that his devotion, not being of the kind which issues in action, partook too much of the religion of the cloister.* Nothing is more easy, and nothing at the same time is more unprofitable, than to frame suppositions of this nature; but we apprehend the fact was different. That he employed himself apparently so little in composition during this period, except in letters to his friends, we should consider as affording some reason to conclude that his time was not so completely unoccupied, as is supposed, by social and benevolent engagements. But indeed, the circumstance of his actually passing eight years of uninterrupted health and cheerfulness, in this very seclusion, forms a sufficient refutation in our opinion, of such a conjecture. His constitutional diffidence so far wore off during this period, as to allow of his taking an active part in visiting the poor at Olney, to whom his amiable condescension long endeared his memory. At this time he was employed by the late Mr. Thornton, as one of the confidential almoners to whom he entrusted the secret distribution of his beneficence. His intimacy with Mr. Newton must have precluded his being left for any considerable interval to feel the pressure of solitude; for he says himself, in reference to that most cheerful of companions, as well as most judicious divine, 'We 'were seldom seven successive hours separated.'

Thus tranquilly passed the few years during which it pleased Divine Providence to allow this excellent man to exhibit the

'I have had a severe shake, and the building is not so firm as 'it was.'

* See Edwards's edition of the Memoir. p. 106.

reality of the change which his sentiments and character had undergone. Affliction, to use his own expression, had 'made 'him a Christian,' and this had made him happy. 'It gives 'me some concern,' he writes to Lady Hesketh, 'though at 'the same time it increases my gratitude, to reflect that a 'convert made in Bedlam, is more likely to be a stumbling 'block to others, than to advance their faith. But if it has 'that effect upon any, it is owing to their reasoning amiss, 'and drawing their conclusions from false premises. He who 'can ascribe an amendment of life and manners, and a refor-'mation of the heart itself, to madness, is guilty of an absur-'dity, that in any other case would fasten the imputation of 'madness upon himself; for by so doing, he ascribes a rea-'sonable effect to an unreasonable cause, and a positive effect 'to a negative.'

Still, it may be imagined, Religion had at least a share in determining the direction of his disorder. But this we think is extremely questionable. As no one can pretend to believe that the return of his hypochondriacal attack would have been prevented, had his opinions undergone no change on the subject of religion, so, there is small reason, we conceive, to conclude that the dejection into which he eventually sunk, would in that case have assumed a different aspect. It must be recollected, that in the attacks to which he was subject in his early youth, what is falsely called religious melancholy gave the character to the morbid affection of his spirits. Accident, and, we believe, the last impression, often determine the complexion of the patient's anxiety under the influence of physical melancholy; and it is notorious that in by far the larger proportion of cases, the morbid symptoms exhibit a contrariety to the disposition and character of the individual when in a healthy state*. The natural actings of fear or of remorse, will often give rise to impressions that will be mistaken for the effect of religion; but while pride, excess, the effects of empirical treatment, and the constitutional inheritance that the sins of the parent have bequeathed to his innocent offspring, fill the wards of our asylums, few, very few are the victims of conscience.

Had Cowper never become a convert to religion, in his own acceptation of the phrase, the only difference in the character of his dejection, would have been its being *less irrational*, less obviously at variance with his own creed and with the dictates of Revealed Truth. There is not a tenet of Calvinism, of which the impression fixed on his mind during his insanity was not subversive. That doctrine of Predestination and Election, which the Articles of the Church of England declare to be 'full of

* See our Review of Hill on Insanity, *E. R. Vol.* III. p. 45.

'sweet, pleasant, and unspeakable comfort to godly persons,' forbade his believing, that he had been actually 'renewed unto 'holiness,' and yet was excluded from salvation;—that he was of the number of those for whom Christ died, and yet was doomed, by the determinate counsel of God, to be an exception to his gracious promises. The doctrine of efficacious Grace forbade his believing that he had annulled the work of the Holy Spirit upon his heart by an act of disobedience; and that of Final Perseverance was equally in direct opposition to his notion of having by an irremediable relapse, for ever forfeited the mercy of God. If there are any persons who shall still deem it a sufficient ground for their idle calumnies, that Cowper was mad and was religious, what can be said in reply, but that they are indeed far from being religious, and yet they certainly are, as respects the right use of reason, mad: and it is to be feared that they belong to the class of the incurably insane.

'For more than a twelvemonth subsequent to this attack, 'Cowper seems to have been totally overwhelmed by the ve- 'hemence of his disorder.' The delicacy of his biographers has led them to avoid all unnecessary minuteness of description in reference to any variation in the symptoms; but we apprehend that it was at this period, that an immedicable wound was inflicted on his rational faculties. His spirits in some measure recovered from the seizure; the inflammatory symptoms subsided; but the secret injury his intellectual frame received, only the Resurrection could repair. We believe that that singular species of insanity, familiarly denominated 'being mad upon one idea,' into which frequent attacks both of the Sthenic and of the Asthenic form, are apt to issue, is, with rare exceptions, incurable. This appears to have been precisely the nature of the present most interesting case. On all subjects but one, and on that one as relating to himself, Cowper became after a time accessible, and conversed with his accustomed facility and cheerfulness. The whole range of literature was thrown open to the incursions of his admirable faculties, and his genius displayed itself with a force and a brilliancy surpassing even the happiest efforts of his mind at any earlier period. Only there was one haunted chamber in his imagination, where all was impenetrable darkness; and from that abode of horror, voices would at times issue that troubled the intellectual faculty. The blind, and deaf, and dumb spirit which now was permitted to take possession of his mind, was mercifully restricted to this one peculiar recess of thought. On one point only he was irrational and out of the reach of consolation. How does wisdom sometimes beam through the most inscrutable dispensations of Him who

'moves in a mysterious way
His wonders to perform!'

Before this last awful visitation had sealed up the capacities of this excellent man, as a moral agent, and precluded the further exercises of his mind in reference to the concerns of eternity, an interval was allowed him, not only to embrace the faith of a Saviour, but to enjoy the unclouded sunshine of a mind at peace with Heaven, and to vindicate to all around, the efficacious influence of the Gospel upon his character. Eight years elapsed, and then the tide of the disorder was permitted to return, yet not so as wholly to bear away the reason by its violence. Though all was in a moral respect, darkness within, the peculiar and as it related to himself hopeless direction his disease assumed, left him as capable as ever of intellectual exertion for the advantage of others.—It was as though when the hand that ruled the harp was palsied, the winds still stirred the strings into surpassing melody.

Instances of similar phenomena, though not frequently rendered illustrious by the character of the sufferer, are familiar to those who have cultivated an acquaintance with morbid exhibitions of human nature. We recollect hearing of a singular one, in which the patient, coherent, calm, and accessible on every subject that occurred to the visiter, was uniformly roused into maniacal rage, by the mention of the name of Lord North, although he had received no personal injury from that nobleman. But the case which comes the nearest by far to that of Cowper, and which indeed may be cited as a parallel, was that of the celebrated Simon Browne, a learned Dissenting Minister, who imagined that 'the thinking faculty within him 'was annihilated.' In the Dedication of his "Defence of the "Religion of Nature," to Queen Caroline, preserved in the Adventurer, he solicits her Majesty's gracious acceptance of the work, on the ground of the peculiarity attaching to the Author, as 'the first being of the kind, and yet without a name.' 'He was once,' he adds, 'a man; and of some little name, but 'of no worth, as his present unparalleled case makes but too 'manifest; for by the immediate hand of an avenging God, 'his very thinking substance has for more than seven years 'been continually wasting away, till it is wholly perished out 'of him, if it be not utterly come to nothing. None, no not 'the least remembrance of its very ruins remains; not the 'shadow of an idea is left, nor any sense that, so much as 'one single one, perfect or imperfect, whole or diminished, ever 'did appear to a mind within him, or was perceived by it.' 'Such a present from such a thing, however worthless in itself, 'may not be wholly unacceptable to your Majesty, the author 'being such as history cannot parallel.'

Those of our readers who are desirous of being acquainted with all the particulars of this very remarkable instance of

partial insanity, may satisfy themselves by a reference to the Encyclopedias.*

Our limits will not admit of our tracing the narrative of Cowper's life, through every remaining stage. Nearly seven years elapsed before he sufficiently recovered his spirits to employ his mind in poetical composition, 'to which he was 'urged,' we are informed, 'by Mrs. Unwin, as the most effec- 'tual mode of relieving his thoughts from the despair by which 'they were continually agitated.' In the winter of 1780, he composed nearly the whole of the poems comprised in his first volume. In these poems, there is sometimes displayed the severity of the moralist together with considerable power of irony, and even humour; but the view which is taken both of human nature and of religion, is certainly alike free from the gloom of misanthropy and the exaggeration of morbid sentiment. Let an impartial comparison be made of these poems with the effusions, sublimely poetic as many of them doubtless are, of the author of the Night Thoughts, who all his life long paid homage to the world, and was found at eighty, a courtier, and it must be owned that the character of Cowper's poems is that of the sunshine for cheerfulness. Who could have believed, on reading for instance the poem of Hope, that its author was languishing under the sensation of Despair, deeming it impiety for him to pray, or to raise a thought to Heaven, which he imagined to be barred against him? The inference is irresistible, that the Author of such compositions was either happy or insane.

Perhaps one of the most extraordinary passages that were ever written, is the very pathetic description of himself which occurs in the poem on Retirement. This, as most strikingly illustrating the nature of his malady, yet betraying at the same time that the Author was not perfectly conscious of it, we should extract entire, did we not fear that this article would extend beyond all proper limits. We must make room for the following lines.

'Look where he comes—in this embowered alcove
Stand close concealed, and see a statue move:
Lips busy, and eye fixed, foot falling slow,
Arms hanging idly down, hands clasped below,
Interpret to the marking eye distress,
Such as its symptoms can alone express.
That tongue is silent now; that silent tongue
Could argue once, could jest, or join the song.
Could give advice, could censure or commend,
Or charm the sorrows of a drooping friend.
Renounced alike its office and its sport,
Its brisker and its graver strains fall short;

* See, in particular, Rees's Cyclopedia, Vol. V. Art. Browne, Simon.

and cautiously upon religion. He more freely indulges a vein of humour, which contributed to the momentary dissipation of his gloom; while he could scarcely advert to spiritual subjects without approximating the source of his distress.* This remark applies to most of his subsequent letters, as well as to the sportive sallies of his poetical pieces The flow of wit, which in both instances displays the peculiar powers of his mind, and fascinates the literary reader, was employed by him as a substitute for spiritual reflection *in which he esteemed it presumptuous to indulge himself;* or as a forcible effort to resist the intrusion of distress and terror.

'In his letters, as printed, there are many obvious chasms which were probably occupied mostly with expressions of religious despondency.' *Memoirs edited by Greatheed.* pp. 44—6.

A letter of this description, addressed to the Rev. Mr. Bull, and only partially given in Hayley's Memoirs, is now in our possession; and as it presents a remarkable confirmation of the peculiarity of Cowper's state of mind, under the influence of physical disorder, we shall venture to lay it before our readers.

'Mon aimable & tres cher Ami,

'It is not in the power of chaises or chariots to carry 'you where my affections will not follow you. If I heard that 'you were gone to finish your days in the moon, I should not 'love you the less, but should contemplate the place of your 'abode as often as it appeared in the heavens, and say, farewell, 'my friend, for ever, lost but not forgotten: live happily in thy 'lantern and smoke the remainder of thy pipes in peace. Thou 'art rid of earth at last and all its cares. So far I can rejoice 'in thy removal, and as to the cares that are to be found in the 'moon, I am resolved to suppose them lighter than those 'below:—heavier they can hardly be.'

(Thus far the Letter is printed by Hayley. See his Life of Cowper. Vol. II. p. 393.)

'Both your advice and your manner of giving it are gentle 'and friendly, and like yourself. I thank you for them, and 'do'nt refuse your counsel because I dislike it, but because it is 'not for me. *There is not a man upon earth that might not 'be the better for it, myself only excepted.* Prove to me 'that I have a right to pray, and I will pray without ceasing; 'yes, and praise too, even in the belly of this Hell, compared 'with which Jonah's was a palace, a temple of the living God. 'But let me add, there is no encouragement in the Scripture so

* Had the Publisher of the Memoir of the Early Life of Cowper, adverted to this consideration, he would not have injudiciously swelled his Appendix, by reprinting the Critique which appeared in a periodical work, containing some very uncandid reflections in reference to this circumstance.

Both fail beneath a fever's secret sway,
And, like a summer brook, are passed away.
* * * * * * *
Man is a harp whose chords elude the sight,
Each yielding harmony, disposed aright;
The screws reversed (a task which, if he please,
God in a moment executes with ease,)
Ten thousand thousand strings at once go loose,
Lost, till he tune them, all their power and use.'

In the year 1781, he was deprived of the society of his only familiar associate, by the preferment of the Rev. Mr. Newton to the rectory of St. Mary Woolnoth, in London.

'Previously to his departure from the former place, he insisted on introducing to Mr. Cowper, his intimate acquaintance, Mr. Bull, of Newport Pagnel, as his substitute in social converse. Mr. Cowper had always shrunk back from intercourse with strangers; and the gloom which still depressed his mind, rendered him at that time peculiarly reluctant to admit a new visitor. Mr. Newton, who dreaded to leave Mr. C. wholly destitute of a confidential friend, used, in this instance, an affectionate violence which was attended with all the success he could hope for. The afflicted bard soon formed a strong attachment to Mr. Bull, whose extensive information and natural vivacity tended greatly to alleviate Mr. Cowper's habitual dejection. They regularly spent together one day every fortnight, the only seasons, for five years, in which Mr Cowper admitted any company, except during his friendship with the late lady Austen, which commenced in September 1781.' pp. 38, 39.

In Lady Austen's animated and brilliant conversation, Cowper found a powerful antidote against his melancholy, and deeply must every reader of sensibility have regretted the fatal necessity under which he too soon found himself laid, by the most sacred obligations, abruptly to renounce a friendship so dear to him, and respecting which he had cherished expectations flattering and almost romantic. After he had taken this resolution, he never met her again.

The constant exercise of his mind, however, in literary composition, in which he continued to indulge, 'so far succeeded in 'diverting him from habitual despair, that he became more at-'tached to society.'

'It was not, however, by arguing against his inveterate melancholy, that his religious friends could promote its relief. An allusion to the subject was usually productive of its symptoms; although, upon any other religious topic than that of his own prospect of futurity, Mr. Cowper would converse freely and profitably. The necessity, however, of avoiding so interesting a theme, could not but make an essential difference, both in his conversation and correspondence, from what either had been, previous to his unhappy relapse. In writing to his former friends, to whom he again became gradually habituated, as his poetical exercises advanced, he touches sparingly

and cautiously upon religion. He more freely indulges a vein of humour, which contributed to the momentary dissipation of his gloom; while he could scarcely advert to spiritual subjects without approximating the source of his distress.* This remark applies to most of his subsequent letters, as well as to the sportive sallies of his poetical pieces The flow of wit, which in both instances displays the peculiar powers of his mind, and fascinates the literary reader, was employed by him as a substitute for spiritual reflection *in which he esteemed it presumptuous to indulge himself;* or as a forcible effort to resist the intrusion of distress and terror.

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'comprehensive as to include my case, nor any consolation so 'effectual as to reach it. *I don't relate it to you, because you 'could not believe it.* You would agree with me if you could. 'And yet the sin by which I am excluded from the privileges I 'once enjoyed, *you would account no sin. You would even 'tell me, it was a duty.* This is strange—You will think me 'mad—but I am not mad, most noble Festus. I am only in 'despair: and those powers of mind, which I possess, are only 'permitted me for my amusement sometimes, and to accumulate 'and enhance my misery at others. *I have not even asked a 'blessing on my food these ten years,* nor do I expect I shall 'ever ask it again. Yet I love you and such as you, deter-'mined to enjoy your friendship while I can. It will not be 'long: we must soon part for ever.'

This letter bears date Oct. 27, 1782, and refers in a subsequent paragraph, to the Translations from Madame Guion, as being 'finished, but not quite transcribed.' We might rest on the evidence of this letter alone, the fact that Cowper's derangement was, so far as respects even the proximate cause, totally unconnected with his religious opinions. Such a notion as this letter unfolds, could only be the *effect* of insanity.

Early in January, 1787, Mr. Cowper was attacked with what his biographer terms, *a nervous fever*, which compelled him to suspend his poetical efforts during nearly ten months. He then resumed without intermission his application to Homer, and completed his translation in 1790. His state of mind, on the subject of religion, continued to be no otherwise materially improved, than as 'the diversion of his thoughts from despair 'tended to relieve his constitutional malady.' Mr. Greatheed states, that 'Mr. Cowper was not destitute, at times, of glim-'mering hope and dawning consolation; and that he repeatedly 'resumed his approaches to the throne of Divine Grace: but 'these seasons were, unhappily, too transient to admit of 'his renewed attendance on public worship.' These delightful intervals of sanity occurred, we are informed, during the time that he was *most fully occupied with poetical labours;* which at once disproves the notion that his literary engagements were in any degree the cause of his avoiding of the subject of religion, and indicates at the same time that the symptoms of returning sanity were inseparably connected with the development of the latent principle of piety.

In 1791, his spirits received a very severe shock, occasioned by Mrs. Unwin's being attacked with a disorder which afterwards proved to be paralytic. Her apparent recovery afforded him speedy relief, but in May of the following year, 'his 'faithful and affectionate nurse' was again seized, and the attack 'deprived her of the use of her limbs, her speech, and

'her faculties, in a very distressing degree.' 'The discovery 'threw Mr. Cowper at first into a *paroxysm of desperation,*' but as she slowly though imperfectly recovered her powers, his spirits were gradually restored to tranquillity. In August, Mrs. Unwin having sufficiently regained her strength to accompany him, Cowper was persuaded to undertake a journey to Eartham, the residence of Mr. Hayley, and he experienced much gratification from the affectionate hospitality with which he was entertained there. 'It is almost a Paradise,' he says 'in which we dwell.' —'But as to that gloominess of mind which I have had these 'twenty years, it cleaves to me even here, and could I be 'translated to Paradise, unless I left my body behind me, 'would cleave to me even there also. It is my companion for 'life, and nothing will ever divorce us.' It should seem that there were moments, in which the patient himself was suspicious of the nature of the affection under which he suffered.

After their return to Weston, Mrs. Unwin's strength and faculties began gradually to decline, till she at length sunk into second childhood. This greatly distressed the spirits of her companion, and disabled him to renew his habits of studious application. Nearly the whole of his time was now uniformly devoted to her helpless state, which was no doubt highly prejudicial to his health of mind, and hastened as Dr Johnson believes, 'the approach of the last calamitous attack with 'which this interesting sufferer was yet to be visited.' At the commencement of the year 1794, Cowper sunk 'into a depth 'of melancholy as desperate, though not equally violent, as 'that which he endured when first deprived of religious com-'fort.' The advice of Dr. Willis, of Greatford, in Lincolnshire, was on this occasion called in; but the utmost efforts of medical skill, and the most persevering exertions of friendship for his solace and restoration, were alike fruitless. On the 23d of April, a letter from Lord Spencer announced to Cowper's friends his Majesty's grant of a pension nominally of £300 a year, which was most seasonable as respected his temporal exigencies; but the news 'could not impart even a faint glim-'mering of joy to the dejected invalid.' He was not indeed capable of being made sensible of the acquisition.

In July, 1795, Cowper submitted to be removed from his beloved Weston, under the idea of a temporary absence, for the purpose of trying the effect of a summer's residence on the Norfolk coast, and of enabling his affectionate kinsman, the Rev. Mr. Johnson, to watch, with filial solicitude, over his declining days. On the first evening of his journey occurred the last fitful gleam of cheerfulness with which it pleased God to favour him. As Cowper walked with Mr. Johnson up and down the churchyard of the quiet village of St. Neots, at which they

rested, the peaceful moonlight scenery had so favourable an effect on his spirits that he conversed with much composure on the subject of Thomson's Seasons, and the circumstances under which they were probably written.

At the close of the following year, Cowper's 'Mary' obtained a relief from the sorrows and infirmities of mortality; but Cowper's sensations were no longer so acute as to render this loss an insupportable event. In the dusk of the evening, when only an indistinct view of the body could be obtained, Cowper, attended by his kinsman, visited the chamber of his departed friend. After looking at the corpse for a few moments, he suddenly started away with a vehement but unfinished sentence of passionate sorrow, and thenceforth never again mentioned Mrs. Unwin's name.

Homer had still power at intervals to arrest his thoughts, and to employ his leisure. He completed the revision of his translation in March, 1799. After leaving Weston, he wrote but three or four letters to his friends, all expressive of his own misery. One of them addressed to Mr. Buchanan, of Weston, begins thus: 'I will forget for a moment that to whomsoever 'I may address myself, a letter from me can no otherwise be 'welcome, *than as a curiosity*.' When visited by the Dowager Lady Spencer, Sir John Throckmorton, and Mr. Rose, he declined conversing with them. The last effort of his mind in original composition, was "The Cast away," in which the most pathetic allusion is made to that unutterable distress under which it was composed. In January, 1800, he was seized with dropsical symptoms.

'On the 19th of April the weakness of this truly pitiable sufferer had so much increased, that his kinsman apprehended his death to be near. Adverting, therefore, to the affliction, as well of body as of mind, which his beloved inmate was then enduring, he ventured to speak of his approaching dissolution as the signal of his deliverance from both these miseries. After a pause of a few moments, which was less interrupted by the objections of his desponding relative than he had dared to hope, he proceeded to an observation more consolatory still; namely, that in the world to which he was hastening, a merciful Redeemer had prepared unspeakable happiness for all his children—and therefore for him. To the first part of this sentence he had listened with composure, but the concluding words were no sooner uttered, than his passionately expressed entreaties that his companion would desist from any further observations of a similar kind, clearly proved, that though it was on the eve of being invested with angelic light, the darkness of delusion still veiled his spirit.'* pp. lxxxvii, lxxxviii.

* 'O, spare me! spare me!' was his expression, 'You know, you 'know it to be false!'

The last words he was heard to utter, were to Miss Perowne, on her offering him a cordial: he declined it, saying, 'What can 'it signify?'

Early on the 25th of April, 'a deadly change' was observed to have taken place, and after remaining for about twelve hours in an insensible state, he ceased to breathe. In so mild and gentle a manner, we are informed, did his spirit take its flight, that the precise moment of his departure was unobserved by the very friends whose eyes were fixed on his dying countenance.

'From this mournful period,' adds Dr. Johnson, in concluding the very interesting Sketch we have so frequently adverted to, 'till the features of his deceased friend were closed from his view, the expression which the kinsman of Cowper observed in them, and which he was affectionately delighted to suppose an index of the last thoughts and enjoyments of his soul in its gradual escape from the depths of despondence, was that of calmness and composure, mingled, as it were, with holy surprise!'

It was a most legitimate gratification of the feelings, to cherish this imagination, since it comported so well with the real circumstances in which the departing spirit would be placed by the first glimmerings of consciousness. Had Cowper's piety been of a less decided character, there would have been room for regret that ere he died he 'gave no sign;' but it should seem, that his physical powers were too exhausted to admit of that transient illumination of the faculties, which in cases of derangement, is generally the presage of death. It is, however, a consideration of small moment, on which side the river the vision of the 'open gate of heaven' burst upon the soul. That dark passage once effected, every doubt was over. And if the state of separate consciousness admits of the perception of the objects of sense, it must have been with a peculiar emotion of exultation that his spirit surveyed the breathless form in which it had been entombed, and adopted the triumphant challenge to the last enemy, "O Death, where is thy sting?—"

Might we but imagine its detention for a while near the scene of its former sufferings, it would be to represent to ourselves the solemn joy with which it would contemplate the deposite of that poor corruptible frame in the dust, as seed cast into the furrow, anticipating, as the last act of faith, that moment, when the universal chorus shall arise, "O Grave, where is *thy* "victory?—"

Our object in pursuing to its close this melancholy but interesting narrative, has been principally to dissociate, if possible, in the minds of our readers, the real character of Cowper from the morbid despondency by which, under the influence of bodily disorder, it was obscured, and to exhibit the distinct course of

that disorder, under its occasional variations, to its catastrophe. There is reason to regret that any of his biographers should have fallen into the use of a phraseology calculated to favour in some degree the erroneous impressions which have been entertained with respect to the true nature of his afflictive malady. The anonymous author of the "Memoirs" edited by the Rev. Mr. Greatheed, speaks of 'his spiritual recovery,' of his being deprived of 'religious comfort,' and of his not being able to advert to 'spiritual subjects without approximating the source of his 'distress;' as if religious defection, instead of insanity, had led to his despair. It excites no surprise to find writers, who have apparently little knowledge of Christianity, falling into this error. Thus, the author of the Article Cowper, in the Edinburgh Encyclopædia, edited by Dr. Brewster, tells us that his 'distemper was religious madness,' and that his intimacy with some 'well-meaning enthusiasts' at Huntingdon, 'certainly contributed to deepen the shade of *that religious* '*melancholy which had sprung up in his mind since his* '*recovery.*' He informs us further, that 'the society of Mr. 'Newton' at Olney, 'a person of the same principles as the 'Unwins, contributed to fix his mind, without variety or re-'lief, on those awful subjects, which, *however proper to be* '*recalled to the careless and insensible*, are most dangerous 'to a diseased mind like Cowper's.' 'A most unfortunate 'fault of his poetry,' this critic subsequently remarks, 'is, that 'the highest fire of his enthusiasm is so frequently mixed 'with the clouds of methodism and mysticism.' The Article in the Encyclopædia Britannica, although free from the irreligious ignorance displayed in the above citation, is extremely inaccurate. It speaks of 'the *theory of Christian justification*;' and states that from 'the system' Cowper had adopted, a deep consideration of his religious state 'excited the most alarming 'and distressful apprehensions;' his mind being, as this writer adds, fitted 'by natural disposition to receive all the horrors, 'without the consolations of his faith.' The account of Cowper in Rees's Cyclopædia is, we are happy to state, unexceptionable. The writer has evidently been at the pains of consulting the best sources of information which were open to him, and he has maintained a very commendable reserve with regard to the morbid features of his character. Some persons have regretted that Hayley's Memoirs do not contain a more explicit account of the true nature and source of Cowper's malady; but it should be remembered, that the biographer had a task of peculiar delicacy to execute; and when the avowed difference of his religious sentiments from those of his friend are taken into the account, it would be injustice to deny that the performance

is, as a whole, highly creditable to his feelings and judgement. At the same time, we must frankly confess that we have always lamented that the materials committed to Mr. Hayley, did not fall into the hands of a person competent to do justice in all respects to Cowper's character. The present publications shew what an opportunity was thus lost of setting at rest every injurious conjecture respecting the causes of his insanity, and of superseding those painful disclosures for which a plausible pretext has now been brought forward, founded on the misrepresentations made by the enemies of Christianity.

We trust that the publication of the details of Cowper's early life, much as on some accounts it is to be deprecated, will have its use. The document is invaluable for the purpose of appealing to Cowper's own testimony in evidence of certain facts. In *every* other respect, we care not how soon it is forgotten. The Life of Cowper will after all appear to persons in general a melancholy history. The very subject of insanity is one from which the mind shrinks back with horror, as if scarcely trusting itself to indulge the feeling of sympathy. But is this a healthful symptom? Jeremy Taylor, after enumerating a variety of horrible and disgusting sounds, adds, 'The 'groans of a man in a fit of the stone are worse than all 'these; and the distractions of a troubled conscience are worse 'than those groans: and yet a careless merry sinner is worse 'than all that.'

Art. II. *Philosophical Transactions of the Royal Society of London, for the Year* 1815. Parts I. and II. *(Chemical and Physiological Papers)* 4to. London. G. and W. Nicol, Pall Mall.

On an ebbing and flowing Stream discovered by boring in the Harbour of Bridlington. By John Storer, M. D.

THE operations which led to the formation of this Stream or fountain, were commenced with a view to some improvements in the Harbour. The strata bored through, were twenty-eight feet of solid clay, and fifteen of a flinty and calcareous gravel; below this was solid rock. No water had been observed during the operations, but some hours after they had been abandoned, in consequence of the auger striking upon the rock, the bore was observed to overflow with water perfectly limpid and fresh. The quality of the water led to the bore being properly secured, and the following phenomena have since occurred with perfect uniformity. As soon as the flowing tide has risen to the level of forty-nine or fifty inches lower than the top of the bore, the water begins to flow from it in a stream equal to its calibre, and with a force which increases

as the tide advances. It continues to flow about four or five hours; or until the tide in receding has fallen to the same level, at which the bore began to overflow; it then ceases completely until the next flood tide shall have regained the same elevation, when the same series of phenomena recur. The hypothesis formed by Mr. Milne, the Collector of the Customs at the port, appears to us to be satisfactory. He supposes the stratum of clay to extend as far as the Smithwick sand, about four miles from the harbour, and which rests upon a ledge of rock, that is perfectly perpendicular towards the sea, and of considerable depth Here he supposes the water of this spring to have its natural outlet, and consequently, the altitude at which it flows from the artificial opening in the harbour, will depend on the relative specific gravity of the respective columns of sea and spring water, and the velocity of the spring compared with the resistance it has to overcome.

Experiments made with a View to ascertain the Principle on which the Action of the Heart depends, and the Relation which subsists between that Organ and the Nervous System. By A. P. Wilson Philip, Physician in Worcester.

This paper contains an account of twenty-three experiments, and as the conclusions to which they lead are chiefly important, we shall transcribe the inferences which Dr. W. P. has himself deduced from them.

1. That the muscles of involuntary motion obey the same laws with those of voluntary motion.

2. That the apparent difference in the nature of these muscles, arises from their being under the influence of different stimuli.

3. That they are both capable of being stimulated through the nervous system.

4. That the power of both is independent of the nervous system.

5. That what is called the nervous system, consists of two parts, whose existence is not immediately dependent on each other; the one performing the sensorial functions, the other conveying impressions to and from the sensorium, and, without bestowing any power on the muscular system, acting as a stimulus to it.

6. That there is therefore in the most perfect animals, a combination of three distinct vital powers, not immediately depending on each other; one of the muscular system, one of the nervous system properly so called, and one of the sensorial system.

7. That the muscular system, though independent of the nervous system, is so influenced by it, that the power of the former may even be destroyed through the nervous system.

8. That both the muscular and nervous systems, though independent of the sensorial system, are so influenced by it, that they may even be destroyed through it.

9. That although in the less perfect animals we find the muscular life existing alone, and the muscular and nervous existing without the sensorial life; in the more perfect animals they are so connected, that none can exist long without the others.

10. That nutrition, circulation, and respiration, are the means by which they are so connected.

Experiments to ascertain the Influence of the Spinal Marrow on the Action of the Heart in Fishes. By Mr. William Clift.

In this communication, Mr. Clift has given a very minute detail of the phenomena which he observed in four experiments made upon the carp, a fish which appears to be more tenacious of life than most others. The object which he had principally in view was to determine the influence of the spinal marrow upon the muscular system. The results which he obtained we shall transcribe.

1. The muscles of the body of a carp, four hours after the brain and heart are removed, can be thrown into powerful action.

2. The moment the spinal marrow is destroyed, these muscles lose all power of action.

3. When water is admitted into the pericardium, and the fish allowed to swim about, the action of the heart ceases sooner than when that organ is exposed to the air, and the fish kept quiet.

4. Whether the heart is exposed or not, its action continues long after the spinal marrow and brain are destroyed, and still longer when the brain is removed without injury to its substance.

5. The action of the heart is accelerated for a few beats, by exposure of that organ; by exposure of the brain; injury to the brain; destruction of the spinal marrow while connected with the brain; by the connexion between the brain and spinal marrow being cut off: while removing the whole brain produces no sensible effect upon the heart's action, and destroying the spinal marrow after it is separated from the brain, renders the action of the heart slower for a few beats.

Some Experiments and Observations on the Colours used in Painting, by the Ancients. By Sir Humphrey Davy, LL.D. F.R.S.

The different colours examined by this eminent chemist, have

been found in making excavations in the Roman territory; or in the ruins of ancient magnificence with which it abounds. He obtained permission also to examine the colours of a celebrated antique painting, the Nozze Aldobrandine. Of three reds found in the baths of Titus, one was minium or red oxide of lead, the other two ochres of different tints; another red found on the walls of the bath proved on examination to be vermilion. The reds of the Aldobrandine painting proved to be all ochres. The yellows, of which three different varieties were submitted to examination, were mixtures of yellow ochres with different proportions of chalk, and one was a mixture of yellow ochre with red oxide of lead. The yellows in the painting were all ochres. The blues were of different shades from the mixture of different proportions of chalk, but they all owed their colour to the same substance, a fine blue powder, similar to the best smalt or ultra-marine, rough to the touch, which did not lose its colour by being heated to redness, but was semifused and agglutinated at a white heat. On applying the usual means of analysis, it was found to be a blue frit containing soda, and coloured by oxide of copper. It appears, too, that they were acquainted with a species of indigo. Different antique specimens of fine transparent blue glass, Sir H. ascertained to be coloured with oxide of cobalt. Other specimens of pastes and glass were coloured by oxide of copper, but the colour of these had a tint of green, and their transparency was much less perfect. The different greens examined proved to be mixtures and combinations of oxide of copper. The green glasses of the ancients were found also to be coloured by the oxide of copper. The purple, was found to be a lake mixed with carbonate of lime; but whether of animal or vegetable origin it was found impossible to determine. The blacks had all the characters of pure carbonaceous matter; and of the browns, several proved to be ochres, and one contained oxide of manganese, as well as oxide of iron. The whites presented the characters of carbonate of lime, and fine aluminous clay. Sir H. endeavoured to ascertain by what means the colouring matter had been fixed on several pieces of stucco, and on the Aldobrandine painting; but he could not detect the presence of any wax varnish, or any animal or vegetable gluten. Of these different colours, the azure, the red and yellow ochres, and the blacks, have preserved their colours perfectly in the ancient fresco paintings, not having undergone the smallest apparent change, but the others have all suffered more or less.

Some further Observations on the Current that often prevails to the Westward of the Scilly Islands. By James Rennell, Esq. F. R. S.

This, as might be expected from its author, is an able and ex-

tisfactory paper, but the facts and reasonings do not admit of sufficient compression for the purpose of an abstract; nor would it be easily intelligible without the aid of the chart by which the communication is illustrated.

Some Experiments on a solid Compound of Iodine and Oxygene, and on its Chemical Agencies. By Sir Humphrey Davy, LL.D F.R.S.

After many unsuccessful efforts to produce a combination of iodine and oxygene, Sir H. at length succeeded by exposing iodine to the action of the compound gas, to which he has given the name euchlorine, and which is a compound of oxygene and chlorine. When this gas and iodine are placed within the sphere of each other's action, there is an immediate action, even at the ordinary temperature of the atmosphere. The colour of the gas is changed to a bright orange, and a liquid is formed. And if the euchlorine gas is in sufficient quantity, a solid white substance is also produced. By the application of a gentle heat the orange coloured gas, which is a combination of oxygene and chlorine, may be separated in the elastic form, and the compound of oxygene and iodine remains behind. When it is entirely freed from the gaseous compound, it is a white semi-transparent solid, having a strong astringent sour taste, but without odour. Its specific gravity is so considerable that it sinks rapidly in sulphuric acid. It is decomposed by a strong heat, undergoing fusion at the moment, and is entirely resolved into its constituent elements, leaving no residuum whatever. The heat required for its decomposition, is rather below the boiling temperature of olive oil. This compound is very soluble in water, and deliquesces in a moist atmosphere. Its solution first reddens and then destroys vegetable blues, and reduces other vegetable colours to a dull yellow. When the aqueous solution is heated, as the water is evaporated, it gradually assumes the consistence of a syrup, becomes pasty, and at length, if the heat is sufficiently intense, it yields the solid substance unaltered. The pasty substance Sir H. considers as an hydrat, as it yields moisture during its decomposition. The aqueous solution rapidly corrodes all the metals which have been exposed to its action, and its action upon gold is much more intense than upon platinum. When mixed and heated with charcoal, sulphur, resin, sugar, or the combustible metals in a state of minute division, detonations are produced. If the solution of it is poured into solutions of the alcalies, or alcaline earths, or their carbonats, triple compounds of oxygene, iodine, and the metallic bases, are formed. With solutions of the soluble salts of baryta and strontia, a copious precipitation of their respec-

tive oxyiodes takes place. These combinations are slightly soluble in water. It forms combinations with all the metallic oxides with which its agency has been tried; and precipitates lead and mercury from their combinations with nitric acid. Its action upon the acids is remarkable, for it forms compounds with all the solid or fluid acids, which it does not decompose. When sulphuric acid is dropped into a concentrated solution of it in hot water, a solid substance is precipitated, which is a combination of the acid with the compound. This substance was fusible when heated, and on cooling, rhomboidal crystals of a pale yellow colour were formed, which were very fusible, but the substance was permanent at the temperature at which the combination of oxygene and iodine is decomposed. By a much stronger heat it is partially sublimed, and partially decomposed. The compounds which it formed with the other acids which it did not decompose, were very analogous to that with sulphuric acid. All of them have a very acid taste; they redden vegetable blues, and dissolve gold and platinum. With the alkalies or earths, or saline solutions which they are capable of decomposing, common neutral salts and oxyiodes are formed at the same time. It is evident from these facts that these compounds of the new substance with acids, are true chemical combinations, in which the proportions are definite, and from the results of some of the decompositions Sir H. thinks it nearly certain that they are hydrates, and that the common acids carry their definite proportion of water into the combination. Sir H. proposes that the new anhydrous compound itself shall be called oxyiodine, and its acid combination with water oxyiodic acid.

On the action of Acids on the Salts usually called Hyperoxymuriates, and on the Gases produced from them. By Sir Humphrey Davy, LL.D. F.R.S.

It is well known that when sulphuric acid is poured upon the hyperoxymuriate of potash, that the mixture becomes of a deep orange colour, but the presence of heat or moisture is so liable to produce detonation, that considerable difficulty has occurred in examining the results. Sir H. Davy however found, that when the oxymuriate in powder was mixed with a small quantity of sulphuric acid, and triturated together with a spatula of platinum until they had incorporated, a solid mass of a bright orange colour was produced, without any detonation. This mass introduced into a small glass retort, and exposed to the heat of water gradually warmed, afforded an elastic fluid of a bright yellowish green colour, which was rapidly absorbed by water, to which it communicated the same colour, but had no

sensible action on mercury. To make the experiment with safety, not more than forty or fifty grains of the salt should be employed, and care should be taken to exclude all combustible matter, and to keep the temperature below 212°, which is easily done by mixing alcohol with the water. The gas produced by this means over mercury, when compared with that disengaged from the same salt by muriatic acid, has a more brilliant colour, is more rapidly absorbed by water, has a peculiar and more aromatic odour, unmingled with the odour of chlorine. It destroys moist vegetable blues without reddening them, and when heated to about 212°, it explodes with more violence than euchlorine, and greater expansion of volume, and with much light. After the explosion, the expansion of volume is in the proportion of from 2.7. to 2.9. to 2; of which two volumes are oxygene, and the remainder chlorine. As however a little chlorine is always absorbed by the mercury during the explosion, Sir H. concludes that the gas is a compound of two volumes of oxygene, and one of chlorine, condensed into the space of two volumes, and consists in weight of one proportion of chlorine 67, and four of oxygen 60. None of the combustible bodies which have been tried, decompose it at common temperatures, except phosphorus, which occasions an explosion and burns in it with great brilliancy. Its saturated solution in water is of a deep yellow colour, and of an extremely astringent corroding taste. The gas produced from the hyperoxymuriate by muriatic acid, acts much more slowly upon water, than that disengaged by sulphuric acid, but it finally communicates to it the same colour and other properties, but when a large proportion of the gas is exposed to a small quantity of water, there is always a residuum of chlorine, so that the gas must either be a simple mixture, or the new gas must be formed by the action of the water. The action of nitric acid on the hyperoxymuriate affords the same results as with sulphuric acid, except that as the salt must be acted upon in solution, the gas is mixed with about $\frac{1}{5}$ of oxygene, while the gas from the solid mixture of sulphuric acid, and the hyperoxymuriate contained only $\frac{1}{10}$ of oxygene. The saturated solution of this gas in water mixed with a solution of the fixed alkalies or ammonia, does not immediately lose its colour, nor neutralize the alkalies; but after some time the effect is produced, and hyperoxymuriates are formed. The solution soon loses its colour if exposed to air, or if suffered to remain in close vessels; which Sir H. thinks is to be attributed to the decomposition of water, since some of it rather increased the volume of a small quantity of air to which it was exposed. Sir H. defers giving any name to this new substance until it shall have been determined whether euchlorine

is a simple mixture or a chemical compound of oxygene and chlorine, but it affords a strong additional confirmation that the character of acidity does not depend upon any single elementary principle, since this substance which contains four proportions of oxygene, exhibits no acid properties whatever.

Farther analytical Experiments relative to the Constitution of the Prussic, of the ferruretted chyazic, and of the sulphuretted chyazic Acids, and to that of their Salts, together with the Application of the atomic Theory to the Analysis of these Bodies. By Robert Porrett, Jun. Esq.

This, like Mr. Porrett's former paper on the Prussic acid and its combinations, is an able and ingeniouscomm unication, but not very susceptible of abridgement, owing to the nature of its details, and the tabular form into which many of the results both of experiment and calculation are thrown. As the great volatility of the Prussic acid, appeared to Mr. P. to present considerable difficulties to any attempt to analyse it in its uncombined state, he resolved to take advantage of its combination with mercury, and to make the Prussiate of that metal the basis of his investigations. For the purpose of analysing this salt Mr. P. adopted expedients suggested by his former discoveries. The Prussiate of mercury dissolved in hot water, was decomposed by the hydroguretted sulphuret of soda, which was added until no farther precipitation was occasioned. The mercury was thus obtained in the state of black sulphuret, and the Prussic acid which was converted at the moment of decomposition into sulphuretted chyazic acid, was afterwards precipitated from the solution by adding a solution of the sulphates of copper and black oxide of iron to the liquid in which it was contained. By this means the acid was precipitated in combination with protoxide of copper in the form of a white insoluble salt. By an accurate examination of the results, and comparing them with those of former experiments, Mr. P. determined the composition of Prussiate of mercury to be 13.8. of acid, and 86.2. of red oxide of mercury. The proportions of the constituents of the Prussiate of mercury being thus determined, Mr. P. next decomposed the Prussic acid in this salt, by heating it in contact with an additional quantity of the red oxide of mercury; the proportions employed for the combustion of the acid being multiples of that which the salt contains, and which were added in succession until the whole of the acid was found to be decomposed. This effect was not produced until the quantity of red oxide of mercury added, was five times that contained in the salt; with this proportion the quantity of azote, and carbonic acid, were at their maximum, but with smaller proportions there was always a quantity of undecomposed Prussic acid in the

gaseous products. In all cases Mr. P. observed, that the volume of azote was exactly equal to that of the Prussic acid, and the volume of carbonic acid was invariably twice that of the azotic gas, and was sufficient to account for only one third of the oxygen which was consumed. From these data Mr. P. was enabled to construct a table, and thus to correct the inaccuracies unavoidable in delicate experiments on small quantities of matter. By these means he determined the composition of Prussic acid to be in 100 parts, Carbon 34.8. Azote 40.7. and Hydrogen 24. 5. From this analysis Mr. P. proceeds to give a comparative estimate of the composition of the Prussic acid, of the ferruretted and sulphuretted chyazic acids, and of their respective salts, as deduced from experiments, and inferred from the atomic theory, of which a tabular view is given. Mr. P. infers from the whole that the composition of these acids and their saline combinations, is in perfect accordance with the atomic theory, and not incompatible with the opinion that azote is a compound body.

On the Nature and Combinations of a newly discovered vegetable Acid; with Observations on the malic Acid, and Suggestions on the State in which Acids may have previously existed in Vegetation. By M. Donovan, Esq.

This acid, to which Mr. Donovan has given the name of Sorbic acid, is obtained in rather large proportions from the ripe fruit of the Sorbus Aucuparia, though it is not confined exclusively to that fruit. When perfectly pure, it is transparent, fluid, and inodorous, soluble in alcohol, and in any proportion in water. When evaporated, it becomes an uncrystallizable solid mass, but deliquescent. If subjected to distillation, no part of the acid passes over in the process. Its acidity is such as to cause a painful sensation upon the tongue. It is little changed by being kept in an uncombined state. In those fruits in which it exists mixed with malic acid, it is the first to disappear, while the malic acid retains its distinctive properties long after the commencement of decay in the plant. The saline combinations which this acid forms, sufficiently distinguish it from the other vegetable acids, and especially from the malic with which it is generally found co-existent. With lead it forms three saline combinations, a super, a neutral, and a subsalt. The super-sorbate does not assume the solid form, but the neutral and subsorbate acquire more than 5000 times their weight of water for their solution. With potash, soda, and ammonia, when the acid is in excess, it forms permanent crystals which are soluble in water, but insoluble in alcohol. The malic acid forms with these bases, salts which are deliquescent and uncrystallizable. With the earthy carbonates, the sorbic acid forms neutral salts

which are precipitated as soon as they are formed. With alumina it does not appear to have any action, and hence Mr. D. thinks it may probably prove a valuable agent in the hands of the analytic chemist, to obtain this earth perfectly pure. Mr. D. observes that this acid is never found in any mature fruits which contain any other acid than the malic; that the malic acid is never found alone in any mature fruit, but always accompanied with the sorbic, and that these two acids when co-existent exclude every other. The fruits which contain these acids together, are apples, plums, the berries of the sorbus, barberries, and sloes; of these the sorbus berry contains the largest quantity of sorbic acid, unripe apples less, ripe apples and sloes still less, barberries very little, and plums least of all. As the discovery of the general co-existence of this acid with the malic, renders Scheele's process for procuring malic acid, liable to considerable objection, Mr. D. recommends the general adoption of Vauquelin's process for obtaining it from the juice of the Sempervivum Tectorum, in which this acid exists alone, in a state of combination with lime; but as there is some difficulty in completely decomposing the malate of lead by sulphuric acid, he suggests the employment of sulphuretted hydrogen, to remove the last portions of lead, by which means the malic acid is obtained perfectly pure. Mr. D. thinks it probable that the vegetable acids are not formed primarily by the immediate combination of their elements, but by the combination of oxygen with the bitter principle, and the facts which he has adduced give considerable probability to this view of their origin.

On the Structure of the Organs of Respiration in Animals which appear to hold an intermediate Place between those of the Class Pisces, and the Class Vermes, and in two Genera of the last mentioned Class. By Sir Everard Home Bart. V.P.R.S.

Descriptions of anatomical structure, whether human or comparative, are for the most part so little intelligible without the aid of preparations, or engravings, that no apology we presume will be necessary for our simply transcribing the titles of this, and the following paper.

On the Mode of Generation of the Lamprey and Myxine. By Sir Everard Home, Bart. V.P.R.S.

An Account of some Experiments with a large Voltaic Battery. By I. G. Children, Esq. F.R.S.

The battery with which these experiments were performed, is composed of plates of 6 feet in length by 2 feet 8 inches in breadth, so that each plate has a surface of 32 square feet, and each surface of the zinc plate has a plate of copper opposed to

it, so that each cell of the battery (21 in number) contains one zinc and two copper plates. This addition of a plate of copper to each surface of zinc, was made at the suggestion of Dr. Wollaston, and was found to augment the power of the battery very considerably. The experiments detailed in the communication, relate principally to the power of the battery in igniting different metallic wires when placed in the electrical circuit, and its effect in fusing some of the more refractory substances. Its effect in producing ignition, was estimated by placing two pieces of wire of dissimilar metals, but equal in length and diameter, so as to make them form part of the circuit. The length of each wire was eight inches, and the diameter $\frac{1}{30}$ of an inch. Wires of platina and gold being brought into the circuit, the platina was ignited, the gold not; with gold and silver wires, the gold was ignited the silver not; with gold and copper wires, both were equally ignited; with gold and iron, the iron was ignited the gold not; with platina and iron both were ignited, but the iron more intensely than the platina; with platina and zinc, the platina was ignited, the zinc not, but melted at the point of contact; with zinc and iron, the iron was ignited, the zinc neither ignited nor fused; with lead and platina, the lead fused at the point of contact, but neither was ignited; with tin and platina, no ignition of either wire, but the tin fused at the point of contact; with zinc and silver, the zinc became ignited and then melted, the silver being unchanged. The results were the same to whichever pole of the battery either wire was presented. When the experiments were repeated with several alternations of different wires the results were also the same. The hypothesis which Mr. C. offers in explanation of these phenomena, is founded on the supposition that the effects of Voltaic electricity, whether chemical or in producing heat and ignition, depend on the resistance which it meets with in its transmission through bodies; and hence, in being transmitted through wires of different metals, the conducting power of each will be in the inverse ratio of the effect of the electrical current in producing ignition. The substances exposed to the action of the battery with a view to their fusion, were chiefly the oxides of the more refractory metals, as tungsten, tantalum, uranium, titanium, cerium, molybdena, iridium, and osinium; most of these were fused and some of them reduced. It did not fuse the ruby, or sapphire, nor quartz, silex, nor plumbago. On the suggestion of Mr. Pepys, some diamond powder was heated by the battery in contact with a wire of pure soft iron; the diamond disappeared, and the wire was converted into perfect steel, though the ignition was far from being intense, and was kept up for six minutes only. The surface of the wire which had been in contact with the diamond had fused, and had

run into numerous small cavities. This experiment may be considered perfectly conclusive, as to the nature of diamond, and the conversion of iron into steel. Of two equal portions of mercury placed in communication with the opposite poles of the battery, and connected together by platina wire, that connected with the zinc end was heated to 121° in twenty minutes, and the other to 112°. The battery in its most active state, gave no charge to a Leyden phial. When the plates of each metal were so connected, as to reduce the whole battery to a single pair of plates, each presenting a surface of 1344 square feet, and suspended quite out of the contact of the acid liquor in the cells, there was not the slightest appearance of ignition in an extremely fine platina wire ($\frac{1}{1000}$ of an inch diameter, and $\frac{1}{12}$ of an inch in length) by which the communication was made between the two surfaces; though Dr. Wollaston has ascertained that a wire of the same dimensions is instantly ignited by a single pair of plates of one inch square on their being immersed in a diluted acid.

Some additional Experiments and Observations on the Relation which subsists between the nervous and sanguiferous Systems. By A. P. Wilson Philip, Physician in Worcester.

The title prefixed to this paper does not convey an accurate idea of its nature, for no inconsiderable portion of it is occupied by an investigation of the different phenomena which are presented by stimuli applied to the brain and nervous systems, as they refer to the muscles of voluntary and involuntary motion. The first series of experiments relate principally to this subject, and Dr. P. has thus concisely stated the results which he obtained. 'It appears from these experiments, that chemical stimuli, 'applied to the nervous system exert a greater power over 'the heart than mechanical stimuli, while the latter exert a 'greater power over the muscles of voluntary motion than 'chemical stimuli; that both chemical and mechanical stimuli, 'applied to the nervous system, excite the heart, after they 'cease to produce any effect on the muscles of voluntary motion; that stimulating every part of the brain and spinal 'marrow equally affects the action of the heart, while the 'muscles of voluntary motion are only excited by stimuli applied to those parts of the nervous system from which the 'spinal marrow and nerves originate; that stimuli applied to 'the nervous system never excite irregular action of the heart, 'while nothing can be more irregular than the action they excite in the muscles of voluntary motion; that their effect on 'these muscles is felt chiefly on their first application, but continues on the heart as long as the stimulus is applied.'

In seeking to ascertain the causes upon which this remarkable difference in the effect of stimuli on the two great classes of muscles depend, Dr. P. relates several experiments which he instituted with this view; and thinks himself entitled to conclude from these, that neither chemical nor mechanical stimuli applied to the nervous system, affect the action of the heart at all, except the impression is made on a large part of the nervous system, while it is of no importance on what portion the impression is produced. And in conformity with this observation he remarks, that the stimulus being the same, the effect produced upon the heart was proportioned to the extent of nervous surface to which it was applied. So far appears to be a simple statement of facts; but when Dr. P. proceeds to account for the irregular or convulsive action of the voluntary muscles, as contrasted with the regularity observed in the action of the heart in all his experiments, and regards this difference as 'easily explained' by the stimulus which produces the convulsive action, acting only partially or at intervals, on the portion of the nervous system to which it is applied, we must confess that we do not see the force of the reason which is assigned; nor does it appear to us to be a conclusive or satisfactory argument to assert, 'that the heart not being subject 'to stimuli whose action is confined to a small portion of the 'nervous system, and being equally affected through all parts 'of it, *must* render it less subject to irregular action.' The observations of Dr. P. in connexion with this part of his inquiry on the purposes which the nervous ganglia are intended to answer in the animal economy, appear to be solid and satisfactory. There are 'some parts,' he observes, 'influenced 'by every part of the nervous system, others only by certain 'small parts of it. In the latter instances we see nerves going 'from these small parts directly to the parts influenced. In the 'former we see no nerve going directly from any part of this 'system to the parts influenced; but we see these parts receive 'nerves from ganglia, to which nerves from every part of this 'system are sent'. And hence he concludes 'that the nerves 'issuing from ganglia, convey the influence of all the nerves 'which terminate in them, to the parts to which they send nerves.' The remaining experiments detailed in the paper, were made to determine the relation which exists between the blood vessels and the nervous system. It appears from them, as might be expected, that the blood-vessels are directly influenced through the nervous system in the same manner as the heart itself, and consequently that their power may be destroyed through the nervous system. It was found too that no stimulus or sedative applied to the nervous system, occa-

sioned their action to become irregular, and that after the heart was removed, the blood vessels were capable of supporting the motion of the blood in the capillaries for a short time.

Art. III. *Histoire de l'Origine*, &c. History of the Rise, Progress, and Extinction, of the different Factions which agitated France from the 14th July, 1789, till the Abdication of Napoleon. In three Volumes. By Joseph Lavallée. Price 1l. 7s. Murray. 1816.

(Continued from our last Number, p. 238.*)*

THE attempt to purify the representative body, was a very partial one. The motives of the principal agents were far from being pure and patriotic; their primary object was clearly to save themselves from the visitations of Robespierre, and the second, to secure for their own profit his popularity and power. In this last they completely failed; the blow which they had struck, while it was effectual in the removal of their enemy, was equally so in the destruction of the tyranny he had established. The Thermidorians, by destroying their idol, destroyed the talisman of their destinies. One advantage they had over their master, but that was not enough; they were men of courage, but Robespierre trembled at a naked sword, and could not summon up courage to mount even a led horse. He was influenced by dreams, and consulted fortune-tellers. Notwithstanding all these miserable weaknesses, however, he had a certain hold upon the public mind, and his successors had none. The most able man among them, it should seem, was Collot d'Herbois, a man of daring spirit, handsome exterior, strong voice, and with the most perfect knowledge of what he called the *stage-play* of the Revolution. He had formerly been an actor of considerable celebrity in characters of a particular cast, and Lavallée, who was intimate with him in early life, describes him as a man of engaging but dissolute manners. Nor was he unmindful of his ancient friendships, for he interfered on a very important occasion, without any solicitation, to save the life of his former intimate, who does not appear to have been at any time a party man.

Some interesting anecdotes are related of this sanguinary ruffian, which may well illustrate the misery of the conscious mind; but these, with many others of the same description relating to different individuals, we are compelled to omit. The most singular circumstance which is mentioned in this part of the book, is the fact, that Robespierre maintained a secret and mysterious police, which was in brisk correspondence with all the minor authorities in every part of France. After his death, a number of official letters came in from all parts of the

kingdom, referring to previous correspondence, and replying to official inquiries, which could be traced to no proper source. A few days after, the secret office itself was discovered; at least its desks and inkstands were detected, but the occupants had fled, and never afterwards appeared to claim the reward of their services.

The times which succeeded the fall of Robespierre, were not less stormy, and scarcely less bloody, than those which preceded. The terrible *re-action*, the famous *Reveil du peuple*, stimulated 'the French to mutual slaughter;' and few were the portions of the south of France that escaped this scourge, which afflicted humanity under the pretext of avenging its violations.

'The paroxysms of this horrible fever lasted several months. Hundreds of corpses at a time were thrown into the Rhone; the Mediterranean received the assassins of the *second* year of the Republic, dispatched by the assassins of the *fourth*; and in this enormous crowd of victims, the bones of the innocent slain in Lyons, were mingled in the ocean with the skeletons of the innocent murdered by Carrier in Nantes.'

The twelfth *Germinal* and the first *Prairial*, were days of insurrection in Paris; the latter especially threatened fearful results. A deputy was assassinated, the Jacobins were stirring, and a civil war seemed inevitable; but the more moderate party obtained the ascendency, and tranquillity was restored. Affairs went on in their usual train, little varied by domestic changes, till the battle of the *Muscadins*, or in more common phrase *the revolt of the Sections* on the twelfth and thirteenth *Vendemiaire*, (October the third and fourth, 1795,) in which Bonaparte commanded, under Barras, the Conventional force. Soon after this, the Convention dissolved itself, after ordering the suppression of the punishment of death, when a general peace should take place; an example which might well have been followed at the present time, instead of receiving the old and barbarous system of mutilation and dismembering, in addition to the *extremum supplicium*.

In the new system of government, the power was divided; the Convention was changed into two Councils, and the Committee of Public Safety became an executive Directory, of which the first members were Barras, Latourneur, Lareveillére-Lepaux, Reubel, and Carnot. M. Lavallée eulogizes each of these men. The first was splendid and brave; the second and third were well intentioned, and proof against flattery and intrigue; the fourth was blessed with 'an excellent heart and 'an inflexibile probity;' Carnot, we shall first quote in opposition to M. Lavallée, and then bestow a few words on his own character. We have seen the high praise given to the

Directors by M. L.; let us now see what is said of them by Carnot, of whom he speaks in far higher terms.

'Reubel is the patron of men accused of theft and dilapidation, as is Barras of nobles of blasted character, and Lareveillére of abandoned priests!'..... 'I have never heard expressions more similar to the language of Robespierre than those of Reubel. He appears entirely convinced that probity and patriotism are two things absolutely incompatible with each other.'

Such were the sentiments of Carnot, (to which M. Lavallée makes no allusion whatsoever,) respecting the character of his brother Directors. Of Carnot himself, we find it more difficult to give a decided opinion. Repeated and recent attempts have been made to prove him to be a man of pure and spotless worth, and M. L. speaks of his 'loyal frankness,' his 'noble 'character,' his 'estrangedness from faction' and his 'oppo-'sition to all kinds of despotism on behalf of his country.' Now, setting aside his vote for the death of Louis XVI., of which though we think much, we shall at present say little, it is a thing hard to believe of a man who has all his life time been connected with the very worst factions, that his spirit is the reverse of factions; and it is yet more difficult to credit his uniform 'opposition to despotism in behalf of his country,' when we find him sanctioning by his undeniable signature, the most intolerable kind of despotism, the bloody oppressions of the reign of Terror. Prudhomme, in his *Histoire des Crimes*, the most original and important work, even with all its defects, yet published respecting this Revolution, quotes the authority of Isabeau, a furious member of the Committee of Public Safety, for the participation of Carnot in all the measures of that sanguinary group. In the sixth volume of his collections, also, he cites a fragment of his correspondence with Lebon, to which, in conjunction with those of Barrére and Billaud, his signature is affixed, and in which he applauds the atrocities of that ferocious assassin, and excites him to perseverance, besides giving a pretty broad hint, respecting the expediency of bribing informers. In another page of the same work, we find the following note.

'Carnot, one of the members of this famous Committee of destruction, publicly defended them (Barrére, Billaud, and Collot) and declared that if his colleagues were guilty, *he had shared their crimes.* It was not necessary for Carnot to make this confession; every one knows that under pretext of being wholly occupied in the war department, he really shared in every sanguinary decree, and that of some he was the sole author; of this last description, may be instanced the instruction to the Orange Commission.'

With respect to his talents, they are undeniable, though attempts have been made to diminish his reputation in this particular. We shall pass over the reign of the Directory with

all its intrigues, oppressions, and imbecilities, and devote the remainder of this article to that extraordinary man, who, after having been the *protegé* of Barras, and raised by his own military talents to the height of popularity and fame, overthrew the directorial chair of his patron, and replaced it by his own imperial throne. In fact, Bonaparte is evidently the idol of M. Lavallée's imagination; he gets sight of him as soon as he possibly can, and reproduces him occasionally on the scene, until at last he establishes him, the object of perpetual eulogy, or apology, on the vast theatre of his ambition. When he visited Paris after his brilliant campaign in Italy, he was courted and flattered by all parties; but he conducted himself with the most impenetrable reserve. From this moment he became 'the chief of the most formidable of factions,' the idol of the soldiery. We pass over a number of unimportant, but not altogether uninteresting details, connected with this visit, and come at once to his return from Egypt. A report of his death had been universally believed, and the depression of the public mind was excessive; in the midst of this mourning he suddenly presented himself; the Parisians were frantic with joy,

—— 'but it was the joy of egotism. Let not Bonaparte deceive himself, it was not the joy of affection; the people of Paris love nobody. They love themselves and themselves only. All their outward demonstrations of attachment refer only to themselves. The hope of their own happiness alone occupies them, and if the object of their hope changed ten times a day, as often would they change their salutations. France by an inconceivable blindness, has suffered Paris to usurp the privilege of originating every movement, so that if Paris commits an error, all France repeats it..... Without Paris, Bonaparte would have never reigned. Did then Paris love Bonaparte? No; but the Parisians were tired of the Directory, as they had been previously tired of the Convention, tired of Louis XVI., tired of Louis XV., and as we shall presently see them become tired of Bonaparte, and so on to the end of time, unless Kings should have the good sense to remember that Paris is not France.'

However all this may be, Paris at least was frantic with delight. The slightest movements of Bonaparte were watched and attended by the people; he was drawn in triumph, he was the object of universal adoration, and the people, as well as the soldiery, bore him to the throne. The Directory went quietly out of the way; the Council of Five Hundred was somewhat restive, but the bayonet settled the dispute, and Bonaparte, under the modest title of Consul, became virtually King of France. The popular government which had more or less prevailed hitherto, was destroyed in the dispersion of the Five Hundred, and France became subject to military power.

'The 18th Brumaire was to the different factions, the head of

Medusa. The commotion ceased, but they were still frozen. Is then my work finished? No.—I have still to paint the faction of one man against Europe, and of Europe against one man. Human enmities from this time, assume a character of grandeur till now unknown. We shall no more witness the ignoble contests of a Robespierre, or of a Marat. Their scaffolds are too narrow for the number of victims; Death requires plains and provinces for its theatre, and its voracity demands whole nations. The ambition of a single man is about to sacrifice generations *en masse*, and henceforward infants in their cradles will be marked with these words—For Battle and for Death.

'It seemed as if nature in forming him (Bonaparte) designed to try how far the power of man and the power of heaven could go; the power of man to dare, the power of heaven to confound..... Ambition was always the vanguard of his thoughts. He mingled it with every thing, even with his misfortunes. The most celebrated conquerors, the most famous devastators of the world, were contented with one fall; he required two..... Not choosing to resemble any one, he began his catastrophe over again, in order that he might finish it in his own way. One day I saw him examining the crowns of some ancient rulers. He took the crown of Attila, and placed it on his head.—"*How! his head was bigger than mine! I could not have believed it,*" he said harshly, but with a smile; the smile was a bitter one.'

Sieyes, it should seem, had calculated upon the Consulship, and was extremely mortified at the exaltation of Bonaparte. He had, however, only depended upon his individual superiority, while his antagonist gave broad hints of his popularity with the army: Sieyes sullenly gave way, and on the 25th of December, 1799, the Consuls were installed,

'and the Constitution presented to the French people, was, according to custom, accepted. At this same period Washington was sinking into the grave. Thus by a singular contrast, a great people in the New World wept the loss of the founder of their liberties, whilst at the same time a great nation on the Old Continent hailed the destroyer of its freedom.'

During the commotions of the 18th *Brumaire* the *five per cents* were only at *nine francs.* Many took advantage of this to purchase largely, and among others Talleyrand. Many years after, the Emperor, when somewhat out of humour, asked him how he had contrived to be so rich; "*Sire,*" said the dextrous courtier, "*I put my trust in the 18th Brumaire.*"

In less than two months after his installation, the first Consul took up his residence in the palace of the Tuilleries. Sieyes expressed his apprehension at this bold step. "*Never fear,*" said Napoleon, "*if I had been Louis XVI., I should never have left it.*" About a year after his accession, the celebrated *infernal machine plot,* exposed his life to the most imminent hazard. The particulars of this detestable event are well

known, we shall not therefore repeat them. His life was saved by the dexterity of his favourite coachman Germain, who passed the machine with amazing rapidity, and without touching it, though the space left was barely the width of the carriage.

'The night which followed was terrible. He did not go to bed. One of my friends who remained with him, has described to me this night, to which many a subsequent event may be referred. Sometimes plunged in gloomy silence, sometimes agitated, walking backward and forward with hasty strides—*the wretches—the wretches*—repeatedly uttered, were almost the only words which escaped his lips. Notwithstanding the time of year (December) the night was uncommonly fine. He often opened the windows that he might breathe the fresh air. Madame Bonaparte never left him. The Second and Third Consuls had arrived, and he found them at the Palace on his return from the Opera. He met them with an assumed air of serenity —"*Well, what say you of this extravagance? If I alone had been endangered, it would not have signified, but so many victims!*— The consuls replied in those common phrases, which every body employs in similar circumstances; their presence was a restraint to him, and he dismissed them. The minister of Police made his appearance: they conversed a few minutes in the recess of a window, and the minister retired. He returned at two in the morning; they were shut up in the Consul's Cabinet for a quarter of an hour, and then came out still in conversation. The Consul held in his hand a quantity of bank bills, he gave them to the minister.—*Send immediately to the wounded, let me see the list; if that is not enough, give more; let them know that it comes from me.*—His brothers came in; Lucien inquired particulars; he cut him short. He gave his hand in silence to Joseph. He spoke mildly to Louis—*Sitting up will make you ill; go to bed.*—They staid, however, some time in conversation with Mad. Bonaparte. She was close to the fire, as the night was cold. He sometimes, though rarely, sat down.—*This is worse than Egypt,*—said he, repeatedly, to the friend from whom I have these details.—*They will have it so, they shall pay me this most dearly.* At three he was hungry. A fowl and some other little things were brought in. *You don't eat?* said he to Mad. Bonaparte *No,* said she, *I prefer tea.*— *Tea!—are you an Englishwoman? Are you deaf?* said he harshly to a valet de chambre, *Tea for Madame Bonaparte.* He drank Bourdeaux wine, this was an extraordinary thing, for his common drink was water. He asked for Port. *Here, such a one,* (I do not mention the person's name) *drink some of this Port, they have none so good.* I leave the reader to guess of whom he spoke. He approached the fire, threw himself into an arm chair, said, *I am going to sleep,* and was asleep in a moment. He always slept at pleasure, this was his peculiar faculty; but what will be with difficulty believed, and yet is most severely true, is the fact that this man, whose indefatigable activity has amazed the whole world, had the slowest pulse of any man living. At seven o'clock, when the day dawned, he mounted on horseback, followed by his Mameluke Rustan, and went to inspect some public

works. At nine he returned, and entered on the usual labours of the day.'

M. Lavallée passes lightly over the various events, intrigues, conspiracies, and exhibitions of all kinds, which preceded the assumption of the Imperial crown. He speaks with proper reprehension of the assassination of Pichegru, and of the still more atrocious murder of the Duke d'Enghien, which he considers as exclusively the self originated act of Napoleon. Of his abruptness and impatience we find some remarkable instances. On one occasion he turned a minister of state who wrote a 'vile cramp hand,' into his secretary; dictated a letter to the Emperor of Austria, and sent it off by a courier, with all his own repeated alterations, and with all the erasures of the minister. This peculiar cast of character

'occasioned scenes sometimes laughable and sometimes touching. The employment of his confidential secretaries was, of all kinds of slavery, the least supportable. Day and night it was necessary to be on the spot. Sleep, meals, health, fatigue, nothing was regarded. A minute's absence would have been a crime. Friends, pleasures, public amusements *promenades*, rest, all must be given up. The Baron de Maineval, the Baron Fain, knew this by hard experience But at the same time they enjoyed his boundless confidence, the most implicit reliance on their discretion, and a truly royal liberality; they both deserved his confidence. One day at two o'clock the Emperor went out to hunt. He will probably, as usual, be absent four hours. Maineval calculates; it is his father's *jour de fête;* he may surely venture to leave the palace for a short time. He has bought a little villa, and is desirous to present it to his beloved father, and to give him the title deeds. He sets out, the whole family is collected, he is warmly greeted, they 'see him 'so seldom.' The present is given; the joy increases; dinner is 'ready, and he is pressed to stop. He refuses, 'the Emperor may 'return and ask for me.'——'O, he won't be angry—you are never 'away.' The entreaties redouble. At last he yields, and time flows swiftly when we are surrounded by those we love. In the mean time the Emperor returns, and even sooner than usual. He enters his cabinet—*Maineval! Let him be called.* They seek him in vain. Napoleon grows impatient—*Well, Maineval!* They fear to tell him that he is absent, but at last it is impossible to conceal it. At length Maineval returns. 'The emperor has inquired for you; he 'is angry.' 'All is lost,' said Maineval to himself. He makes up his mind, however, and presents himself. His reception was terrible—*Where do you come from? go about your business. I do not want men who neglect their duty.* Maineval trembling retires; he did not sleep all night; he saw his hopes deceived, his services lost, his fortune missed, it was a dreadful night. Day at length came; he reflected—"he did not give me a formal dismission."—He dressed himself, and at the usual hour, went to the Emperor's Cabinet. Some moments after the Emperor enters, looks at him,

does not speak to him, writes a note, rises, and walks about. Maineval continues the task he has in hand without lifting up his eyes. The Emperor with his hands behind his back stops before him, and abruptly asks—*What is the matter with you? Are you ill?* —'No, Sire,' timidly replies Maineval rising up to answer. *Sit down, you are ill, I don't like people to tell me falsehoods. I insist on knowing.* 'Sire, the fear of having forfeited the kindness of 'your Majesty deprived me of sleep, it is possible that my coun-'tenance'..... *Where were you then yesterday? tell me. Where were you?* Maineval told him the motives of his absence. 'I 'thought this little property would gratify my father; his too grateful 'tenderness exacted from me the sacrifice of a few minutes, and 'I forgot myself'..... *And where did you get the money to buy this house?*'—'Sire, I had saved it out of the salary which your Ma-'jesty condescends to assign me.'—The Emperor after having looked at him steadily for a few minutes, said—*Take a slip of paper and write*—"The treasurer of my Civil List will pay to the bearer "the sum of eighty thousand francs."—He took the draft and signed it.—*There, put that in your pocket, and now let us set about our regular business.*'

'Napoleon took, or rather wasted, a great deal of snuff. One morning he was alone in his Cabinet, he rang the bell I was in waiting. (I relate the anecdote in the words of the Valet de Chambre who told it me.) He rang; I went in He was seated before his desk writing. He rang a second time; he had neither seen nor heard me enter. That he might notice me, I pronounced the word, 'Sire.' Without leaving off writing, or raising his eyes, he merely said, *Some snuff.* His snuff-box was on the desk; I took it and went to open a small cupboard in which the flask was kept. It was excellent, and I thought the Emperor closely engaged. I filled his snuff-box, and took the opportunity of filling mine. Apparently, some treacherous glass betrayed me—*Well—this snuff! when am I to have it?* He spoke in his angry voice I started with fright; happily his back was towards me. I clapped my own snuff box into my pocket, and presented him with his.—'Here it is. Sire'—*Blockhead*—said he sharply, almost snatching it out of my hand—*when people take to stealing, they should be alert.* I was sadly frightened, but the admonition made me laugh.'

A very lively and picturesque description is given of the ceremonies of the coronation, and some curious particulars of the reception of the Pope. Napoleon and his good people of Paris seem to have tried who should *quiz* his Holiness most effectually. Napoleon invited him to court to witness voluptuous dances, and he was introduced to the Empress by the reputed *atheist* Lalande; while the Parisians flocked round the balcony of his Hotel, insisted on his showing himself, laughed heartily at him whenever he appeared, and when he gave them his benediction, shouted *encore.* In the return of the coronation train from Notre Dame to the Tuilleries, the Pope and his attendants afforded infinite entertainment to the spectators. There

was his Holiness's Crossbearer, a *Monsignor Sproni*, with a lengthened Jesuitical phiz, long, black, greasy hair, and a large broad brimmed hat, mounted on a mule The mob were amused with this grave personage beyond all decency; and when his mule became restive, and the grooms who led the animal were about to urge it forward by blows, the priest calling out in great wrath,—"Don't touch it,—don't touch it; "its consecrated," their mirth was perfectly outrageous

There is a great deal of whimsical speculation, in the third volume, respecting the invasion of Great Britain; M. Lavallée thinks it very practicable, but seems doubtful of ultimate success. He appears to think it not exceedingly improbable that we might have taken a fancy to Napoleon, and then, 'the 'reign of a man like him must have established our dominion 'over the world.' He pays us very high compliments, admits that we have overcome France, and affirms that Napoleon's antipathy against England was the cause of his destruction.

'"For me," he exclaims, "I own no conqueror but England. Let all the rest abate their pride; they were but the victor's tools. Those who are paid to fight, have no right to seat themselves in the car of victory..... England, thy battle has raged through a hundred years—thine is the triumph! Such is the will of heaven. But, at least, thou canst honour heroism, thou wilt not withhold from France the tribute of thy admiration"'

It has been usually taken for granted, that although Napoleon had preferences, he had no attachments. This M. Lavallée contradicts. He calls Eugene Beauharnois, 'the che-'rished child;' Lasnes 'the friend of the heart;' and mentions several others towards whom he felt a strong affection. In connexion with the account of the death of the latter, a story is told of an early prophecy, made in a kind of frolic, by Bonaparte. During the brilliant campaigns of Italy, the generals were almost all young, and much addicted to the pleasures, not always innocent, of youth. One day, they were assembled at the General's lodging, and in a mood of gay and lightsome fancy, he proposed to tell all their fortunes. He took their hands in turn, and promised all the wild and extravagant things imaginable respecting their future destinies. When he came to Lasnes, he looked at his hand, and passed on without speaking; Lasnes astonished inquired the reason, and the more Bonaparte evaded his questions, the more he urged them. At last, the reluctant oracle, pointing out a certain line, pronounced that it was his fate to fall by a cannon shot. Bonaparte did not hazard a great deal by this prophecy, for Lasnes was always thrusting himself in the way of danger, and was covered with scars. He had been wounded more than thirty times be-

fore the fatal ball destroyed him. More anecdotes might be quoted, but we have already extracted the most interesting, and we shall therefore conclude our remarks on these interesting volumes.

Art. IV. *Messiah's Advent, or Remarks on the Moral Tendency of the Doctrine of Christ's Manifestation in the Flesh.* By Samuel Chase, M A. 8vo. pp. 370. 10s. 6d. Black and Co. 1815.

WE regret that we have suffered so many months to elapse, since the publication of this volume, without paying it the attention it justly claims. The work reflects very high credit on the intellect and the theological attainments of its Author. He discusses his subject with considerable originality, and has rendered it highly instructive. Many and very convincing arguments have been brought to bear with good effect upon the vital truths of Christianity; and if they fail to stop the mouths of gainsayers, they will tend at least to confirm the faith of humble believers, and produce in them a deeper conviction of the Divine nature of that system which they have embraced. Though we cannot, as it will appear from subsequent remarks, give our unqualified approbation to the whole of this valuable Essay, yet we do not hesitate to acknowledge, that it rises considerably above the ordinary level of theological writings, and has a fair claim to rank among the best of the present day. Whatever may be their different tenets, it should seem that all parties might agree in the position, that a system of doctrines cannot be submitted to a more impartial or genuine test than that of its practical influence. Those opinions, it is unquestionable, carry with them the strongest internal evidence of their truth, which are found uniformly to produce the best moral effects. To judge of creeds and of articles of faith, by this rule, is to apply the same principle to moral and religious truth, that has long been applied to matters of science or of philosophy. It is submitting theory to the test of experiment, and thus demonstrating either its truth or its falsehood. The spirit and conduct of the advocates of contending systems in theology, will thus form a continued series of experimental inquiry, the result of which will be either the confirmation or the subversion of the cause which they have espoused. How much polemical labour might have been spared, and how many of the evils avoided, which have usually attended theological controversies, had this test been more frequently applied to questions of doubtful disputation! "By their fruits ye shall know them," said He, "who knew "what was in man," and who has thus taught us to form our estimate both of the professions and of the opinions of men by their actions.

Nor would there be occasion to anticipate any evil results from the universal application of this test. Error of every kind might indeed have cause to shrink from it, but the interests of truth and holiness must be promoted, in proportion as it is rigidly applied. The decision of the great questions which have for many ages divided the Christian world, might be safely referred to this test, provided only that the investigation embrace fixed principles, and not mere speculative notions. Thus, in regard to the question between Protestantism and Popery, if submitted to this test, it might be asked which of the two systems has produced the greatest moral effect? Which has tended most to meliorate the state of mankind, to diffuse the knowledge of the Scriptures, and to stem the torrent of vice? Which has breathed most of the spirit of Christian Charity, and preserved its members most unspotted from the world? Or which of these Churches has its annals written in blood, and made the most hateful crimes sources of unrighteous gain? Which has proudly arrogated to itself the claim of infallibility, even when acting in open violation of the express precepts of Revelation? Wherever such antichristian features are traced, their origin assuredly cannot be doubtful. Let modern Antinomianism also be brought to this test. It is, unhappily, a system too prevalent in the present day, to want subjects on whom the experiment may be made. Is it found to be a system of peace or of contention? Does it tend to unite or to divide; to breathe a spirit of love, or of envy, hatred, and all uncharitableness? Does it faithfully reprove vice, or does it not furnish excuses for its indulgence? Does it cherish in its adherents the humility of the Gospel? Does it not rather fill them with pride and vain-glorying? Is it not a fact attested by daily observation, that the individual who imbibes this system, becomes malignant, censorious, and hostile to other denominations—a perfect Ishmaelite in religion? Can a system then, that has so immoral a tendency, that produces such *corrupt* fruit, be from God?

It is the professed design of Mr. Chase, in the present Essay, to apply this moral test to the questions at issue between the advocates and the opponents of the Deity of Christ. It is well known that the late Mr. Andrew Fuller takes nearly the same ground in his admirable treatise on the moral tendency of the Calvinistic and Socinian systems. But though the design of these two writers is similar the manner in which they have pursued their object is widely different. Mr. Fuller establishes by a simple appeal to facts, what Mr. Chase demonstrates by a series of arguments. The former argues, *a posteriori*, that certain effects are actually produced, and therefore that the system that produces them must be bad; the latter

argues, *a priori*, that certain doctrines must of necessity tend to produce corresponding effects, or according to the language of Inspiration, that "a good tree cannot produce evil fruit, "nor can a corrupt tree bring forth good fruit." Mr. C. has certainly rendered an important service to the cause of truth and holiness, by the clear and convincing manner in which he has brought this argument to bear upon the leading points of the Calvinistic and Socinian controversy. The design of this Essay cannot be more explicitly stated, than in his own words.

'To what peculiarity in the Gospel we ought to ascribe its power to regenerate and sanctify the heart, is an enquiry of the very first magnitude. That it does possess such a power is, indeed, universally acknowledged. The change it has operated in the sentiments, dispositions, habits, and pursuits of such as have cordially embraced it, has been the boast of its advocates, and the astonishment of its enemies, in every age since its first promulgation. But wherein that power consists, there has not been the same consent of opinion. Those who deny the doctrines of human depravity, the atonement of Christ, and the indwelling of the Holy Spirit in the hearts of believers, ascribe it to those pure and sublime conceptions which it teaches mankind to form of the being, unity, and moral perfections of God; to the evidence it affords of the natural immortality of the soul, and of future rewards and punishments; and to its perfection as a rule of life.' pp. i, ii.

After proving at some length, that this theory, which has been obviously invented to get rid of the great 'mystery of Godliness,' is unfounded, because in direct opposition to the testimony of the Apostles, who were the best judges in this case, that he proceeds to state, that

'It was not by the discussion of principles, but by *the testimony of facts*, that the Apostles of Christ converted the world. It was by "preaching," that is, by *proclamation*, that all their moral victories were obtained. And so entirely dissimilar was this method of instruction to any which had ever been before adopted, that both Jews and Gentiles regarded it with mingled astonishment and scorn. "We preach Christ crucified; unto the Jews a stumbling block, and "unto the Greeks foolishness: but unto them which are called, both "Jews and Greeks, Christ the power of God, and the wisdom of "God." On the authority of St. Paul, then, we may affirm, that in the testimony borne by the Apostles to the Messiahship of Jesus, we must look for the true cause of their success.

'In the work now offered to the Christian Reader, the writer has attempted to account for the power of the Gospel on this principle. He has endeavoured, as well as he was able, though certainly in a manner little corresponding to the height of this great argument, to examine the import and amount of the Apostles' testimony, and to illustrate its Moral power. And he hopes it will appear, to the con-

viction of every candid mind, that to this testimony concerning Christ the success of the Apostles is wholly to be ascribed One circumstance powerfully tending to such conviction is this, that. admitting this principle to be the true one, the writings of the New Testament become not only intelligible, but luminous and resplendent; the obscurities attributed to it vanish and disappear; its very turns of thought, and modes of expression, have an inconceivable beauty and grace; and the sacred penmen themselves are seen irradiated with that glory which descended on them upon the day of Pentecost. Assuming this principle as true, the Gospel, which, by the confession of the Unitarian, is to him a cloud of impenetrable darkness, becomes to the humble believer a Pillar of Light." pp. ix—xi.

In pursuance of his design, as thus stated, Mr. C. argues throughout the volume, (for it is in fact but one continued argument,) that there was in the commencement of Christianity, and that there is still, a "*Moral Power*" attending the Gospel; that this Power consists in the testimony the Gospel bears to the Deity and the Incarnation, the humiliation and the exaltation of the Son of God; that there is a direct tendency in these truths to humble the pride, to subdue the depravity, and to purify the hearts of men; and that it is in this way that the preaching of the Cross becomes, to them that believe, "the "power of God unto salvation." We shall make no apology for introducing an extract somewhat long, as it will convey more clearly than any analysis we could make, an accurate conception of the character and style of work before us.

'The mighty power of the Gospel, in regenerating and sanctifying the soul, was the constant boast of the Apostle; and was, on every occasion, urged as the reason of his steady attachment to it, notwithstanding the persecutions and trials he endured for its sake. Even at Rome, where the splendours of earthly grandeur exhibited the most striking contrast to that miracle of abasement in which he gloried, he was ready to preach the Gospel: for he had made full proof of his ministry. His commission, ample as it was, he had fully executed. Beginning at Jerusalem, where he had once attempted to destroy the faith, he gradually extended the sphere of his labours; till at length, even "from Jerusalem, and round about unto Illyricum, he had fully preached the Gospel of Christ." And after so long an experience of the power of his doctrine, he felt no hesitation in trying its strength against the forces of the whole world, united as they were in the Capital of the Roman Empire. There he might expect to be encountered by sophistry, by wit, by eloquence, by science, by wealth, by station, by power; and all these marshalled and led on by the prince of darkness, the invisible ruler of this world. But did he tremble at the sight of so numerous and so formidable a host of adversaries? Armed with one weapon, the sword of the Spirit, he dared them to the encounter. On their side, indeed, were leagued the powers both of earth and hell—a dreadful array! On his side stood the captain of the Lord's host, whom the

rulers of this world had so vainly conspired to destroy; but who had triumphed over all his enemies, when by his ignominious death they deemed their victory complete. Though single handed, this assured him of success. Animated by the presence of the Prince of Life, he rushed amidst the thickest of the foes: he fought and conquered The very principalities of hell trembled for their dominion Their iron thrones tottered beneath them, and the citadel of their empire shook to its foundations.—And before whom did they tremble? Did they fear the wit, the subtlety, the strength, or the enmity of one man—sprung from a race whom all nations abhorred, and whom that very race had persecuted; among Gentiles, despised as a Jew; and by Jews themselves, accounted the filth of the world?—Is this the object of their dread? No him they derided. It was the might and majesty of Truth at which they were dismayed. The Apostle has told us the secret of his triumphs. "Though we "walk in the flesh, we do not war after the flesh; for the weapons "of our warfare are not carnal, but *mighty, through God*, to the "pulling down of strong holds; casting down imaginations, and "every high thing that exalteth itself against the knowledge of "God, and bringing into captivity every thought to the obedience "of Christ." ' pp. 2—5.

We must now proceed to assign some reasons which prevent our speaking in unqualified terms of approbation concerning the contents of this in other respects excellent volume. We were somewhat surprised to observe that a writer, who is capable of stating his subject with so much precision, and who seems in general more liable to err on the side of diffuseness than on that of compression, should have left one or two points of considerable importance so indefinitely expressed, as to render it difficult for his readers to understand precisely his meaning. One of the points to which we now refer, is indeed intermixed with the whole train of his reasonings, and ought, in the commencement of the volume, to have been fully explained. The Author speaks, in one of the passages that has been extracted, of the 'power of the Gospel to regenerate and 'sanctify the heart,' and in another asserts, that 'the *doctrine* 'of Christ's manifestation in the flesh, destroys the unbelief 'of the carnal heart, and *inspires it with faith in God*;—'crucifies the flesh with its affections and lusts, and *animates* '*the soul with a principle of Divine and spiritual life.*' We are fully persuaded Mr. C. does not mean to affirm that this power is inherent in the Gospel, and that no superadded influence is requisite to render it instrumental in producing these effects. It is sufficiently manifest from many parts of this volume, that its Author estimates highly the doctrine of Divine influences; we would readily admit that to regenerate the soul, and to communicate a principle of Divine and spiritual life, is the exclusive work of the Holy Spirit. But by represent-

ing these spiritual operations, sometimes as the work of a Divine and an Almighty Agent, and sometimes as produced by a doctrine, or system of doctrines, a confusion of ideas is occasioned on a subject of infinite importance. We are accustomed indeed, in common life, to speak of the power of a machine, though all its efficiency depends upon its being put in motion by an intelligent agent; and it is in this sense, we apprehend, Mr. C. speaks of the "power of the Gospel:" yet, in a point of so great magnitude, no room should have been left for misapprehension; nor should it have been possible that any reader should confound the instrument, with that Omnipotent Agent who condescends to employ it for the execution of his designs.

Another point which Mr. C. has left doubtful, is, the sense in which he employs the terms, faith, believing, and some others. It would appear from some passages, that these expressions are used to denote a full persuasion, or decided conviction of the truth of those doctrines for which he contends.

'To ascertain,' he remarks, 'the moral influence of the Apostolic testimony, we may confine ourselves to this one truth, "That Jesus "Christ is the Son of God." "It is by the belief of this truth "that sinners are saved. Their deliverance from the guilt and do-"minion of sin is effected by their belief of this truth," &c.' p. 38.

If, by 'the belief of this truth,' is meant such a persuasion of it as excludes all doubt,—the full and decided assent of the mind to every circumstance it includes, as a *matter of opinion* merely,—we cannot but express our conviction that there are myriads in this enlightened country, who *do* believe this truth, and yet upon whom it has no practical influence whatever; and in whom most evidently none of these moral effects are produced. But if this term be used in a higher theological sense, to describe the submission, as well as the assent of the understanding, the approbation and cordial reception of this doctrine, as well as the persuasion of its truth, we most fully agree with Mr. C. in all that he has stated of the efficacy of such a faith; only regretting that he has not been sufficiently careful to explain the genuine meaning of these important terms.

But we are very unwilling to dismiss in unfriendly mood, a work which we have read with so much interest, and which is calculated to yield very considerable instruction; we shall therefore conclude this article with extracting a passage, in which Mr. C. very beautifully contrasts the Christian doctrine of a resurrection to eternal life, with the speculations of ancient philosophy on the doctrine of a future state.

'We had occasion to remark, how infinitely superior the "Doctrine "of Christ" is, as a scheme of practical religion to every scheme of human invention; and how widely different in its nature is that self-denial which it inculcates, from that which philosophy has thought fit to prescribe. The truth of this assertion must now appear with still greater clearness, when we find the Gospel thus blending a resurrection unto life with a death unto sin,—the hope of eternal glory with a renunciation of this present world. To correct the debased propensities of our nature, and to cure those disorders which philosophers perceived to arise from the passions and desires of the soul,—ever restless, ever on the wing, ever in search of some new object, some new source of pleasure and satisfaction, yet never finding any solid good,—they recommended, as the most effectual expedient which they could suggest, the suppression of desire, the extinction of hope, an oblivion of the past, an insensibility to the present, an indifference about the future. Here, then, is the noblest discovery of human reason, unassisted by the light of the Gospel! —a sublime lesson of wisdom indeed! What, then, must the soul of man be laid waste, for fear of its producing briars and thorns? Is there no alternative between a wilderness and a desert?—With the philosopher there is none. For while he is sensible how vain and unsatisfying are all the objects of human hope beneath the sun, he knows not where a portion can be found, which can fill the ever-expanding capacities of the soul. But the Gospel acknowledges no such principle of desolation. If it clears the wilderness of its briars and its thorns, it is, that it may plant in their room the olive and the vine. If it exposes the vanity of worldly good, it is not to produce apathy of mind, or to exterminate hope and desire from the human breast;—it is to direct them to higher objects, the favour of God, the vision of his glory, the resurrection to eternal life.' pp. 349, 350.

Art. V. 1. *Commentaries on some of the most important Diseases of Children.* By John Clarke, M.D. &c. &c. Part the first. royal 8vo. pp. 198. Longman and Co. 1815.

2. *De l'Education physique de l'Homme;* par M. Friedlander. D.M. &c. &c. à Paris, Chez Treutal et Würtz. 1815. pp. 496.

(Continued from p. 286.)

THE slight discussion upon which we are now about to enter, respecting the diseases of childhood, will of course have a bearing rather towards general facts and preventive measures, than minute histories and practical details. Medicine, we are convinced, can never be made popular, in the sense which some give to that term. Like all other practical arts it must be in the hands of the few and initiated; but there are certain codes and principles with which it is right that the reading part of the public should be made acquainted, and from the acquisition of which, medicine would perhaps be more highly valued, rather than depreciated or neglected.

The grand leading feature by which infantile diseases are marked, and which it is necessary always to have in recollection, is, that they have all more or less reference to that order of vessels which are destined to convey nourishment into the system. It is an interruption in the process of nourishment, that gives rise to the various disturbances of the frame; a fact that is more especially marked in the disease termed mesenteric atrophy, which is always shewn in a rickety tendency, and is the cause, primarily or secondarily, of the several derangements in the bowels, and which not unfrequently occasions that dreadful and insidious disease, water in the head; or, as Dr. Clarke terms it, inflammation of the brain, but, as it appears to us, from an erroneous conception respecting its nature and essence.

As, however, it is necessary to keep the above principle always in view as explicatory of infantile ailments, so it is no less necessary to keep it constantly impressed on the mind, that even this important system of vessels in the infant economy, is subordinate to and under the guidance of the sentient organization, and primary moving powers; and it is for want of a due consideration and proper appreciation of this last particular, that even medical men themselves are apt to fall into theoretical misconceptions and practical mistakes.

We shall give a succinct illustration of our meaning, by reference to a particular case. Of two individuals in a family, one shall have every function go on fairly in spite of neglect or mismanagement as to nursing and diet; the other, on the contrary, shall have a tumid abdomen, emaciated or rickety limbs, disorders in the bowels, feverish irritations. Now, let us suppose, further, a change in the domestic management of this weakly and distempered infant, without any recourse whatever to medicinal aid; and should the disordered actions have not become too far confirmed, the consequence will be their interruption and decrease; the abdomen will be reduced in bulk, the limbs will assume a more healthy size and shape, the excretions from the bowels will become more regular, and the feverishness of the skin will subside. The alteration, then, and amendment, in this case, is palpably referrible to some radical impulse having been communicated to the primary moving organs of the infant machinery; a positive demonstration that in *these* the complaint originally existed. Now, this doctrine may appear to many readers to have too much of simplicity and obvious truth about it to demand any such formal statement; it has nevertheless, as above hinted, been too much overlooked, both in the rationale of medicine, and in the management of diseases; and we think Dr. Clarke's views of infantile ailments and their mode of treatment, are in

some degree objectionable in this respect. Nothing morbid, according to Dr. C.'s notion of things, can take place without partial congestions, and these chiefly in the brain, and no curative indication can be legitimately formed that is not founded on the principle of depletion, or emptying of vessels. A child, for example, has a convulsive fit: by what is this fit brought about? Dr. Clarke would say, from an impediment to the circulation of the blood in some other parts of the system, in consequence of which an inordinate quantity is directed to the brain, and that thus the paroxysm is produced. There can be no doubt that this is in a very great number of cases literally the fact; but we cannot concede that it is always so; and we are inclined to maintain that a primary and radical affection of the nervous power frequently produces the most violent disorders and agitations without any degree of the supposed mechanical obstruction. Were we to concede that the original source of the derangement in question is in the majority of cases traceable to a primary irritation in the stomach and bowels, even then we should deny that the induced disorder is always to be accounted for in this mechanical manner. Fits of a convulsive nature are often occasioned, both in infancy and in youth, by a few thread-worms in the bowels, and this in regard both to time and constitution when there is no superabundance of blood either in the head or in any other part of the frame; and surely, these cannot act towards the formation of such fits, by blocking up the channel of blood through the intestines, and thus sending it in an inordinate stream to the head. No, it is the brain itself and the nervous system, that become affected in some way that is not easy of explanation, and which, without causing any primary change in the circulation, engenders the mischief alluded to*.

Now, this is not a discussion which must end merely in a difference of theoretical belief; the practical consequences of the one or the other opinion, will necessarily be widely different; for if we regard the blood-vessels or the bowels as being always the prime source of constitutional disturbances, to bleed, or to purge, is all the practitioner will think of in the way of treatment; and being for our own parts fully convinced of the absolute necessity in very many cases of both these processes; nay, that without timely recourse to them life would in many cases cease; we nevertheless apprehend that these secondary

* Even when convulsive fits are occasioned obviously by teething, which indeed is their most frequent source, the derangement is not produced in every case by inflammation and congestion, but by the stimulus of pain, if we may be allowed the expression, acting through the medium of the nerves.

and subordinate indications of cure, if we may so express ourselves, are, in our times, thought of often to the neglect of prime considerations, and to the detriment of the constitution.

Our notions on this head have been already expressed in two articles, one on Consumption, and one on Hydrocephalus, which we recently laid before our readers; and our criticism on the last subject was favoured with a distinct notice from the author of the treatise then under review. We ventured to suggest whether this very respectable and able physician might not be a little too much influenced by the temper of the times, in reference to visceral theories and purgative medicines; and whether he might not, with others, be looking among the bowels for the cause of disease, when he should be carrying his views higher up; and, as a proof that the complaint (Hydrocephalus) is in many, if not in most instances, originally brainular, we mentioned one symptom as characterizing it, namely, an affection of the knee or leg, which seemed incapable of explanation by any other principle than that of some derangement in the nervous system. In reply to our remarks on this head, Dr. Yeats brings forward cases in which the particular symptom alluded to, accompanied an interruption in the functions of the bowels. But may not both the one and the other expression of disorder be equally symptomatic of primarily nervous affection? and may not the cure of the visceral complaint, occasion the cessation of the symptom in question, by the impulse which it gives to the brain and nerves?

We are at this moment furnished with a remarkable proof of the principle we wish to establish as important both in relation to infantile and adult complaints. A child, about nine months old, has had convulsive fits, connected with disordered bowels, and an affection of the knee joint. Now, in this case, Dr. Clarke would have taken blood from the head, others would have persevered in calomel purges, till all the symptoms should have subsided; and they would have been made to subside by the employment of these means;—but then, pushed to the extent that should be requisite, not without at least probable injury to the staminal powers of the infant. This child has been cured by an admixture and due combination of what with our views of things, we may be allowed to name the symptomatic with the radical method of treatment: calomel has been given in small quantities with evident diminution of all the deranged states; but change of air, friction, sea-air, and bathing, have rendered unnecessary a continuance in the calomel plan, although the bowels and the knee were both still in a bad state before the commencement of these last measures;—in other words, an impulse, or proper impetus, has been given to the

primary moving powers, and every dependent process and function has fallen into proper order in course and consequence.*

We repeat that it has not been with a view to establish a point in pathology, that we have been led into the above reflections; our design has been merely that of assisting, as far as in us lies, towards checking what we conceive to be growing too much upon both our domestic and medical habits, that of having recourse to blood-letting and to calomel, with the same freedom and with as little fear as we take our daily food.

We now proceed to a brief notice of the principal maladies of infancy, and first of *Tabes Mesenterica*—mesenteric atrophy. An enlarged tumid paunch which shall not be merely temporary, but continual, especially if this enlargement be somewhat hard and knotty, and attended with a general softness and flabbiness of the limbs, ought always to excite suspicion. It is a greater or minor degree of mesenteric atrophy; and, if permitted to grow upon the child, will eventually be productive of rickets, worms, dropsy, and sometimes of water in the head. It is occasioned by a torpor and disordered action in those vessels which lie immediately under the stomach, and whose office is that of separating the nutritive from the other parts of the aliment. Its symptoms, and the ailments it leads to, are of easy explanation. It occasions softness of flesh and rickets, in consequence of those vessels not duly performing their functions, which are to prepare and to transmit through the blood-vessels to the parts in question, the materials upon which depend firmness of flesh and hardness of bone. It gives rise to worms, by producing a sympathetic torpor in the actions of the liver; the bile is thus poured out too dilute and inactive to stimulate the intestines into due action, mucous and slimy matter is thereby collected on their internal coats, which favours the generation of worms; dropsical affections, and water in the head, are the consequences of this state of things, not so much, which is the opinion of some, from obstructions to the free flow of blood and its consequent local congestion, but from the general torpor that is induced throughout the whole of the lymphatic vessels extending itself to the brain, and to those other parts where dropsical accumulations take place. Its constitutional source is scrophulous debility. Its exciting causes are bad feeding, impure air, damp nurseries, defective nursing. Its remedies are of course the opposite of these. Good air,†

* We mention this individual case principally on account of the *knee* affection, having been in a marked manner an accompaniment of the other symptoms, and its disappearance with the returning health of the child.

† The effects of a change of air not only in correcting the tendency to worms, but in actually producing their expulsion, is often

plenty of exercise, warm, or sea-bathing, change from a damp to a dry situation, friction of the stomach and limbs, wholesome food, and a preservation of a comfortable, not feverish warmth, in the extremities, will, for the most part, be sufficient for a slight and incipient attack of the complaint; but when it has arisen to any height it will be necessary to give calomel, steel, and other cathartic as well as strengthening medicines: into the detail of these, however, it is not our design to enter.

Rickets we have already stated to be but another degree, or, at any rate, a consequence of mesenteric affection. Its remedies are of course the same. But we again urge the necessity of crushing this ailment in its birth, by preventive means. Steel is often requisite for a very considerable length of time, as a powerful auxiliary of other measures to correct a rickety disposition. We are not furnished with any one medicine from the whole *materia-medica*, whose permanently good effects are more abundantly conspicuous in many complaints of weakness, than those of steel.

On the causes, nature, and general treatment of dropsy in the brain, we have enlarged in a preceding article. With respect to dropsical tumefactions of the feet and abdomen, as connected with mesenteric atrophy, it may be remarked, that they are all diseases of the same class, and are all to be corrected upon the same general principles.

Worms, too, are most effectually expelled by changing the habits of the child in respect to diet, air, and exercise. In regard to these it is necessary likewise, often to join medicine with other means; but, without wishing to raise to any undue height the importance of the medical profession, we would caution parents against being too familiar with calomel and other active medicines in worm cases, without the advice and guidance of a medical man.

With respect to diarrhœa or looseness of the bowels, a still greater degree of caution is requisite. We fully subscribe to all that Dr Clarke says upon the danger of precipitately stopping by astringent medicines and diet, an evacuation, which, is very often the mere consequence of irritation in another part, especially from teething; and one of the means employed by nature to diminish that general disturbance of the system which would otherwise be consequent upon such local excitation. Confirmed dysenteries, and even sometimes inflammations of the brain, have been produced by an incautious use of chalk mixture and opiates, in place of either leaving the affection entirely to itself, or stimulating the liver with a little calomel in

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remarkable, and that too when a succession of worm-medicines shall have been tried in vain.

order to assist the expulsion of the fæces, and thus induce a regularity of discharge. The same caution too is requisite in regard to eruptive affections, almost all of which, excepting those from contagion, as the measles, small-pox, &c. are effects of the local irritation, of teething; are, in general, the most conspicuous and abundant where there is the greatest degree of activity and health; and none of which should ever be repelled by local applications.

On the question of cutting upon the teeth in order to diminish the irritation of difficult dentition, we would say that it ought not to be practised upon every trivial and transitory derangement; but that nothing very serious or alarming should ever be permitted to take place, without having recourse to a free and deep incision. It is astonishing with how much advantage this is sometimes attended, provided it is done fully and effectually.

It will perhaps be expected that we say something of Croup, as a disease of childhood; its causes, symptoms, and treatment: but our plan in the present instance does not extend to the consideration of such complaints as come necessarily and *immediately* under the cognizance of the medical practitioner, but merely to those against which preventive measures of a proper kind may be used by the parent with propriety and success. All then that we shall remark in respect of this dreadful disease croup, is, that not a moment should be lost in procuring professional assistance, whenever a sonorous breathing is perceived which is evidently not from the nose like common snoring. Haste is more especially requisite if the subject of the attack be of a full habit; and should those who are about the child be awaked in the night by the noise in question, let them as they value its life not await the returning morning before they apply for help. Nor does it form part of our design to enter into the consideration of those several eruptive disorders consequent upon particular infections, which are for the most part, but not exclusively, the diseases of childhood; but before we close our observations, we think it right to urge upon the public mind the immense advantages of vaccination as a substitute for small-pox. It is painful to witness any thing like a growing feeling of objection against accepting the benefits proffered to mankind by this invaluable discovery; and it is remarkable that this country, which has to boast of the discovery, affords almost the only exception to its universal and grateful admission.

We shall here introduce a pretty long extract from the work of Mr. Friedlander, in order to shew in what estimation the practice of vaccinating is held in other parts of the world.

'The small-pox,' (says the author) 'occasioned at one period the

death of one out of every seven individuals in London, and afterwards its victims were one in ten or thirteen. At the commencement of the last century, when the practice of inoculation had been introduced from Turkey, the deaths were only about one to four or five hundred of those who received the infection in this manner. But at the same time there was no diminution in the general mortality from small-pox, as many refused the advantages of inoculation, and the practice itself occasioned the poison to spread much more rapidly and generally. England lost at least 21,000 individuals annually, from a population of little more than 9,000,000: and a rough calculation of the deaths throughout Europe made the annual number from small-pox alone 400,000. Upon the introduction of the vaccine matter into Copenhagen, the police obliged every individual to have recourse to it, and ordered an immediate isolation of such, who by any accident might be affected with the small-pox: the consequence of this regulation was, that not one death happened during the space of an entire year. This measure has since been adopted in several of the German states, and particularly in Prussia, in which country the medical police always meets with much encouragement from Government; but the circumstances of the recent wars have a good deal interfered with these valuable and salutary ordinances. Although England gave birth to the practice of vaccination, it did not obtain generally in London till 1803. From a census taken of the number of deaths by small-pox from 1788 to 1797 inclusive, the numbers appear to be 18,538. From 1803 to the end of 1812, we find them only 11,532, which is a diminution of 7,006 in nine years. In 1813, only 898 fell from small-pox, which was a fourth less than in the year immediately preceding.'

After some similar statements of the diminished mortality in several departments of France, since the new inoculation has become generally practised, our Author goes on to say,

'It is singular that in Asia and among the half-civilized inhabitants on the frontiers of Africa and America, there has been less objection to the practice of vaccination than in several parts of Europe. The governments of the Cape of Good Hope, and of the Island of Ceylon, have effected a total extirpation and extinction of the small-pox by means of the vaccine inoculation.'

And there is not a doubt, that could the world be brought universally to appreciate the value of vaccination, the small-pox virus would, in the course of time, be annihilated; and no new diseases, as is suspected by some, would be introduced by means of the new inoculation. That eruptive affections have followed upon the introduction of the vaccine virus into the systems, must be allowed; but let it be remembered that the same consequences, even in a greater degree, followed likewise from the inoculation of small-pox. It is a fact altogether decisive in favour of the former, as far as this part of the inquiry is concerned, that medical observers, and even those whose es-

pecial province it is to take cognizance of cutaneous and eruptive complaints, record not the increase and greater virulence of these complaints since vaccination has been practised; but, on the contrary, their diminution in number and comparative mildness of aspect. And, with regard to the permanence of vaccine security, we have not only all analogy and precedent in its favour, but actual and absolute facts; for in no instance has the constitution of those persons, even advanced in age, been susceptible of a real vaccination, where there has been full evidence of their having been thoroughly affected in early life with the genuine vaccine virus. Let us then, in conclusion, hope, that the good sense of our readers at least will prove a sufficient corrective to prejudice, misconception, and misrepresentation, upon one of the most momentous questions upon which the public have ever been called to decide. We, at any rate, cannot be suspected of making such an appeal with the feelings of partisans, or indeed with any other feelings than those which arise out of a thorough conviction of the incalculable benefits which would follow the general adoption of that practice we are thus so earnest to recommend and enforce.

One word more, in order to obviate misunderstanding, before we finally dismiss the present topic. It may be conceived, that the objections we have ventured to advance against the inordinate and fearless evacuations of the present day, involve the calling in question of the propriety of decided and efficient practice in cases of violent diseases, and where the lancet is often used to determine the question of life or death. Not so; we are no friends to half measures, and are as fully convinced as others can be of the frequent indispensableness of bold practice. But let us be moderate as well as bold; and let us recollect that medical men are conscientiously called upon to preserve constitutions, as well as to cure complaints.

Art. VI. *Bertram; or the Castle of St. Aldobrand;* a Tragedy, in five Acts. By the Rev. R. C. Maturin. Seventh Edition, 8vo. pp. 82. Price 4s. 6d. Murray. 1816.

THIS tragedy has obtained, upon the stage, a popularity that would seem altogether undeserved. That the Author has strong powers no one can doubt; and as we are not uncandid, the reader will find in the course of our extracts, passages that prove him to have *very* strong powers. The piece might be objected to for its want of dramatic interest, for the bad taste of its poetry, but its principal fault, (in the absence of which objection indeed, we should quietly have left it to its fate,) is its vicious and abominable morality.

The foundation of the piece is love. We have no fault to find with this. Love, the tenderest of friendships, has been

given us by a kind heaven, as the sweetener of life, the 'chief 'nourisher in life's feast.' And what wonder, then, if those who, from possessing stronger feelings, may be supposed more susceptible of the passion, should ever bring it forward as most delightful to themselves, and most acceptable to their readers? We know, indeed, that some moralists have objected to the perpetual and over-wrought descriptions of love, as having a tendency to enervate the mind, and to throw the sickly mistiness of a dream over the sober broad-light realities of life. Of this we cannot but think there is little danger: sentimentality, moonlight, and green tea, may be the complexion of a few; but far the greater number are given to the more substantial vice of calculation and compound interest. All for love may be looked on as very pretty in poetry: all for money, we apprehend, is the prevailing practice of the present day.

Some critics too may object to the sameness produced by the continual introduction of love; and from one who was conversant only with the French drama, such an objection would not come amiss. In truth, we know nothing so fatiguing as the *flammes éternelles* of those *petit-maitre* Greeks, and those *marquis* Romans. But the critic has studied neither nature nor Shakspeare, if he does not know that love is infinitely varied, according to the character and external circumstances of the lover. Love, happy in being returned,—love unrequited,—maddened into jealousy,—bereft of its object by death;—what a diversity!—still to be eternally diversified by the eternal difference of character. Let us look at Shakspeare. The passion of Juliet or Miranda, unconscious, romantic, first-sight; that of Imogen, tender, confiding, resolute;—that of Rosalind, sprightly and sarcastic;—of Ophelia, gentle, unresisting, uncomplaining;—of Desdemona, of Beatrice, of Cleopatra:—what an infinite variety of female love! The last instance, that of Cleopatra, is the only one that we remember in our poet, of guilty love; and how is this one managed? Nothing more beautiful and bewitching than this voluptuous queen; yet, with all this beauty and witchery, her utter worthlessness and false-heartedness are fairly brought out, and entirely deprive her before the end of the Tragedy, of esteem and admiration. Not that the poet *seems* to be reading such a lesson, but facts are given according to nature, and the reader cannot fail of drawing the right conclusion. Her life and death are just in unison; both the work of vanity, caprice, and mad ambition.

It is in this, more particularly, that our Author ought to have imitated Shakspeare. If the poet has not sufficient range among the varieties of pure and innocent love,—if guilty passion must be painted,—let it be painted at least according to nature. Let us see the modest charms of the innocent maiden, the mild

eye, the healthy glow, changed for the bold front, the distempered flush of the prostitute; the gentle gaiety for an unfeminine laugh; the fond confiding love for a ranging lawless appetite. But no; it is too much the taste of the present day, to bring forward the guilty passion of a wife for her paramour,—and fouler abominations which we dare not even name,—not, indeed, with direct admiration, but in such a manner, and with such a mixture of virtuous remorse and high-toned feeling, that we cannot hate the crime. It is in vain to say the poet does his part, the crime meets its punishment;—the poet does not do his part; oh, he basely deserts his duty, he foully prostitutes his high talent, if he raises one thought in the reader's mind, that he dares not approve and cannot reprobate. We do not say—we are far from thinking, that any female shall be so led away by the example of this worthless Imogine, as forthwith to desert a true and noble husband, for a man without principle, of no feeling but for himself: but this we say, that the poet who throws around such a character the charm of strong feeling, of constancy in love, &c. does his best to deprive us of that abhorrence of sin which is our best preservative in the ways of virtue; and that in this sense 'the thought of wickedness is sin,'

Let us examine the heroine of the drama, Imogine. She is, 'first of all, discovered sitting at a table, looking at a picture.' And who is not prepossessed in her favour by a soliloquy so touching as the following:

> '*Imo.* Yes,
> The limner's art may trace the absent feature,
> And give the eye of distant weeping faith
> To view the form of its idolatry;
> But oh! the scenes 'mid which they met and parted—
> The thoughts, the recollections sweet and bitter—
> Th' Elysian dreams of lovers, when they loved—
> Who shall restore them?
> Less lovely are the fugitive clouds of eve,
> And not more vanishing—if thou couldst speak,
> Dumb witness of the secret soul of Imogine,
> Thou might'st acquit the faith of womankind—
> Since thou wast on my midnight pillow laid
> Friend hath forsaken friend—the brotherly tie
> Been lightly loosed—the parted coldly met—
> Yea, mothers have with desperate hands wrought harm
> To little lives from their own bosoms lent.
> But woman still hath loved—if that indeed
> Woman e'er loved like me.' p. 10.

The reader doubtless imagines the picture to be that of an absent lover to whom the lady is to be united; or of a husband, if she be married, who by some cross fate has been torn from her. The lady is indeed married, 'the wife of a most noble

'honoured lord;' one that we cannot describe so well as in the words which the poet has put into his mouth.

> 'I have no skill in woman's changeful moods,
> Tears without grief and smiles without a joy—
> My days have passed away 'mid war and toil—
> The grinding casque hath worn my locks of youth;
> Beshrew its weight, it hath ploughed furrows there,
> Where time ne'er drove its share—mine heart's sole wish
> Is to sit down in peace among its inmates—
> To see mine home for ever bright with smiles,
> 'Mid thoughts of past, and blessed hopes of future,
> Glide through the vacant hours of waning life—
> Then die the blessed death of aged honour,
> Grasping thy hand of faith, and fixing on thee
> Eyes that, though dim in death, are bright with love.' p. 51.

Imogine is a mother too: but the picture is not her husband's, not the noble Aldobrand's: it is Bertram's, a wretch without one good, or great, or generous feeling about him; an exile, an outcast, a leader of banditti, who debauches the wife in the course of the play, and, at the end of it, murders the husband.

The poet has infinite delight in dwelling on the constancy of Imogine's affection

> 'In her lone bower she sat all day to hearken
> For tales of him, and—soon came tales of woe.
> High glory lost he recked not what was saved—
> With desperate men in desperate ways he dealt—
> A change came o'er his nature and his heart
> Till she that bore him had recoiled from him,
> Nor knew the alien visage of her child.
> Yet still she loved, yea, still loved hopeless on.
> '*Clot.* Hapless lady! What hath befallen her?
> '*Imo.* Full many a miserable year hath past—
> She knows him as one dead, or worse than dead;
> And many a change her varied life hath known,
> But her heart none.
> In the lone hour of tempest and of terror
> Her soul was on the dark hill's side with Bertram,
> Yea, when the launched bolt did sear her sense
> Her soul's deep orisons were breathed for him.
> Was this not love? yea, thus doth woman love.' p. 12.

> 'They said her cheek of youth was beautiful
> Till withering sorrow blanched the bright rose there—
> And I have heard men swear her form was fair;
> But grief did lay his icy finger on it,
> And chilled it to a cold and joyless statue.
> Methought she carolled blithely in her youth,
> As the couched nestling trills his vesper lay,
> But song and smile, beauty and melody,
> And youth and happiness are gone from her.

Perchance—even as she is—*he* would not scorn her
If he could know her—for, for him she's changed;
She is much altered—but her heart—her heart.' p. 13.

'Yea, time hath power, and what a power I'll tell thee,
A power to change the pulses of the heart
To one dull throb on ceaseless agony,
To hush the sigh of the resigned lip
And lock it in the heart—freeze the hot tear
And bid it on the eyelid hang for ever—
Such power hath time o'er me.' p. 14.

Now, who does not see—perhaps we might say, who does not feel, the effect of all this? The *direct* effect is, to make us look upon the heroine with admiration; and if she could give up such a love as this, and generously sacrifice herself and her happiness, for her father's sake, to a husband whom she could not love,—why, the greater our admiration; especially as she assures us,

'I am no desperate wretch
Who borrows an excuse from shameful passion
To make its shame more vile—
I am a wretched, but a spotless wife,
I've been a daughter but too dutiful—
But, oh! the writhings of a generous soul
Stabb'd by a confidence it can't return,
To whom a kind word is a blow on th' heart—
I cannot paint thy wretchedness.' pp. 14, 15.

And if, after her marriage, the lady still indulges herself with the recollections of her faithful lover, still holds silent converse with his picture, still gazes on the moon, and finds

'How sweet it is to tell the listening light
The name beloved,—'

the more the pity, to be sure;—but who can blame her? nay, who cannot but admire her?

But how does an honest man consider the business? The passion was a vile one at the first: the lady sacrifices to her own weakness the honour and happiness of a noble man; and, after her marriage, deliberately indulges herself in the adultery of the heart:—and who shall wonder that that of the person follows?

This is a very homely and unpoetical way of viewing the subject;—perhaps, very old-fashioned; but we cannot help thinking it rather more right-headed and honest than the former.

But this is the Author's own view, it will be said, as expressed by the 'pattern-man,' the prior.

'Art thou a wife and mother, and canst speak
Of life rejected by thy desperate passion—

These bursting tears, wrung hands, and burning words,
Are these the signs of penitence or passion?
Thou comest to me, for to my ear alone
May the deep secret of thy heart be told,
And fancy not in the luscious poison—
Fond of the misery we paint so well,
Proud of the sacrifice of broken hearts,
We pour on heav'ns dread ear, what man's would shrink from—
Yea, make a merit of the im: ious insult,
And wrest the functions of mine holy office
To the foul ministry of earthly passion.
'*Imo.* Why came I here, I had despair at home—
Where shall the wretch resort whom Heaven forsakes?
'*Prior.* Thou hast forsaken Heaven.
Speed to thy castle, shut thy chamber door,
Bind fast thy so_ by every solemn vow
Never to hold communion with that object—
If still thy wishes contradict thy prayers,
If still thy heart's responses yield no harmony—
Weary thy saint with agonies of prayer;
On the cold marble quench thy burning breast:
Number with every bead a tear of soul;
Press to thy heart the cross, and bid it banish
The form that would usurp its image there—
'*Imo.* (*kneeling*) One parting word—
'*Prior.* No, not one parting look—
One parting thought I charge thee on thy soul.' pp. 37—8.

'Good sentences and' possibly 'well delivered,' but likely to produce mighty small effect, we imagine, on an audience already seduced by the beauty and feeling, and constancy of Imogine.

We come now to the bad taste of the piece; and the more willingly because we would believe the immorality to be nothing but a consequence of this bad taste,—a part of a wrong system, *the system of effect*. In this system, the consideration seems to be, not what is naturally pleasing, what, being according to nature, must continue to please, but what will produce a grand sensation;—no matter how, no matter what the sensation is, pleasing or unpleasing,—so that it is but strong enough, so that you can but take away the reader's breath, and make him stare, you have gained your point. The writer does not consider that this sensation is something like Mr. Gall's quality of grounds,—unexpectedness:—it has no name, indeed no being, at a second perusal. He does not consider, too, that he is perpetually increasing the difficulty of writing on this system; that readers' nerves are hardening; that what will produce a pretty strong shock now, will, by dint of repetition, pass over without any effect at all. To what resources future

Byrons and Maturins may be driven, it is not for unimpassioned critics like ourselves to conjecture.

For the benefit of such old-fashioned readers as are content to abide by he *tameness* of Shakspeare, we shall endeavour, without any direct quotations, to explain the principles of this new system, as well as we have been able to collect them from the perusal of Lord Byron's works, of the worst German literature, the present Tragedy, and certain romances by the author of the 'Family of Montorio, or the Fatal Re-'venge.' There is a book too, which we are told is *the rage* at present, and of which we see a third edition advertised; but its surpassing wickedness prevents us from making any use of it. If Glenarvon really was written by a woman, and a woman of quality,—it is too late, we fear, to feel for her, but sincerely do we feel for her husband.

The hero, formerly, must have been the perfection of beauty and virtue: this is done away with now; he needs have no one virtue under heaven but strong feeling for himself; as many vices as you please, but all of a colossal magnitude; no beauty whatsoever, but then his face must be such as, once seen, can never be forgotten; and he must be very desperate. His eye withers; and a single word from him blasts. He has no moderate sensations;—his brain must be on fire,—or his breast must be locked up in ice. No pause, no breathing-time from exquisite feeling; no relief; all tumult and tornado, earthquake and cross lightning; or again, all dumb despair and utter desolation. Every one of his words is emphatic,—in Italics,—with three notes of admiration. He is like the wanderers in the halls of Eblis,—has always his hand upon his heart. He never weeps;—burning agonies have dried up the fountains of his eyes long before the time that he could pretend to be the hero of a romance; but he laughs,—a hideous laugh of phrensy. He is thrown at midnight on the flinty crag, and bares his forehead to the breeze; or he walks, amid the terrors of conflicting elements, dashing his clenched hand against his feverish brow. He swears, and the more dreadful the imprecations, the stronger the sensation produced: he loves, and, to come round to our original point, the guiltier the passion, the more violent the shock.

There have been many fashions in poetry;—none of any worth; for what every one can imitate can have no merit. These fashions pass away;—and the inimitable alone remains.

We can afford but a line or two, to the deficiencies of this piece as a drama. There are no characters of consequence but Bertram and Imogine. These we have already attempted to develop: how perfectly unnatural, and there-

fore, how perfectly undramatic they are, the reader must acknowledge. There is scarcely any plot, any business: what is wanted here is made up in talk. The first two acts the reader may get through pretty well, spite of an old Prior who, at sight of a ship sinking, 'falls into the arms of the 'monks.' After this, he may read,—but, we imagine, he will hardly be able to feel any longer.

Art. VII. *Relative Responsibility.* A Sermon delivered at the Rev. J. Leifchild's Chapel, Kensington, September 7, 1815, at a Monthly Association of Ministers and Churches, in Connexion with the Old College, Homerton. By John Innes. 8vo. pp. 56. Price 1s. 6d. Williams and Son.

THIS is a Sermon which we should much regret to have overlooked amid the crowd of occasional discourses with which our table is loaded. The subject should procure for it the attention which the good sense and instruction it contains deserve. It is a subject which has not been brought sufficiently forward, and pressed in all its important bearings on the consideration of professed Christians. The fact on which our relative responsibility in some measure rests, is one of the most remarkable features of the economy of the present existence; and yet few persons bestow upon it any but a very superficial attention. "Am I my brother's keeper," is still the language of the spirit of Cain, that lurks within the unregenerate heart.

The whole constitution of the universe, is, as Mr. Innes remarks, a 'system of order, dependence, and relative advantage. 'Sin indeed has deranged the world in which we live; but ori-'ginally the whole, composed of various parts "fitly framed '"together," was one perfect production, beautiful for its har-'mony, and glorious for its utility.' It is owing to this derangement, the traces of which are every where visible, that any part of the economy of the universe appears at variance with the designs of Infinite Wisdom and Infinite Benevolence. That human beings should be in some respects absolutely in the power of their fellow creatures, and in other respects subject, as by a moral necessity, to an influence little short of physical power; that not only their temporal condition, but their dispositions, and character, and destiny, should be placed in some measure under the control of others; that this relative dependence should prove in so lamentable a majority of instances, disadvantageous, in consequence of the power or influence men have over each other being exerted on the side of evil; and that circumstances wholly external, and for which the moral agent is not accountable, should thus operate as his bane: these are considerations which, in the light of natural re-

ligion, must appear fraught with awful mystery. And yet this very constitution of things, had not sin entered into the world and marred the designs of God, would have appeared the most perfectly conducive to virtue and happiness. It is by this relative dependence, that opportunity is afforded for the exercise of the most virtuous affections of our nature. It is its relative advantage that gives to every participant in existence, a definite value, a power of reciprocating happiness. This dependence might indeed be shewn to be a necessary law, not only of our animal constitution, but of all social beings as such. The fact, however, is certain, and it is in the highest degree momentous. There is scarcely a human being so insignificant or so degraded, but he is the subject of relative responsibility. He is not only capable of benefiting or injuring others by determinate acts, but he is constantly receiving as well as emitting some sort of moral influence. His character and example form a definite part of that beneficial or pernicious society by which those around him are likely to have their habits influenced—a portion of that moral atmosphere which is to convey health or infection to others. But persons are too apt, while they overrate their importance, to under-rate their influence. They are equally insensible of what impressions they are continually the passive recipients.

Our responsibility as it respects others, has however some objects, in reference to whom the obligations of duty, and the means of influence we possess, although they may seldom occur to the mind with the force of motive, are too obvious to be denied. Mr. Innes's Sermon places the subject in a variety of directions. He has chosen for the text, Phil. ii. 4. "Look not every man "on his own things; but every man also on the things of "others." He illustrates our responsibility, as it respects the *use* of our talents, in particular of wealth, of influence, and of leisure; and as it respects the *right application* of them. The second division of the Discourse is occupied with demonstrating that this responsibility actually attaches to our character. We subjoin, as a specimen of the Sermon, the following remarks, which occur in proof of the second position.

'That this responsibility is actually attached to our character, appears, first, From the arrangements of Providence. At first view, what a mystery does Providence present! Wherefore those inequalities among mankind? Why is one possessed of thousands of gold and silver? Why has he more than heart could wish, while another has children begging bread, and there is none to give them? Why yonder head and sole support of his numerous family, confined to a bed of disease, perhaps of death, while the merchant, who has already amassed a princely fortune, has health, opportunity, and inclination to add to his store? Why does the gospel, with all its

heavenly light, visit some lands, while others remain "in the region "and shadow of death?" Why this sacred volume, universally needed, and calculated universally to bless, confined to a few nations of the earth? My brethren, these are questions which we cannot satisfactorily answer: they contain difficulties which we cannot fully remove. The subject displays divine sovereignty. It is part of a scheme imperfectly comprehended, the design of which is but partially revealed. When the mystery of God shall be finished,—when the angel shall have sworn that "there shall be time no longer;" then that which now puzzles and confounds us, shall loudly call for our admiration and praise;—then those events which induce the Infidel to cherish a hope, that "God doth not see, neither doth the God of "Jacob regard it," shall most fully demonstrate, not only that divine attention was given to human affairs, but that God acted on principles of infinite justice, infinite wisdom, and infinite love; but there is one reason for these inequalities, with which we *are* acquainted,—it is contained in our subject. The present state is designed for the developement of character; it is intended to call graces into exercise; and different circumstances are necessary to elicit and exhibit them. Your advantages have reference, not merely to yourselves, but to others. You were blessed, that you might be made a blessing. You have wealth to *distribute*, bibles to *circulate*, truth to *disseminate*. If this design be not fulfilled, the mystery of Providence appears not in the inequality of the distribution; but that the advantage should be in *your* favour. We are surprized, not that there should be a variety of circumstances, but that a wise Providence should have given any thing more than merely bread to eat and raiment to put on, to beings too ungrateful to appreciate his favours, too stupid and insensible to understand their design, too selfish and depraved to appropriate them to the legitimate purpose.' pp. 34—36.

We observe an erratum that obscures the sense at line 18, of the 19th page; and another, of less importance, at line 12, of the 27th page. These should have been noticed at the end of the Sermon.

Art. VIII. *The Gospel committed to faithful Men.* A Sermon delivered in London on Thursday, 20th June, 1816, before the Subscribers and Friends of the Stepney Academical Institution. By Thomas Edmonds, A. M. Button, 1s. 1816.

THERE have been times, it must be admitted, when some classes of Protestant Dissenters deemed an academical education superfluous in those who entered upon the work of the ministry among them; and when they contended that the Divine teachings they had received as Christians, superseded the necessity of human instructions. Those times happily are past, and the progress of general information affords a sure pledge that they will never return. There may

indeed still be a few persons, who obstinately retain this vulgar prejudice; but their number is small, and their character obscure; and they belong exclusively to that order of beings, whom 'no weapon can penetrate, and no discipline can tame.'

The number and high respectability of the academical institutions that now exist among the various denominations of Dissenters, afford the most convincing evidence, that learning is not undervalued by this numerous body of Christians; and at the same time refutes the calumnies which have recently been propagated on this subject. Though they cannot boast of richly endowed colleges, of royal professorships, or of lucrative fellowships, which may be expected to operate in some degree as stimulants to literary ambition, the annual examinations that are usually maintained in these humbler institutions, would not be unworthy of our most distinguished Universities. In some branches of literature, the ungraduated students would be found to follow hard after the most successful candidates for collegiate honours; and in others more immediately connected with the sacred office to which they are destined, they would be found to have far outstript them. Among the numerous but not rival institutions of this kind that lay a claim to public patronage, that which has lately been established at Stepney, in the vicinity of London, is not the least important. For this Society Mr. Edmonds pleads with much warmth of feeling in the present discourse, which is published at the request of the supporters of that institution. The style of his discourse is plain, nervous, and impressive; the sentiments are judicious and scriptural; the spirit it breathes is liberal and pious. The Author has aimed, and he has succeeded in the endeavour, to compress as much weighty and appropriate advice relative to the selection and education of Candidates for the Christian Ministry, as could be comprehended within the limits of a Sermon. The following brief extracts contain a fair specimen of the style and character of the discourse, which is founded on 2 Timothy ii. 2. In offering advice to Christian Churches as to the selection of suitable persons to undertake the work of the ministry, he remarks,

'While Christian societies direct their attention to the supply of the church with teachers, affording every facility in their power for accomplishing the wishes of such as with a holy ardour, chastened by christian humility, desire the work of the ministry; and suffering themselves to be determined in their choice by no mistaken partialities, nor undue influence, but only by what they perceive of piety, benevolence to souls, humility, and a talent for instruction as far as is ascertainable; I would beg leave to observe, with deference to the opinions of others, that candidates for the ministry should not be too young. It does not appear natural, even under the

most favourable circumstances, for mere youths to become the instructors of others: nor is it wise to follow with unbounded admiration, those who have entered the pulpit before they should have left the school, because they may happen to be able for a given time, to speak with considerable fluency and impression. From young men engaging at too early a period in the work of the ministry, or even in preparation for it, many expectations and hopes have been defeated. Their principles and character have not been sufficiently formed; and by the inexperience, weakness, and inconstancy, incident to that period of life, they have not unfrequently been betrayed into errors of sentiment, or of conduct, which have involved them in difficulties inextricable. Thus they have dishonoured the ministry and the christian profession, and have severely wounded the hearts of their own friends, and the friends of piety and truth. But even when no such lamentable effects may follow, when there may have been no apostaces in sentiment, or serious lapses of conduct, the character is exposed to great danger, and has, without doubt, in many instances, sustained lasting injury, from the growth of that vanity, which is but too likely to be nourished by an unnatural elevation to the ministerial office, and by that admiration and applause, which people are apt so injudiciously to bestow on the appearance of talent in early life. Let, then, christian churches, in performing that part of their duty, which consists in introducing persons into the ministry, be influenced and directed by the Apostle's exhortation in the text. "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." ' pp. 23—5.

In his address to the Candidates for the Ministry, the preacher makes the following solemn appeal to their consciences.

' How despicable, my brethren, is the character, and how awful the state of him, who without any true piety of heart, any love to God, or to men, presumes to enter upon the office and duties of the christian ministry. He urges others to flee from the wrath to come, while he is insensible to his own danger. He urges others to consider the amazing love of the Saviour in the redemption of the world, though it has produced no impressions upon himself. He urges others to regard the blood and righteousness of Christ, and to embrace the atonement of the cross, when he himself has no sense of its value, but rather tramples on the Son of God, and counts the blood of the covenant an unholy thing. He makes others tremble at denunciations at which he is himself unmoved, warns others to escape that perdition to which he himself is hastening, and elevates and gladdens the hearts of many by animated descriptions of that heavenly rest and glory, from which it is probable he himself will be excluded for ever. He insists to others on the necessity of that purity of heart which is to prepare for the vision and enjoyment of God, while he himself is impure; inveighs against the vanities of life, but is in his heart devoted to them; impressively exhorts others to mortify those lusts of the flesh which he indulges himself to the utmost of his power; and while with apparent earnest-

ness he seeks the eternal happiness of his fellow men, he ensures his own condemnation, and accumulates to himself wrath against the day of wrath. Can you imagine, my brethren, a being more contemptible, or a condition more awful.' pp. 26—7.

After having introduced the preceding extracts it will scarcely be necessary to add our most cordial recommendation of this Sermon, especially to those who are about to enter upon the sacred office.

Art. IX. *Alastor; or the Spirit of Solitude: and other Poems.* By Percy Bysshe Shelley. Foolscap 8vo. pp. 104. Price 5s. Baldwin and Co. 1816.

IT is but justice to Mr. Shelley, to let him give his own explanation of this singular production.

'The poem entitled 'ALASTOR,' may be considered as allegorical of one of the most interesting situations of the human mind. It represents a youth of uncorrupted feelings and adventurous genius led forth by an imagination inflamed and purified through familiarity with all that is excellent and majestic, to the contemplation of the universe. He drinks deep of the fountains of knowledge, and is still insatiate. The magnificence and beauty of the external world sink profoundly into the frame of his conceptions, and afford to their modifications a variety not to be exhausted. So long as it is possible for his desires to point towards objects thus infinite and unmeasured, he is joyous, and tranquil, and self-possessed. But the period arrives when these objects cease to suffice. His mind is at length suddenly awakened, and thirsts for intercourse with an intelligence similar to itself. He images to himself the Being whom he loves. Conversant with speculations of the sublimest and most perfect natures, the vision in which he embodies his own imaginations unites all of wonderful, or wise, or beautiful, which the poet, the philosopher, or the lover could depicture. The intellectual faculties, the imagination, the functions of sense, have their respective requisitions on the sympathy of corresponding powers in other human beings. The Poet is represented as uniting these requisitions, and attaching them to a single image. He seeks in vain for a prototype of his conception. Blasted by his disappointment, he descends to an untimely grave.

'The picture is not barren of instruction to actual men.' pp. iii. iv.

We fear that not even this commentary will enable ordinary readers to decipher the import of the greater part of Mr. Shelley's allegory. All is wild and specious, untangible and incoherent as a dream. We should be utterly at a loss to convey any distinct idea of the plan or purpose of the poem. It describes the adventures of a poet who 'lived' and 'died' and 'sung in solitude:'—who wanders through countries real and imaginary, in search of an unknown and undefined object; encounters perils and fatigues altogether incredible; and at length

expires 'like an exhalation,' in utter solitude, leaving the world inconsolable for a loss of which it is nevertheless unconscious.

The poem is adapted to shew the dangerous, the fatal tendency of that morbid ascendency of the imagination over the other faculties, which incapacitates the mind for bestowing an adequate attention on the real objects of this 'work day' life, and for discharging the relative and social duties. It exhibits the utter uselessness of imagination, when wholly undisciplined, and selfishly employed for the mere purposes of intellectual luxury, without reference to those moral ends to which it was designed to be subservient. This could not be better illustrated, than in a poem where we have glitter without warmth, succession without progress, excitement without purpose, and a search which terminates in annihilation. It must surely be with the view of furnishing some such inference as we have supposed, that every indication of the Author's belief in a future state of existence, and in the moral government of God, is carefully avoided, unless the following be an exception.

> 'O that God,
> Profuse of poisons, would concede the chalice
> Which but one living man has drained, who now,
> Vessel of deathless wrath, a slave that feels
> No proud exemption in the blighting curse
> He bears, over the world wanders for ever,
> Lone as incarnate death!' p. 47.

Our readers will be startled at the profanity of this strange exclamation, but we can assure them that it is the only reference to the Deity in the poem. It was, we presume, part of the Author's plan, to represent his hero as an atheist of that metaphysical school, which held that the Universe was God, and that the powers of evil constituted a sort of demonology. He speaks in his Preface of 'the poet's self centered seclusion' being 'avenged by the furies of an irresistible passion pursuing him to speedy ruin.' 'But *that power*,' he adds, 'which strikes the luminaries of the world with sudden darkness and extinction, by awakening them to too exquisite a perception of its influences, dooms to a slow and *poisonous* decay those meaner spirits which dare to abjure its dominion.' It is a pity that in his Preface Mr. S. had not avoided such jargon

We shall enter no further into the Author's theory, nor shall we subject his poetry to minute criticism. It cannot be denied that very considerable talent for descriptive poetry is displayed in several parts. The Author has genius which might be turned to much better account; but such heartless fictions as Alastor, fail in accomplishing the legitimate purposes of poetry. In justice to the Author, we subjoin the following extract.

'The noonday sun
Now shone upon the forest, one vast mass
Of mingling shade, whose brown magnificence
A narrow vale embosoms. There, huge caves,
Scooped in the dark base of their aëry rocks
Mocking its moans, respond and roar for ever.
The meeting boughs and implicated leaves
Wove twilight o'er the Poet's path, as led
By love, or dream, or god, or mightier Death,
He sought in Nature's dearest haunt, some bank,
Her cradle, and his sepulchre. More dark
And dark the shades accumulate. The oak,
Expanding its immense and knotty arms,
Embraces the light beech. The pyramids
Of the tall cedar overarching, frame
Most solemn domes within, and far below,
Like clouds suspended in an emerald sky,
The ash and the acacia floating hang
Tremulous and pale. Like restless serpents, clothed
In rainbow and in fire, the parasites,
Starred with ten thousand blossoms, flow around
The gray trunks, and as gamesome infants' eyes,
With gentle meanings and most innocent wiles,
Fold their beams round the hearts of those that love,
These twine their tendrils with the wedded boughs
Uniting their close union; the woven leaves
Make net-work of the dark blue light of day,
And the night's noontide clearness, mutable
As shapes in the weird clouds. Soft mossy lawns
Beneath these canopies extend their swells,
Fragrant with perfumed herbs, and eyed with blooms
Minute yet beautiful. One darkest glen
Sends from its woods of musk-rose, twined with jessamine,
A soul-dissolving odour, to invite
To some more lovely mystery. Through the dell,
Silence and twilight here, twin-sisters, keep
Their noonday watch, and sail among the shades,
Like vaporous shapes half seen; beyond, a well,
Dark, gleaming, and of most translucent wave,
Images all the woven boughs above,
And each depending leaf, and every speck
Of azure sky, darting between their chasms;
Nor aught else in the liquid mirror laves
Its portraiture, but some inconstant star
Between one foliaged lattice twinkling fair,
Or, painted bird, sleeping beneath the moon,
Or gorgeous insect floating motionless,
Unconscious of the day, ere yet his wings
Have spread their glories to the gaze of noon.' pp. 29—33.

Art. X. *A Charge delivered to the Clergy of the Diocese of Gloucester, at the Primary Visitation of that Diocese, in the Year* 1816. By Henry Ryder. D D Bishop of Gloucester. Second Edition. 4to. pp. 37. Price 2s. Payne, &c. London, 1816.

WE are not surprised that a second edition of this Charge should already be called for. The expression of his Lordship's sentiments on several important topics now before the public, will naturally be awaited on all sides with curious or anxious impatience. The Bishop has evidently felt the peculiar delicacy of his situation, and the present Charge is adapted to disarm by its piety those whom its moderation fails to satisfy.

The first part of the Charge consists of a general exhortation, highly impressive, and in a strain of affectionate earnestness, on the responsibility of the pastoral office. His Lordship then proceeds to offer some additional admonitions 'as 'suggested by the peculiar exigencies of the times;' professing himself to be distrustful of his own judgement, but confident that the motive by which he is actuated, entitles him to be listened to without prejudice.

His Lordship considers that the 'Form of Prayer and 'series of public services,' are 'chief among the distinguished 'privileges' of the Ministry of the Church of England; and he cites with great approbation the remark, the author of which is not named,

> 'That if we were to compare the prayers used in the 10,000 Churches of the country during each sabbath of the year, with the contemporary prayers in the other places of worship, we should be constrained to fall down upon our knees and bless God for the Liturgy of the Church of England.'

To bless God for whatever we deem a privilege, or value as a possession, is so bounden a duty, that no one would wish, by unseasonably questioning the propriety of the occasion, to interrupt the exercise of devout gratitude. It cannot be supposed that the Bishop is extensively acquainted with the quality of the extemporaneous services of other churches. If he were, much as his educational habits would incline him to prefer the liturgical form, and especially that form which he deems 'such an affecting, inspiring, and *effectual instrument* 'of communion with God;' we feel persuaded that he would join us in blessing God that, under some circumstances, there *are* contemporary prayers offered, in which the reality of devotion is preserved, how imperfect soever the form. We say this with confidence, because his Lordship himself adverts to such circumstances as attending the public use of the Liturgy.

'The service, a toilsome ceremony—the worshippers, a formal few—the utter inefficacy of the prayers manifested by the extinction of the power of Godliness among them—and, above all, the God who heareth prayer grievously offended by such lip-service and solemn mockery. The prayers used *from*, or *without* the heart, make the grand, fundamental characteristic difference between a Minister and Congregation who are holy and happy and those who are not.'

Among the prevailing errors of the day, the Bishop with great propriety alludes, in the first place, to the late Antinomian seceders from the Episcopal Church, and 'the few 'who may yet remain in it, but who adopt, in some measure, 'their opinions and practice.' After citing a very striking passage from the Homily of Faith, he adds, with great candour and piety,

'Beware, then, let me beseech you of this error, which however it may have sprung up upon this occasion, in well-intentioned and pious persons, is, we must fear, but a snare of the devil, and an awful wresting of Scripture, to the destruction of those who hear. While in every discourse you exalt the Lord Jesus Christ, leading your people to him, as the needful, the only Saviour of their souls, all sufficient to procure them pardon, and to give them grace; never fail to press the indispensible necessity of maintaining, and the tremendous danger of neglecting, good works; the *necessity* of "living unto Him who died for us"' p. 19.

We believe that there is no pious Dissenter, by whom the secession to which his Lordship alludes, has not been viewed as an event deeply to be deplored as fraught with extensive mischief; and we rejoice that there is no class of Dissenters whose sentiments have been found sufficiently to approximate to the notions of these deluded men, to tempt them to a coalition. The respectability, the fervent zeal, and the evident sincerity by which they were characterized, led us to cherish the hope, so long as it was rational, that either their tenets were in some measure misrepresented, or that their aberrations from the doctrine which is according to Godliness, was merely (shall we say?) a paroxysm of orthodoxy which would subside into the sobriety of truth. But the event has disappointed the hopes of all good men. Proud, dogmatical, intolerant, and rash even to impiety in the assertion of their ignorant notions, these true separatists reject alike the most affectionate expostulations and the most convincing arguments. All preachers of Christ, except their own small number, are deemed to be propagators of error, as 'detracting from the 'all sufficiency of faith;' while they themselves exalt above the righteousness of Christ, *a meritorious notion*, a chimerical assurance; as if by this assurance, not by the merits of the

Atonement, they secured to themselves salvation. The Popish dogma, *Crede quod edis, & edis*, is not so absurd, nor half so pernicious, as the Antinomian notion, *Crede quod credis, & credis:* Believe that you have faith, and you have faith. Away, as good old John Newton used to say, 'away with that 'assurance that sin will not damp.'

If kindness can yet avail nothing to soften down the turbulent spirit of these seceders, it is earnestly hoped that their pride will not be exasperated by injudicious opposition. Scripture, experience, and common sense, oppose the spread of their doctrines; and as to those who love error better than truth, nothing can keep them from erring. At the same time, it is requisite that the most decided testimony be borne against their caricatures of the doctrines of grace; doctrines, which the irreligious will be glad to seize this occasion of maligning, as resting on delusion and tending to licentiousness. Let not any persons on the other hand shrink from the open avowal and promulgation of those doctrines, because they are thus awfully wrested: this would be to give up the truth to its enemies.

The second error to which the Bishop adverts, is connected with the recent controversy upon the subject of Regeneration. His Lordship gives it as his opinion, that the term Regeneration ought, on the ground of ecclesiastical usage, to be *restricted to the Baptismal privileges*, which he considers as comprehending

'Not only an external admission into the visible Church—not only a covenanted title to the pardon and grace of the Gospel—but *even a degree of spiritual aid vouchsafed and ready to offer itself, to our acceptance or rejection* at the dawn of reason.'

Strange as this language will sound to theologians of nonconformist schools, we have had occasion to shew, that the sentiments of Hooker, and of those writers to whom he appeals as ecclesiastical authorities, were not dissimilar. We are persuaded that so far from the controversy referred to, being an event to be deprecated, it was highly desirable that the difference of sentiment prevailing on this subject, should be brought to light, and the question examined in all its bearings. It is evident from his Lordship's language, that, putting aside the doctrine of the Liturgy, sentiments are maintained by many, even of the evangelical clergy, respecting Baptism, which are not, in our opinion, countenanced by Scripture, any more than they are consistent with sound philosophy, or any rational system of theology.

His Lordship solemnly protests, nevertheless, against 'that 'most serious error (which has arisen probably from exalting 'too highly the just view of baptismal regeneration) of con-

'templating all the individuals of a *baptized* congregation, as 'converted:' an error which in his opinion 'strikes at the root 'of all useful and effectual preaching.' The following admonitions to the Clergy will be perused by our readers with the liveliest satisfaction.

'It is your part, then, "rightly to divide the word of truth," and, without venturing yourself to assign it positively to any individual, offer to each character his portion, which he may apply to himself, according as thus instructed, he shall perceive his state to be in the sight of God Exalt the Saviour before the eyes of him, whose conscience bears humble witness that he has chosen the better part, as his own God in whom he has believed and found what his soul required. Entreat such a man to rely with more entire dependence upon *His* ever-faithful love; to watch more scrupulously, lest he prove ungrateful to so much mercy, and do despite to the Spirit so freely given; and to labor more assiduously in all the means of spiritual benefit, and in all the duties of private and social life, in order that he may adorn his profession, and shew that he has not received this grace in vain.

'Exalt also the Saviour before those, whose consciences must bear a contrary testimony, as the God whom they have hitherto rejected, grieved, and provoked from day to day, but who has borne with them so long, and still waits to be gracious; as the God, however, whose mercy may have a limit, and whose countenance may be about to change.

'Exalt him in all his offices of Prophet, Priest, and King—in all his manifestations of love—in all his exhibitions of power. Compel them to perceive and acknowledge what they are now *without Him*, and to anticipate what they will be. Delineate what they might be *with Him now*, in all the comforts and joys of a life of faith and duty; and admit them to a glimpse, as far as revelation warrants, of what they might then enjoy *with Him* for ever and ever. Thus, by every alarm and every encouragement, constrain or win them to come in true repentance and lively faith to the Saviour, and receive their portion in his meritorious atonement, prevailing intercession, efficacious grace, and unspotted righteousness, if peradventure they may be converted and saved. "Turn ye, turn ye; why will ye die? Why will ye not come unto Him that ye might have life?"

'Thus, after the model of St. Paul, "determine not to know any thing among your people save Jesus Christ, and him crucified."

'Let this be the general matter and strain of your addresses. It will produce no crude unqualified statement, no dry barren theory, no visionary conceits, no enthusiastic impulses. It will admit, nay demand, a deep and accurate developement of the foldings of the human heart, and its inmost motives. It will allow of the nicest adaptation of warning and encouragement to each varying shade of human character. It will accord with the tenderest and most discriminating care, lest you should wound the weak and needlessly desponding conscience; lest you should "break the bruised reed," and make "the heart of the righteous sad, whom the Lord hath not made

sad." It will require the most particular enforcement of moral duties, in all their detail, and in their highest perfection. "Do we make void the law through faith? God forbid! yea, we establish the law." The whole of Scripture, its didactic, historical, and prophetical portions; its articles of belief, its practical precepts, its models of devotion, will all readily find their place in such a system, and perform their respective offices. It will be indeed the "declaration of the whole counsel of God," "the preaching of the Cross," "the ministration of the Spirit," the preaching that will be "a savour of life unto life, or of death unto death." ' pp. 24—26.

The Bishop adverts, towards the conclusion of his Charge, to the 'Societies for Religious Charity,' and among these, to the Bible Society. He remarks that its *principle*, "the universal "diffusion of the Scriptures," 'may be referred directly to Scrip-'tural authority:' "Go ye into all the world, and preach the "Gospel to every creature."

'The revival of this principle is coæval with the period, and contains the very spirit and essence of the Reformation, when the Bible, almost for one thousand years a sealed book, was professedly unclosed, and thrown open to every eye that would see, and to every heart that would understand.'

The qualified and yet decided manner in which his Lordship avows his attachment to the Bible Society as 'the glory of his age, his country, and his Church,' is highly creditable to his consistency, and at the same time calculated to conciliate those from whom he '*ventures* to differ.' 'To advocate either side 'of the question *vehemently* would,' his Lordship remarks, 'neither become my station, nor accord with my principles.'

Art. XI. *Elements of Evangelical Religion.* Lectures delivered before the Christian Philological Society, in which several important Differences between modern Arminians and Calvinists are impartially considered, with a view to promote mutual Forbearance. By Nath. Rogers. Royal 12mo. pp. 324. Williams and Son.

IN marking the "Elements of Evangelical Religion," Mr. Rogers has acted judiciously in selecting the ground of a sinner's acceptance with God, and the origin of the religious principle, as the primary and most important. "The Death of "Christ, considered as a sacrifice for sin," the only ground of a sinner's acceptance, forms the subject of his first Lecture; in which he considers the origin of sacrifices, the Jewish atonements, and the doctrine of the New Testament in regard to Reconciliation by a Redeemer. Without entering into metaphysical inquiries, we are certainly warranted in arguing, that God would not have suffered his only begotten and well-beloved Son to have been made the sacrifice of human guilt, but on an occasion

which rendered it indispensable to the glory of the Divine perfections, as well as infinitely merciful to man.

> ' Die he or justice must; unless for him
> ' Some other able, and as willing, pay
> ' The rigid satisfaction, death for death.'

If, indeed, personal repentance and amendment had been sufficient to satisfy the demands of Divine justice, it is utterly inconceivable that the Divine Being should have appointed the death of his own Son as the medium of our pardon. The necessity of the Atonement is the only ground of its credibility.

Mr. R. reasons very forcibly from the uncommon dread and perturbation of mind with which our Redeemer met his sufferings, compared with the conduct of saints and martyrs under their fiery trials, that there must have been a peculiarity in the nature of his sufferings; and this peculiarity appears in the doctrine of substitution: " The Lord laid upon him the ini-" quity of us all." The weight of imputed guilt affords the only key to that depression and agony of mind, which marked his passion; but the measure of his sufferings bore no relation, as to proportion, either to the number of offences, or that of the offenders, for whom his expiation was to avail.

On this subject our Author thus reasons:

' May we not conclude from these Scripture testimonies that Jesus Christ voluntarily became answerable to divine justice for the sins of the world; and that his death is to be considered [as] a satisfaction, equivalent to the actual endurance of the full desert of sin in the persons of the guilty. By an *equivalent* I mean, something which in justice shall be deemed equal in importance and value, though differing in kind. I have no idea of calculating the measure of the Redeemer's sufferings by the exact number of persons who shall eventually share the benefits of the atonement: as if, in order to have saved more, he must have suffered more; or if less, his sufferings would have been diminished in proportion; this sort of arithmetic is infinitely below the dignity of the subject. We rather conceive that all the Saviour endured would have been necessary for a proper expression of divine justice against sin, had there been but one transgressor to rescue from destruction; so great an evil is human crime. And had there been as many worlds to save as there are individuals, he would have had no need to suffer more; so infinite is the merit of his death ' pp 53, 54.

The second Lecture considers ' the necessity of Divine in-' fluence arising from human inability.' The writer compares the systems of Dr. John Taylor and President Edwards, giving a decided preference to the latter. Both Calvinists and Arminians, he remarks, at least those of the latter who are considered as evangelical, equally admit the depravity of human nature; Calvinists do not deny the freedom of the will, nor Arminians its perversity; and both agree ' That the grace

'of God in its operation on the heart is always the first mover 'in the business of human salvation.' p. 103. *The origin of the Religious principle,* is admitted by both parties to be from God, though it is represented under a different aspect. But if it originate in Divine influence, it must be under one or other of the following circumstances: either, 1. efficacious Grace is bestowed on *some* men only, and that according to the Divine sovereignty;—which is the Calvinistic Doctrine, resting our Salvation wholly on the will of God; or, 2. The same Grace is given to *all*;—which is the Arminian notion; and one improves this grace while another rejects it, and thus the turning point of man's salvation is made to depend simply on his own will, and he maketh himself to differ; or, thirdly, Grace, or spiritual influence, is communicated to the minds of men in different degrees. But if the degree communicated be efficient for the renewal of the heart, independent of the human will, then, the subject of that efficient grace is in the same predicament as under the first supposition: he is converted by Grace only. If the bestowment of this influence only places him in a situation of *salvability,* as it has been termed, if it be only a means which the exercise of his will is necessary to render efficacious,—and if that measure of influence is withheld which should actually avail for his salvation, then Grace ceases to be Grace. And if this efficient degree be bestowed on one and withheld from another, the Divine sovereignty is no less manifest than on the Calvinistic representation. Between the degree of Grace which saves, and that supposed degree which is not efficacious for salvation, the difference is as absolute, as between the bestowment and the withholding of any gracious influence. Only, the difficulties attending the awful subject, are, on the Arminian hypothesis, immeasurably aggravated.

The notion that it is some way partial and cruel that one should be saved and another left, must go upon the supposition, that the one has some degree of claim; otherwise, there can be no more injustice or impropriety in the giving of grace to one, and not to another, than in giving more grace to one than to another. Where a number of criminals equally merit punishment, there can be no cruelty or injustice in sparing one and leaving the other to his desert.

Some have supposed that the gift of a degree of grace to all, is necessary to justify God in the condemnation of any; and that in fact without this, man could not be the fit subject of reward or punishment.

'Here it is to be observed, (says our Author,) the grace of God is made the ground of accountability: consequently, if there be any point of time before a man receive this grace, he cannot be an

accountable creature; of course, whatever have been his actions, he cannot be blameable: and were he to die in this state, he must, at least, be exempt from punishment in the eternal world. What a happy thing then would it be for the greater part of men who live to maturity, if this grace were not imparted to them, seeing, in that case, they would be eternally innocent. And what a terrible thing it is, upon the whole, that ever the Almighty should have sent his Son into the world, to procure and establish a constitution of things, so awful in its consequences!' pp. 116, 17.

Mr. R.'s third Lecture is on the work of the Holy Spirit in conversion, in which, though there is much to commend, we find some things obscure and objectionable. Mr. R. insists on a work of the Holy Spirit on the soul, independent of its active powers.

'If we understand that the Spirit acts upon these powers,' (viz. the understanding and the affections,) we shall, he says, 'have a very erroneous idea, that will lead far astray;' that is, will lead us to suppose either that Divine grace uses '*constraint* in 'conversion,' or that 'antecedently man gives his consent to 'be converted.' But how these inferences follow, we discern not. If by constraint be intended, the mind being influenced by Divine illumination to 'receive the truth in the love of it,' such constraint is perfectly consistent with the nature of man, and the work of God; and indeed Mr. R. confesses that to speak of the Spirit enlightening the understanding, renewing the will, and regulating the affections, is all very correct; how then can the supposition that the Spirit acts upon these powers—'lead us astray?' When the Spirit enlightens the understanding, renews the will, and regulates the affections, does he not *act* upon those powers? or is it possible to enlighten, to renew, to regulate them, without acting on them? Here we think the worthy Lecturer, by attempting to be metaphysically accurate, has involved himself in confusion and contradiction. In Note 13 (p. 270, &c.) referring to this passage, he claims support from the respected names of Owen, Edwards, and Fuller. Dr. *Owen* says, 'there is not only a 'moral, but a physical immediate operation of the Spirit on 'the mind;' but this operation he explains as producing in us 'the will of conversion to God'—but do we will independently of the understanding and the affections? His second authority will by no means support this, for President *Edwards* uniformly maintains that the will is under the governance of motives. Mr. *Fuller*, indeed, affirms that 'a spiritual perception of the glory 'of Divine things appears to be the *first sensation* of Divine 'things of which the mind is conscious; but it is not the *first* 'operation of God upon it.' In fact, our spiritual sensations are not the Spirit's operations, but the effects of them; it is the

illuminating influence of the Spirit upon the understanding which produces that perception, just as it is the *light* of the sun conveyed to the eye, which produces that sensation called *seeing*.

Mr. R. as we conceive, is more successful in combating the idea of a suspension of the will in conversion, in which, however, he refutes his own hypothesis; for if the will be *not* suspended, it must be influenced, and influenced in the only conceivable way—by motives. It is by a view of the evil of sin, and of the glory of the Saviour, that the mind is guided to reject the one and embrace the other. We have no idea of piety without motive.

We recommend Mr. R. to review this part of his work with care, should he have to prepare a second edition. We think highly of the work in general, as exhibiting piety and talents. The following extract from the preface presents to us the portrait of a sincere inquirer.

'The more I looked into the subject, the more I discovered my own deficiency. I had received the current statements of these important matters, but when I endeavoured to understand them, they were without meaning. I cannot say, therefore, that I had before received erroneous ideas, for the fact is, I had never received any ideas at all. But the subject was too momentous to be forgotten. From the first hour of its awakening my attention, it was never absent from my thoughts. I read every thing that came within my reach, I enquired of all that could give me information; truth, and truth alone, was the object of my pursuit, and whether it agreed or disagreed with my former vague surmises, or with this or that particular system of men, was to me of no consideration. Truth I was in quest of, and Truth I was determined to follow, wherever it should lead me. Shall I say that I have every reason to be grateful for the present result? I do say so with the most unhesitating confidence, it being my most decided conviction that what I have advanced is not merely true, but that it is most important truth; intimately connected with the prosperity of genuine piety and practical religion, which none can sincerely receive without being so much the happier and the better man. The studies therefore which have led me to these conclusions, I esteem the most valuable that ever engaged my attention.'

The *notes* are partly collected from the most valuable theological writers, and partly original. In the last (p. 299) he successfully combats the strange notion of Montesquieu, that the Divine foreknowledge is merely a capacity of knowing, and maintains with considerable ability "the modern Calvinism" of Doddridge, Williams, and Fuller.

Art. XII. *Winter Evening Recreations at M——.* 12mo. pp. 136. Price 3s. 6d. Hatchard. 1816.

WE sometimes find ourselves at a loss, with regard to publications, the design of which is obviously good, but the execution objectionable, whether to pass them over in silence, or to fulfil our duty to the public at the expense of what may seem an invidious and unnecessary exercise of criticism. Pious intention may be deemed sufficient with many readers to redeem a thousand faults; and certainly, as it respects the character of the author in the estimation of private friendship, it ought to outweigh all the minor defects of taste or genius. But is an injudicious publication to be considered as altogether harmless, because the subject is religion, and the motive of the writer blameless?

Two thirds of this little volume are occupied with 'a tale.' We have no objection to tales as such, and certainly none to tales of a religious character, such as Display, or Sancho. Religious tales are perhaps the best antidote to irreligious tales. But then, it is not many individuals that are competent to set about designing fancy portraits of Religion, and fancy sketches of human character. We fear that there is some danger lest the Sanchos, and Dairyman's Daughters, and other deservedly popular little works of the day, should lead to an inundation of tales descriptive and sentimental, in imitation, which so far as they present false views of life, give an undue prominence to incident, and vitiate the imagination, would prove scarcely less pernicious than the forbidden productions of the circulating library. Religious novels are dangerous things. They may abound with pious sentiment, but in the correct exhibition of right principle they too often fail. In the endeavour to present religion in a form attractive to the imagination, its authoritative claims on the heart and its essential character, are, perhaps, altogether lost sight of. Or the efficacy of religion and the occasions for the exercise of religious principle, are connected with particular combinations of circumstance of rare occurrence. Religious instruction is best conveyed in the simple form of precept, and by a reference to the definite standard of inspired truth. But if example furnish the text, let it be without the gloss of the novelist.

The tale in this little volume is improbable: this is its least fault. There is no delineation of character,—no propriety observed in the narration. Emma, 'an heiress and a beauty,' walks alone on the sea-shore at twilight; and ventures by herself up stairs in a retired cottage which she had no right to enter! The quotations from Scripture, which are introduced in injudicious profusion, are sometimes much misapplied and even perverted, as in p. 5. The language bears marks of a

juvenile, and we suspect a feminine hand. The narrative does credit to the writer's feelings, but the extreme immaturity of judgement it displays, renders its tendency very doubtful. It should not have been suffered to circulate beyond the village circle of friends, for whose entertainment it was composed.

The remainder of the volume is occupied with religious poetry.

Art. XIII. *A Year in Canada, and other Poems.* By Ann Cuthbert Knight. pp. 126. 12mo. Price 5s. Baldwin, Cradock, and Joy. London. 1816.

THE principal poem in this small volume is purely descriptive. It exhibits, however, considerable command of poetic language, and is evidently written by a person of accurate observation, and susceptible feelings. The scenery on the banks of the river St. Lawrence, the manners of the Indians, and of the Canadian Peasants, the seasons and their attributes, with appropriate reflections, occupy about a hundred Spenserian stanzas of a very harmonious construction, as may be seen from the following specimen.

'Ere long, a nobler Muse, on loftier wing,
May seek those shades, and every charm unfold,
That spreads its beauties in the fleeting Spring,
Or Summer's blush, or Autumn's locks of gold;
O'er the broad lakes on daring pinion sweep,
Or with bold step the forest-path explore,
Where to Niagara's resounding steep
Rolls the proud stream, and down with thund'ring roar,
Flings his white dashing waves, and shakes the trembling shore.'

'Not such the Minstrel's skill, nor such the lay,
No classic grace adorns these simple strains;
'Twas but the passing pilgrim of a day,
Who view'd with ling'ring glance yon verdant plains,
Who haply found,—ev'n in that foreign clime,
Some fleeting hours that live in Mem'ry's view,
"In colours mellow'd, not impair'd, by time,"
Some artless friend, that wept to bid adieu,
Who with unpractis'd hand the changeful picture drew.

'Back to those scenes the dream of Fancy stole,
And many an hour unfelt has wander'd by.
The vision fades, the winds of winter roll
Its darkest clouds athwart yon low'ring sky;
And not a beam of radiance shines on high,
Or gaily sports o'er ice-clad groves below;
Nor traine, nor passing sleigh salutes the eye:
Unfetter'd here the rush-crown'd streamlets flow,
And Scotland's dark brown heath peeps through the drifted snow.' p. 61.

A legendary tale, and a few miscellaneous verses conclude this unassuming volume, which is calculated to give a very favourable idea of Mrs. Knight's abilities.

Art. XIV. *Report of the Committee for Investigating the Causes of the Alarming Increase of Juvenile Delinquency in the Metropolis.* 8vo. pp. 32. Price 1s. Conder. 1816.

THERE is, certainly, at the present period, the appearance of a peculiar conflict between, if we may so express it, the energies of moral good and those of moral evil. On the one hand is displayed a combination of exertion, unexampled, for the promotion of the melioration of society, by every scheme that the ingenuity of benevolence can devise: while, it seems as if, on the other hand, an impulse had been given to the evil principles of mankind, and that all the latent humours of the social system were displaying themselves with unnatural activity and virulence. The contrast is strange and appalling between the increase of educational institutions, the operations of Bible societies, the labours of evangelical teachers, and, the increase of pauperism, the multiplication of criminal offences, in many instances characterized by unusual enormity, and that peculiar feature of the times, the spread of juvenile delinquency. What conclusion is to be drawn from these coincidences? Are we to imagine that the attention paid to the education and religious instruction of the lower classes, has in the remotest degree favoured the growth or perpetration of crime?—Or rejecting a supposition so monstrous, shall we infer that all the exertions which have been made, have been ill-directed, or of slight utility? Some indeed of the opponents to the Bible Society have not scrupled to adduce the multiplication of crime, as a proof of the inutility of Bible Associations, and have seemed to feel even a sort of complacency in the argument. But do not the facts supply us with this reflection, rather, as the only rational inference, that the Almighty, working by human agency, has caused all these simultaneous exertions to originate at a period at which the political circumstances of society render them not only peculiarly seasonable, but the only adequate means of counteracting the secret mischiefs that tend to the disorganization of the social system?

There are certainly causes to which the degeneracy of public morals may in great measure be referred: but these causes are not such as would strike a superficial observer, who dwells only on some obvious coincidence of circumstances. To ascertain these causes, and to define them with as much accuracy as the case will admit of, are among the most laudable services to which the industry and intelligence of benevolent individuals can be directed. Investigations of this kind, which can be successfully conducted only by individuals, lead in the most direct way to the remedy and prevention of the evils to which they relate.

The subject which has employed the attention of the Committee who present this Report, is of unspeakable im-

portance. It relates to an evil of the most threatening aspect, the prevalence of which forms a lamentable peculiarity of the present times. The inquiries of the Committee have been necessarily confined, in the first instance, to the metropolis, in which Juvenile Delinquency has been ascertained to exist to a very alarming extent. A system is in operation by which the young offenders are organized into gangs, having their regular houses of resort, where they plan their enterprizes, and afterwards divide the produce of their plunder. It is believed, that within the metropolis, some thousands of lads of this description, under seventeen years of age, are at this time living in the commission of crime.

But it is not in London only, that the recent increase in the number of delinquents 'who at a very early age have been 'brought to the bar of justice,' has attracted the public attention. The Magistrates of Warwick have taken cognizance of this circumstance, and have been forward in bestowing consideration on the best means of arresting the progress of the evil. The Committee of the Society established in London, have circulated extracts from a Charge delivered by Judge Dallas to the Grand Jury of the county of Warwick, at the last Summer Assizes, alluding to these measures,—a Charge, which deserves to have given to it, the most extensive publicity, and the warmest encomiums.

'That the number of offences has increased of late,' the Judge remarks, 'may appear to those who are apt to take a 'gloomy view of things, to proceed from a degenerate state of 'morals, characterizing the times in which it is our lot to live. 'But in whatever degree this degeneracy may exist, and how 'far it is at once the cause and the consequence of crimes, it 'cannot be considered as the only source, unless we choose to 'overlook other and weighty causes co-operating in degree. 'The encrease of our population—the extent of our trade—the 'progress of our manufactures, though now unfortunately subjected to what I trust may prove but a temporary stagnation—'the shocks and revulsions to which all human establishments 'are liable—the passage from one state of things to another, 'in which the evils of life are apt to crowd and take their 'stand—all these, in their several proportions, undoubtedly 'contribute to fill our prisons and occupy our courts. But 'besides these general causes, there may be, and certainly there 'are, peculiar practices which add greatly to this unfortunate 'encrease; and, of these, one of the most formidable as well 'as the most deplorable, is the system of training up children 'of both sexes to the practice and perpetration of every species 'of crime.

'But of these swarms of youthful offenders who infest our

'streets, and invade our dwellings, though we are obliged 'almost hourly to punish their offences, who is there that can 'withhold compassion from their fate? For what, I might 'almost ask, is the intrinsic guilt of a miserable boy or girl, 'brought up from infancy so as scarcely to be able to distinguish 'right from wrong, or if able to distinguish, trained and tu- 'tored by those, to whose control and command they are 'subject, to confound the one with the other, and even to feel 'a pride and emulation in the dexterous practice of almost 'every fraudulent and felonious act? To such a length has this 'proceeded, that courts of justice have felt themselves bound 'to overlook the distinction between the different seasons of 'life, and to involve in one common punishment, the puny de- 'linquent with the hoary veteran grown grey in guilt, and 'nearly, if I may so express it, superannuated in the commission 'of crimes.

'Gentlemen, for now a considerable number of years past, 'improvements have been going on in the collateral regulations 'which connect with the administration of criminal justice.

'But much of good still remains to be done, and can never 'be done so effectually as by the means you propose. While 'felons of every description are crowded together, the best 'possible superintendence must be weak in its effect. The eye 'will unavoidably catch the scene by which it is surrounded; 'the ear will be open to every evil suggestion that can be framed. 'By contagions of every sort the youthful are beyond others 'liable to be affected. To select, and separate, is of itself a 'step to reform. But to follow it up, as is proposed, by ha- 'bitual instruction—to open the mind—to amend the heart—in 'the seed time of life, and when the soil is most tenacious of the 'good or bad it may receive,—to scatter the principles of sub- 'ordination and order, of industry and application—to inspire 'the love and fear of God, and a due respect and reverence for 'man—is one of the noblest purposes which human reason can 'dictate, or human benevolence accomplish! Nor would the 'good stop even here. Who can have beheld but, at the mo- 'ment, with a sinking heart, a miserable boy dismissed from 'the bar of a Court of Justice to be released at the end of a 'short confinement, without protection, without parents; or what 'is worse, the authors of his being, the authors also of his 'profligacy; without means of employment, or prospect of 'subsistence, and driven almost of necessity into the downhill 'path of guilt; till by an impulse which becomes at last ir- 'resistible, he is hurried to the precipice, on the brink of which 'no stay is to be found!—To provide for the future reception 'and employment of these unhappy persons, and so to guard 'against the recurrence of this dreadful evil, is the most pro-

'minent feature of your plan; thereby to complete the good 'which would else be great; but of which, with this last pro- 'vision, the measure will be full.'

The present Report relates simply to the causes of the increase of Juvenile Delinquency; the subject of the proposed remedies being reserved for a future report. The Committee state that the principal causes appear to be—

'The improper conduct of parents.
The want of education.
The want of suitable employment.
The violation of the Sabbath and habits of gambling in the public streets.

In addition to these primary causes, there are auxiliaries which powerfully contribute to increase and perpetuate the evil. These may be traced to, and included under the following three heads.

The severity of the criminal code.
The defective state of the police.
The existing system of prison discipline.'

With regard to each of these causes, the Committee enter into details which amply support these positions, and the outlines of a few cases are given in an Appendix exhibiting specimens of the description of offenders which have come under the notice of the Society. We shall transcribe one of these as a commentary upon the first cause assigned of the evil alluded to.

'Q. R. aged 12 years. He has had no education: has a mother who encourages the vices of her son, and subsists by his depredations. She turns him into the street every morning, and chastises him severely when he returns in the evening without some article of value!'

The following remarks are particularly deserving of attention, if not for their novelty, for their importance.

'The connexion between indigence and crime is necessarily frequent, particularly in those cases in which the mind is uninformed. Of late, the supply of labour in the metropolis has been far greater than the demand; and the Committee are of opinion, that the distress, to which the poor have been exposed, from this circumstance, has, in a great measure, produced that laxity of morals, which has rendered a considerable number of parents regardless of the welfare of their children. The want of employment—the prevalence of improvident marriages—the degrading tendencies of the poor laws—and the increased facilities for the consumption of spirituous liquors, have doubtless contributed much to deteriorate the moral character, and consequently, to weaken the natural affections of the lower classes of society. To an evil so general and extensive, it is impossible at once to apply a remedy. This can alone be found in measures, which are calculated to raise the condition, and promote the religious and moral improvement of the poor at large; upon whom it should be impressed, that the best security which the

parent can have for the happiness of his family, consists in the regard which he pays to his own moral conduct, and in the vigilance and care with which he trains up his offspring.' pp. 12—13.

The total want of education, has, in a considerable proportion of instances, appeared to be a cause of the young delinquents' early depravity; and of those who have represented that they had attended schools, few on examination have been found to be able to read, much less to write with any tolerable accuracy. The poverty of parents has often induced them to place their children at an occupation rather than send them to school.

'Until a situation could be procured for a lad under these circumstances, his hours have usually been at his own disposal. The vivacity of youth has impelled him to action: he has had no legitimate object for the attention of his mind. Thus exposed to temptation, the wonder would rationally be, if he did, rather than if he did not, abstain from the suggestions of folly and vice. In the public streets he has witnessed the gambling amusements of others of his own years. From being a spectator, he has naturally desired to participate in their amusements. Into such associations there is every facility of introduction. If the boy can but stake his penny, he is readily admitted into the society of these gamblers. Hence he becomes degraded with characters of the most dangerous description, who, having made considerable proficiency in evil practices, are well qualified and inclined to contaminate all who join them. In this manner has many a deluded youth been ruined, who was first incited to gamble in the streets from the want of an industrious occupation; and who, when he joined the party, little considered the fatal consequences of the step which he was about to take. In a short time the loss of money has inclined him to yield to the solicitations and criminal suggestions of his associates. From petty depredations, as his years have increased, he has advanced in the nature and extent of his enterprises, until his fame has obtained the notice of the experienced thief, who gladly enlists the victim into his service. His career now, perhaps, is arrested, and he is committed to prison, where his education in vice becomes finished: it is here that he mixes with the most abandoned: here he forms the most extensively pernicious connexions: here he listens to the tale of the hardened villain, until he acquires a *taste* for the commission of crime. If discharged, which is often the case when quite destitute, he seeks an opportunity to renew his acquaintance with desperate characters, who introduce him to houses of resort, and of female prostitution,—the abominations of which it is impossible to describe.' pp. 16—18.

With regard to what are stated to be auxiliary causes of crime, the recent examinations before the House of Commons have served amply to confirm the cautious representations of this Committee. We shall probably have occasion to refer more particularly to the subject.

Our criminal code inflicts the punishment of death 'on upwards of two hundred offences.' There is no doubt that the consequent uncertainty which attaches to the infliction of the penalty, encourages the offender to calculate on a mitigated punishment. The defective system of prison discipline, is a still more direct cause of aggravating cases of Juvenile Delinquency.

'In these establishments, the youth committed for his first offence has been placed indiscriminately with hardened criminals. Those, whose guilt has been doubtful, have had no means of avoiding the society of others, whose offences have been proved. It was said by the illustrious Howard, that "half the robberies committed in and about London were planned in the prisons" He further adds, "that if it were the aim and wish of magistrates to effect the destruction, present and future, of young delinquents, they could not devise a more effectual method than to confine them so long in our prisons, those seats and seminaries, as they have been properly called, of idleness and every vice." Since the period in which that great character exposed the prevailing system of prison discipline in this country, it is lamentable to consider the little alteration that has taken place in the prisons of London "In these abodes," to adopt the language of an eminent modern writer, "emulation is excited only to excel in crime, and all are soon raised to an equality therein. The ferocious inspire others with their ferocity, the cunning with their cunning, and the debauched with their libertinism. Every thing that can corrupt the heart, becomes the amusement of their idleness, and the resource of their despair"

'Dreadful, therefore, is the situation of the young offender: he becomes the victim of circumstances over which he has no control. The laws of his country operate not to restrain, but to punish him. The tendency of the police is to accelerate his career in crime. If, when apprehended, he has not attained the full measure of guilt, the nature of his confinement is almost sure to complete it; and discharged, as he frequently is, pennyless, without friends, character, or employment, he is driven, for a subsistence, to the renewal of depredations.' pp. 24—5.

It appears, however, that in Newgate the boys are confined apart from the other prisoners, '*and are receiving the benefit* '*of daily instruction.*' A school within the walls of a prison, may perhaps surprise some of our readers by the novelty of the idea. We trust that the time is not distant, when every prison will so far partake of the character of a reformatory, as to include a provision for the instruction of the uneducated. The happiest effects have been known to result from the introduction of education even among the *adult convicts of a transport.* An arrangement has likewise been recently made at the House of Correction, Cold Bath Fields, for the separation of the youths from the adult prisoners. These measures may be

considered as in some degree remedial; they are at any rate unspeakably important as respects the individual, but crime, as it respects society, can only, if we may be allowed the phrase, be remedied by prevention.

The Committee, in enumerating the causes of Juvenile Delinquency, have gone a great way towards suggesting the only effectual remedies for the evil. They have evidently felt the great delicacy of prescribing to the Legislature any specifics for its cure. Nothing would be more to be deprecated, than that delinquents of any kind should occupy so disproportionate a degree of public attention and sympathy, as to be provided for in any degree at the expense or to the neglect of those who have never *qualified themselves* by crime for such a provision. No arrangements deserve to be considered as truly benevolent, which lessen the antipathies of the delinquent against prison confinement. The penal design of such establishments should never be merged in the attempt to render them reformatories; and they should never afford accommodations or facilities of maintenance and enjoyment superior to what are possessed by the virtuous but indigent poor.

The only plans by which the ends either of justice or of benevolence can be accomplished, must be founded on a judicious classification of the criminals, not simply according to their age, but the nature and aggravation of their offences. This classification has been introduced into prison ships by some benevolent individuals, and the result has been highly satisfactory. With regard to juvenile criminals, we ourselves know of one poor lad, who, after he had been discharged from Newgate, returned of his own accord, and implored to be received into the prison again as his only home, his mother having refused to shelter or provide for him; and there he actually remained for above a fortnight, subsisting on the prison allowance, and submitting to the discipline of the school, till admission was obtained for him into the Refuge for the Destitute at Hoxton. Such a boy is indeed as fit an object of compassion as could be selected. And there is reason to fear that there are many poor boys in the Metropolis, who have never been actually initiated into crime, who would be glad of finding a home in Newgate. It is not the property of Law to discriminate; but it is evident that the nicest discrimination is requisite, in order to render punishment remedial, and to exhibit Justice in its true character, as only a modification of Benevolence.

An Establishment distinct in its nature from a prison, seems to be desirable, in order to meet a variety of cases in which the degree of delinquency is slight, or not fully proved. Such an institution as the Refuge for the Destitute, if extended and modified by legislative enactments, would be of incalculable

benefit to the country. We rejoice to hear that a department of the Penitentiary at Milbank, is to be appropriated exclusively to Juvenile Delinquents, and that Government has manifested an enlightened solicitude to attempt, by means of a system of salutary discipline, the reformation of the convicts. From classification, constant inspection, moral and religious instruction, and hard labour, there cannot fail to result average effects of the most beneficial kind. We need only look to America, to encourage perseverance in the attempt. We hope that the attention of the public will not be quickly withdrawn from the subject, and more especially that it will continue to occupy the consideration of the Legislature, that can alone give effect to the inquiries and exertions of individuals.

In the mean time, let the condition of the Poor, the virtuous poor, be viewed as a subject of pre-eminent interest, inasmuch as in the deterioration of their condition, the spread of vice is for the most part found to originate, and to keep pace with the increase of pauperism, and the consequent degradation of the moral character of the lower classes. It is not by the separate efficacy of systems of education, how excellent and comprehensive soever they may be, nor by Reformatories and local asylums, nor by legislative provisions of any kind, nor by parochial regulations; it is by no specifics applicable to particular evils, but only by the combination of all these means, that the melioration of society, on an enlarged scale, is to be effected. Let there be but a cordial co-operation between the Legislature and the efforts of philanthropic individuals of every party; let but the obstructions to improvement which originate in the laws favouring the increase of pauperism and in the criminal code, gradually yield to sounder notions of political economy, while the voluntary associations that have for their object the public good, are left to carry forward the work of *positive* melioration; let the interference of Government be reserved till its aid become obviously necessary in order to give, not a direction, but efficiency to private efforts; we need not then despair that the disorders of society will gradually submit to the silent force of counteraction, and by this safe means of reformation, a moral change shall take place, which we may hope will possess the character of permanence.

Art. XV. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* Eclectic Review, *by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

A new and correct Edition is in the press, of a Dissertation on the Epistles of Phalaris; with an Answer to the Objections of the Hon. Charles Boyle. By Richard Bentley, D.D. To which will be added, Dr. Bentley's Dissertation on the Epistles of Themistocles, Socrates, Euripides, and others; with the Fables of Æsop as originally printed, with occasional remarks on the whole.

A Catalogue of Books, with their sizes and prices, published since September, 1814, to the present time, will appear about the end of the month.

Mr. G. Jackson, of Islington, has in the press, a new and improved system of Mnemonics, or Two Hours Study in the Art of Memory; illustrated by many plates.

Memorial Sketches of the late Rev. David Brown, of Calcutta, with Sermons, &c. are printing in an octavo volume.

Mr. Matthew Gregson, of Liverpool, is printing in a small folio volume, Fragments of the History of the County of Lancaster, with numerous engravings.

The Rev. Joseph Hunter, of Bath, proposes to print, in a quarto volume, with suitable embellishments, Annals and a Topographical Survey of the Parish of Sheffield, or Hallamshire, with many original biographical and bibliographical notices.

A Translation of the Antiquarian Travels in Italy, of the learned French archæologist, M. Millin, is preparing for the press.

Mr. Starratt has in the press, a Work on the Science of Chess, one part of which was originally written by a late Duke of Brunswick Lunenburg.

M. A. Becket, whose Sketch of a Plan for the Relief the People, was submitted to the late Mr. Pitt, has for some time been engaged in perfecting that Plan under the title of Public Prosperity, &c.

On the 1st of January, 1817, will be published, the First Number of a New Magazine (to be continued Quarterly) entitled, The British Journal and Quarterly Magazine, embellished with Portraits of Public Characters, Views, &c. in the first style of Engraving.

In the press, and will be published next winter, in two thick volumes, 12mo. a work entitled, Questions Resolved in Divinity, History, and Literature. The first Vol. entirely Theological, containing concise explanations of difficult passages of Scripture, nearly in regular succession, and answers to some cases of conscience, both adapted to common capacities; and on other religious subjects. The second Vol. containing answers to a great variety of important and curious questions in History, Biography, Natural History, and Literature. By the Rev. George Glyn Scraggs, A.M. of Buckingham. The whole methodically arranged, with a Table of Scriptures explained, and an Index.

Mr. Charles Peter Whitaker, formerly of the University of Gottingen, and Professor of Languages, is preparing for publication, a New Grammar of the French Language, on a plan perfectly original, intended for the use of those who wish to acquire a speedy and grammatical knowledge of modern French; to be interspersed with ingenious Exercises and Examples, illustrative of the peculiar construction and idiom of the Language. The whole calculated to facilitate the acquirement of grammatical rules without the unnecessary fatigue and perplexity of the old system. It will be printed in a portable form for the pocket.

The Rev. Joseph Freeston, author of the Answer to the Question, "Why are you not a Socinian?" &c. has in the press, a volume entitled, Directions and Encouragements for Travellers to Zion, being an earnest and affectionate

address to Professing Christians in general, on several important Subjects.

Dr. Watkins's Memoirs of Mr. Sheridan, will appear in the course of the present month. A large proportion of the Work has been long since prepared, from information communicated by one of Mr. Sheridan's relatives.

In the press, to be published in November next, by the Rev. Richard Warner, of Bath: A Series of Sermons for every Sunday in the Year, commencing with the first Sunday in Advent, (also for Christmas-day and Good Friday,) for the use of Families and Country Congregations, and adapted to the Condition of the lower orders of Society. The texts are taken from the Epistle or Gospel of the day. A prefatory Discourse is prefixed, containing Observations on Public Religious Instructions, and a Vindication of the Clergy of the Church of England, from the charges of their attaching too much importance to human learning: their exalting Reason above Faith, and their not preaching the Gospel of Christ.

In October will be published, Sermons on the union of Truth, Reason, and Revelation, in the Doctrine of the Established Church of England and Ireland. By the Hon. and Rev. Edward John Turnour, A.M. of St. Mary Hall, Oxford: late Curate of Heston, Middlesex, and Chaplain to the Dowager Countess Winterton.

Preparing for the press, and to be speedily published in a handsome volume octavo, for which the names of Subscribers will be received by the Editor, at 22, George Street, Adelphi; The Ægis of England; being a collection of those admirable and eloquent Addresses, in which have been communicated the Thanks of Parliament to those Officers of the Navy and Army, whose eminent services during the Wars of the French Revolution have so essentially contributed to the glory of the British Arms. To which will be added, Notes, Biographical and Military. By Maurice Evans, Navy and Army Agent.

The Rev. W. Ettrick, A.M. Author of the Second Exodus; or Reflections on the Prophecies of the last Times; has in the press, The Season and Time, or an Exposition of the Prophecies which relate to the two periods of Daniel subsequent to the 1260 years now recently expired. Being the Time of the Seventh Trumpet, and prophetically assigned to the extirpation of Apostacy, and the accomplishment of the reconciliation of the Jews, and introduction of the Millennium. Together with Remarks upon the Revolutionary Antichrist. Proposed by Bishop Horsley and the Rev. G. S. Faber.

Art. XVI. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

The Life and Studies of Benjamin West, Esq. P. R. A. prior to his arrival in England. By John Galt. 8vo. 7s.

BOTANY.

Flora Tunbrigensis; or, a Catalogue of Plants growing wild in the Neighbourhood of Tunbridge Wells, arranged according to the Linnean System, from Sir J. E. Smith's Flora Britannica. By T. F. Forster, F.L.S. &c. crown 8vo. Price 9s. bds. Illustrated by three coloured Plates.

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THE

ECLECTIC REVIEW,

FOR NOVEMBER, 1816.

Art. I. *Sermons preached before the University of Oxford, at St. Mary's, principally in the Years* 1814, 1815, *and* 1816. To which is added, the Second Edition of a Sermon preached for the Benefit of the Colchester National Schools, in the Year 1813. By Richard Mant, D.D. Rector of St. Botolph's, Bishopsgate; and Domestic Chaplain to his Grace the Archbishop of Canterbury, 8vo. pp. xxxiv. 277. Price 7s. 6d. Rivingtons. 1816.

IT has lately become the practice of the Episcopal superiors of the Established Church, to enjoin the clergy to beware of the two opposite errors of Calvinism and Socinianism. Dr. Glocester Ridley's Sermon on the Divinity and Operations of the Holy Ghost, is expressly recommended by Dr. Mant, as 'a valuable antidote both to the Socinian heresy, and to the 'errors of Calvinism and Enthusiasm.' These academical Sermons, in like manner, have for their two-fold object, the 'de-'fence of the Liturgy of the Church of England against the 'innovations of modern Socinians,' and the refutation of the Calvinistic notions respecting the nature of the ministerial office.

We cannot suppose that Dr. Mant, or that any of his 'spi-'ritual rulers,' in representing Socinianism and Calvinism as opposite errors, would wish to be understood as if they considered them as errors of equal magnitude and danger; but as Socinianism has been aptly termed the frigid zone of Christianity, so, we imagine, they look upon Enthusiasm as constituting the torrid regions of Religion, into which it were almost as unsafe to venture. The one is, at least, the *Terra del Fuego* of the moral world, in which he that rests will sleep, and he that sleeps will die: the other is the parched and trackless desert, whence issue ravening beasts that devour the flock. Such appears to be, according to the ecclesiastical geography of Oxford, the division of the Christian world; and the *Episcopal* Protestantism of the Church of England, is the *Campania Felice*, where the temperature is always mild, and every day is sunshine.

But metaphorical analogies are dangerous: there is no torrid extreme in religion. With regard to the state of the feelings, to be neither hot nor cold is that Laodicean indifference which Christ abhors, and with regard to truth itself it does not lie in an ideal equi-distance from opposite errors, but in a close and faithful adherence to a definite standard.

By what legitimate association of ideas, then, are Calvinists and Socinians classed together by the high-church clergy, as abettors of heresy and error? The Church of England professes her belief 'in the Holy Catholic Church,' by which we understand the essential unity of all true believers, as constituting the undivided 'body of Christ.' To that Church Socinians cannot be considered as belonging, for they stumble at the "Corner stone" of the sacred edifice, on which the coherence and security of the whole depend. Upon their system, what the Church of England deems the 'communion of saints,' is an idolatrous communion, and the worshippers of the Lamb in the heavenly world must be considered as polytheists. To speak of them therefore as Christians, is assuredly to deprive the term of that meaning which constituted at once its opprobrium and its glory in Apostolic times. But are Calvinists Christians? Are *they* part of the Holy Catholic Church? We cannot answer for Dr. Mant, but we presume that even he would allow that Calvinism does not in all cases exclude from the communion of the Catholic Church. An Episcopal Calvinist, inasmuch as he may be a good Church of England man, may be, we suppose, a true member of the Church of Christ. But suppose the case of a Calvinistic *Dissenter*,—is he entitled to the appellation of a fellow Christian? So far as we can gain information on this point from Scripture, we should conclude that faith in Christ, accompanied with the evidences of a holy life, fully entitles an individual to this character. 'But,' Dr. Mant would reply, 'the man is an enthusiast, a 'schismatic.' Be it so: is he a member of the Church of Christ? Does he belong to the Christian fellowship? Or is he in the condition of the Socinian, and, as respects Christian communion, to be shunned like him? Yes: Dr. Mant informs us, that he that receives the ordinances of the Church 'from a self-constituted, or an irregularly constituted minister, '*is left to the gratuitous uncovenanted mercies of the Al-* '*mighty.*' (p. 223.) These are the words of the Domestic Chaplain of the Primate of all England, as they occur in a sermon, delivered before the University of Oxford, in the nineteenth century! This is the assertion of Dr. Mant, the theological champion of the Bartlett's Buildings Society, and the co-editor of the Family Bible issued under its immediate sanction!

Now, of what avail can the preaching or the writings of such a man be, as directed against any class of infidels? A Socinian must laugh to scorn the man that pretends to believe in the doctrines of the Atonement and Justification by faith, or at least that pretends to consider those doctrines as fundamental and necessary truths, and yet virtually declares that a cordial belief in them, unaccompanied with a deference to the dogmas of Episcopacy, leaves the individual in the situation of the heathen, without the pale of the Christian communion, abandoned to the 'uncovenanted mercies of God.' The Socinian *does* laugh such men to scorn; and it cannot be matter of astonishment, that as the effect of such doctrines, Christian belief should come to be considered as a mere professional condition of office, or that Socinianism should thrive and spread within the very Colleges of the Establishment.

In the word of God we find two grand divisions of mankind uniformly recognised, the respective characteristics of which are described with the minutest accuracy, and are represented as being in some measure of a visible nature. To these two classes the Scriptures apply the terms—the Church and the World. The former are designated as believers in Christ, as calling upon the name and trusting in the merits of Christ: the latter are represented as unbelievers—without faith, and without God in the world. But now, the world is otherwise divided; it is the Church and the Nonconformists, the Church and the Calvinists! It is Dr. Marsh and Dr. Mant and Mr. Biddulph,—that is to say, the multiform uniformity of Episcopacy, and '*the Dissenters.*' Be they Socinians, or be they Calvinists, it matters not. Both classes alike refuse Episcopal ordination, disbelieve in Baptismal Regeneration, disregard the *Congé d'elire*, and reject the Liturgy; in what else soever, therefore, they differ, they do not belong to the Church of England as by law established, and they are left, according to Dr. Mant, to the gratuitous uncovenanted mercies of God.

Bigotry, understanding this term in its true acceptation, blind party zeal, is confined to no one religious sect. This baleful weed is indigenous to the human heart, and is eradicated with difficulty from its native soil. There are episcopalian bigots, and there are anti-episcopalian bigots; and sometimes the term is opprobriously bestowed on men of rigid principles but benevolent hearts, who least deserve the appellation. There is a degree of educational bigotry with which, from a consciousness of our own participation in human infirmity, it becomes us to bear, 'forgiving one another.' But there is also a degree of bigotry, of systematic and active bigotry, which, as being subversive of the very constitution of the Christian Church, re-

quires to be withstood with the most resolute firmness. From this species of bigotry, Calvinists and Enthusiasts have not been wholly free; but we are not aware that, how narrow-minded soever their opinions may be, their principles have ever prevented them from recognising, amid all the subordinate diversities of opinion, the essential unity and identity of the Church of Christ. It is true that the Romish Church, and the Church of England, are considered by many Dissentients, as mere political incorporations, not entitled to the appellation of a true church, which implies 'a congregation of faithful men.' But so far as an agreement has been ascertained to exist on essential doctrines, there has never been any difficulty in acknowledging the members of those Churches to be equally entitled to the provisions and promises of the Gospel. Sectarianism may have erred in determining what those doctrines are, the belief of which is essential to the Christian character; but we believe that no sect, except the rankest Antinomians, ever attempted to detach the spiritual privileges of the Christian Church from the character of a true believer, or durst restrict the free promises of God to a form of ecclesiastical polity. That a person 'conscientiously 'seeking the means of salvation,' and exhibiting the evidences of sincere faith in Christ, should nevertheless be unentitled to the 'promised blessings,' because he does not receive the eucharist from an episcopal minister, and should on this account be left to the *uncovenanted mercies of God*, is a position to which for bigotry and ignorance the annals of the wildest fanaticism afford no parallel. This is the very Antinomianism of Popery.

It is a melancholy reflection, that opinions such as these should in the present day be gaining ground, and receiving countenance from the highest ecclesiastical authorities of the Established Church. The complacency with which these Academical Sermons were received at St. Mary's, the distinctions conferred upon the Orator, and the number of publications in which similar sentiments are boldly maintained by clergymen of the Establishment, shew that the language of Dr. Mant conveys the sentiments of a very large class, we fear the larger class, in the Church of England. As to the Evangelical clergy indeed, were their conduct to be considered as the expositor of their sentiments, it might be supposed that they attach scarcely less importance to communion with the Established Church, and have views not more enlarged respecting the unity of the Church of Christ. That all men should become Christians, appears, as has been well remarked, to be less their object, than that all Christians should become Episcopalians. They are no less earnest than the *Manteau* clergy,

yet with far less consistency than they, in urging the pre-eminent duty of *coming to Church*. Wherefore? Is not the Gospel as faithfully preached, and are not the effects of that preaching as visible, among the orthodox Dissenters, as within the pale of the Establishment? What is there yet lacking, to obtain which the attendants upon a Dissenting ministry are importuned by private solicitations, as well as by public injunctions, to forsake the Meeting-house for the Church? What does all this party zeal on the part of the Evangelical clergy mean? Do *they* believe that the efficacy of the Sacraments is confined to Episcopal administration? Do *they* believe that Legitimacy has the disposal of the free blessings of Divine Mercy, that the patronage of the Church of Christ is vested in the Episcopal bench? If not, why all this ado to uphold the pretensions of their Church, as if religion were identified with worshipping God in the language of her Ritual? Or is their anxiety of a *political* nature? Is it out of devotion to the Civil Government that they wish to draw off the attendants on Conventicle worship? Let them avow it at once, and we will meet them on that ground. But, if this be denied, if their zeal for the Church has really no foundation in political opinion, let them explain the religious grounds on which they wish to convert us to Episcopal uniformity!

What is the spectacle which the struggles of the Church of England to maintain her exclusive claims, present to the Papist on the one hand, and to the Socinian on the other? Those claims are alike at variance with the principles of Protestantism, and with the unity of the Church of Christ. If faith in Christ be not the condition of obtaining the blessings of the Gospel, if these are restricted to certain efficacious sacraments, as dispensed by the clergy of England or of Rome, why separate from that Church, the original trustee of sacramental grace, and the only channel of Ecclesiastical legitimacy? If faith in Christ be not the essential character of those who are interested in the promises of the Gospel, then, the danger of Socinianism consists less in the rejection of Christ than in dissenting from the rites of the Church of England. It is as *Dissenters* they are left to the uncovenanted mercies of God. Surely, nothing could more directly tend to give the character of rationality to their prejudices against the truth, than dogmas like these, coming from men boasting of their orthodoxy, and the undue stress laid by even the most enlightened ministers of the Establishment, on conformity to their ecclesiastical institute.

"Peace," says the great Apostle, "be with all them that "love the Lord Jesus Christ in sincerity." "If any man love "not the Lord Jesus Christ, let him be anathema marana-"tha." This is the true uniformity of the Holy Catholic

Church. The impiety and intolerance of man have attempted to substitute other bonds of unity, and to circumscribe by idle boundaries the community of true believers. Uniformity, in ecclesiastical language, intends, reading the same form of prayer, and submitting to the same form of church government, and the true *unity* of all believers is thus wilfully lost sight of. Uniformity is that great and daring schismatic who has presumed to legislate for Christ, and to denounce as rebels those loyal subjects of his spiritual kingdom, who refuse to render unto Cesar the things which are God's. Uniformity separates that which Christ has not separated, and confounds together what he has placed immeasurably apart. Uniformity is but the lifeless effigy of that living principle of union which, pervading all the intellectual diversities of free agency, reconciles them in the unity of the spirit and in the bond of peace.

We by no means charge it indiscriminately upon the clergy of the Establishment, that they exclude all Dissenters from the Catholic Church. But what is the language of their conduct? Is it not that the Church of England possesses some claims or some privileges peculiar to herself, of which other Churches cannot boast?* What are these claims? Are they of a religious, or of a political nature? If they are of the latter, they can have no relation to the laws of that spiritual kingdom which is not of this world. Our condition and our hopes as Christians cannot be suspended on a compliance with the arrangements of human wisdom. But are the claims of the Establishment of a religious nature? On what then do they rest? Dr. Mant will reply, The Church of England has the Sacraments. And, indeed, upon this hypothesis the whole superstructure of Episcopal claims will be found to rest. It is for want of the Episcopal succession that Calvinists and Socinians are alike excluded from the promises of the Gospel.

The Papist smiles at this, and felicitates himself that he belongs to that Church which is the undoubted and original proprietor of spiritual gifts. He can with far more certainty than the pious and learned divine quoted by Dr. Mant, glory in being a son of that Church which has the sacraments. 'I 'would not, for the whole world,' he might exclaim, 'be in 'doubt whether I have the sacraments, or whether I have 'them not.' The Church of England has no pretensions

* "The Christian Observer" has long held language on this subject, quite in unison with the assumptions of Dr. Mant. In reviewing "The Remains of H. K. White," they advert to his having at one time contemplated entering upon the Christian ministry among the Dissenters, but, they add, 'his good sense taught him that if God designed 'him for the ministerial office, he would pave the way for his admission 'into it, and afford the means of his *legitimately* exercising the pas-'toral function!!' See *Christian Observer*, March 1808, p. 192.

to them but what she derives from that Apostolic and venerable institution of which I am so happy as to be a member. Protestants complain that we take away from the people half of one of the sacraments. 'They have taken away five sacra-'ments and grace from all seven.*' And their pretensions to dispense the Sacraments, are founded on lawless presumption, and on a doubtful derivation of their Episcopal line from the Church against which they have rebelled.'

On the other hand, the Socinian looks on the conduct of the Church of England with a triumphant sneer. He perceives the utter absurdity of the claims she lays to spiritual domination, and mocks at what he deems her cabalistic rites. He hears her launching Athanasian thunders against all who do not subscribe to every *iota* of her creed,—a creed which at once anathematizes the whole Greek Church, &c. and then pronouncing all who die in her communion, elect, and brethren, whose souls 'it has pleased Almighty God, of his great 'mercy, to take unto himself.' He hears her inveighing against those ministers of other churches, who preach the very same truths that she holds to be fundamental, as schismatics and enthusiasts, and this merely because they are not paid by the State, and ordained by one of the ecclesiastical lords appointed by the Monarch or the Regent. He hears Dr. Mant consign them to the uncovenanted mercies of God; and he hears Mr. Biddulph invite this same Dr. Mant, notwithstanding their difference of sentiment, to make common cause with him against the Dissenters, on the ground of Episcopacy What is the conclusion which the Socinian must naturally draw from these facts? that the whole is priestcraft and imposture; that the clergy do not believe in the Bible, which, without the Liturgy, they are for the most part afraid to circulate; that their motives, like those which they ascribe to the separatists, are altogether political; and that if there were no Dissenters, heresy might slumber within the arms of the Church in peace.

We say these are the conclusions which a Socinian is likely to draw from the pretensions of the high-church clergy; and they are conclusions, which, how unjust soever in some respects, actually are drawn. The conduct of the Church towards the orthodox Dissenters, affords a lamentable advantage to the professed Socinians who are honest enough to withdraw from her communion, while those who retain snug possession of her colleges and benefices, acquitting their consciences upon Dr. Paley's principle, by keeping the Articles as a covenant though they reject them as a creed, smile at the bigotry of their orthodox brethren, which they too readily charge upon

* See "The Catholic Scripturist. By Joseph Mumford, Priest of the Society of Jesus."

their religious belief. Thus, in all political incorporations, infidelity and intolerance have ever joined hands, have bowed at the same altars, and laughed together in the same conclave, while pure and undefiled religion has been accused as a subverter of the Church, and as a plotter against the State.

It is remarkable in how mild and courteous a manner our Academical Orator expresses himself with regard to the Socinians; a class of persons whom he justly represents as renouncing alike 'that peculiarity of Christian worship which 'respects the mode, and that which respects the object, of 'adoration;' and as standing forth to the world with little to distinguish them from 'a society of mere deists.' He was evidently aware that his audience, though free from the intrusion of sectaries and schismatics, might probably comprise some polite abettors of the heresy he was combating.

'It is *distressing*,' he remarks, 'to be *forced* upon the use of language like this with regard to persons who profess themselves to be disciples of Christ. But the true state of the case requires it. For let it be observed, that if it be our duty, as ministers of the Gospel, to "set forth the glory of Almighty God and to set forward the salvation of all men," it must be our duty also, upon *fit occasions*, to counteract designs, which are calculated to obscure the one and to obstruct the other: that if it be incumbent upon us, as we are most solemnly engaged, to "be ready with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word;" it must also be incumbent upon us to profit by *every seasonable opportunity* of bringing such doctrines plainly and without reserve before those whom we are commissioned to admonish: and that if the articles of Christian faith, which it has been my endeavour in this and some former discourses to defend, be really founded in scriptural truth; if we be rightly persuaded, that divine worship is due to the second and third persons in the ever blessed Trinity, that the meritorious sufferings of Christ are the only ground of our acceptance with God, and that the communion of the Holy Ghost is indispensable in order to our sanctification here and to our blessedness hereafter, no scheme of opinions can be framed more prejudicial to God's honour and man's salvation, more abounding in error and false doctrine; and more hostile to the truth, than that which denies these articles; none which militates more against our most momentous duties, and our dearest hopes; none, therefore, which more imperiously requires to be duly exposed, and if duly, then in its proper character, as a dereliction of the gospel of Christ.' p. 128.

Dr. Mant proceeds to apologize further for his introduction of such topics, 'with a view to the fitness and seasonableness 'of the occasion,' by stating that 'the publication'* which called forth his animadversions, was not 'a private assault,'

* "The Book of Common Prayer reformed according to the Plan of the late Dr. Samuel Clarke," &c. Edited by Mr. Theophilus Lindesay, 1774.

and that the exertions of the Socinians ' are not defensive.' All this is very true: but is it not passing strange that such reasons as these should be assigned for bringing forth without reserve the fundamental doctrines of the New Testament? Was there any necessity for all this laboured explanation, to prove the propriety of exhibiting error in its proper character? Has Dr. Mant shewn any similar delicacy or forbearance in regard to Calvinists and Methodists? It is ' *distressing*' to him to speak of Socinians as forfeiting their pretensions to be considered as a Christian congregation; but with regard to all who receive the ordinances of the Church from a self-constituted, or irregularly constituted minister, his language is, ' I ' conceive myself *warranted* in *contending*,' that they ' are left ' to the gratuitous uncovenanted mercies of the Almighty:' notwithstanding, he does not deny that they may find the means of grace effectual to their own salvation.

It would not be worth while to occupy our pages with the exposure of these miserable inconsistencies, for the mere purpose of enabling our readers to take the measure of Dr. Mant's theological attainments; but these Sermons go forth to the world under circumstances which give them the weight of authority. The first four Sermons, which are a defence of the Liturgy against the Socinians, although containing nothing new in the shape of argument, exhibit the scriptural basis on which the adoration of the three Divine Persons in the Godhead rests, and refer the reader to several elaborate works on the subject; on which account they may prove of service to the great majority of the clergy. Our readers are for the most part familiarized with the scriptural evidence of the truths in question, from hearing them descanted on by their ministers in the regular course of their preaching; not as scholastic truths which it was their duty *on fit occasions* to *defend*, but as the very life and substance of that Gospel which was endeared to their hearts as the power of God unto salvation.

It remains for us briefly to notice the contents of the remaining Sermons.

The fifth and sixth Sermons are entitled, ' The necessity of a ' guide to the Understanding of Holy Scripture;' and are founded on Acts viii. 29, 31. The Doctor refers to the ' subjects ' of the sacred volume under the four great divisions of its ' *historical*, its *prophetical*, its *preceptive*, and its doctrinal ' contents;' all of which are liable, he contends, to much misapprehension on the part of the ordinary reader, unless some one guide him.

This truism scarcely needed be supported by so long a series of illustrations. Persons of the class he was addressing, are not disposed to undervalue the necessity, so much as to mistake the design and to lose sight of the objects, of the

Christian ministry. Had the Dr. insisted on the duty of all persons, whether in holy orders, or in pretended holy orders, to bestow a diligent attention on the aids afforded by commentators and Biblical critics, for a right understanding of the Scriptures, and had he referrred them to the most judicious expositors, whose assistance might qualify them for instructing those of their hearers who have less leisure to pursue such inquiries, his discourse would have been appropriate and valuable: some of his concluding remarks to the Clergy indeed, are sufficiently pertinent.

'If, we would teach, we must learn: if we would fill with integrity and effect the honourable office of instructing others in religious truths, we must patiently practise the ordinary methods of procuring instruction for ourselves. We must "give attendance to "reading, to exhortation, to doctrine."'

It is unnecessary to say that we cordially agree with Dr. Mant as to the advantage of 'an intelligent guide' to the understanding of the Scriptures. To expound the Scriptures is one principal design of the ministerial office; and as Dissenters we have always been accustomed to attach particular value to expository preaching. The various judicious expositors among the Nonconformists, at the head of which stand Henry, Owen, and Doddridge, prove that Dr. Mant's general position has obtained its deserved degree of attention among the Calvinistic Dissenters. The study of the Hebrew Scriptures especially, was till lately almost exclusively pursued by the Dissenting ministers; and some individuals who were afterwards dignitaries of the Episcopal Church, previous to the institution of the Hebrew Professorship at one of the Universities, availed themselves of their instructions. Dissenters have indeed been accused of laying too great a stress upon preaching, as though they overvalued the aid of human guides to the understanding of the Holy Scriptures; so much so, that Hooker contending against the anti-episcopalians of his day, defended the want of competent preachers in the Church, by urging that reading the word of God was itself a species of preaching. Be this determined between Hooker and Dr. Mant as it may, we can confidently affirm, that Calvinists generally are distinguished by the estimation in which they hold every intelligent guide to the understanding of the Holy Scriptures, and the sale which the works of able expositors, both critical and practical, obtain among them, when compared with other divisions of the Christian world, will sufficiently prove the truth of our assertion.

But the real bearing of Dr. Mant's remarks is apparent from the succeeding Sermon, which is 'On the necessity and nature 'of a call to the ministry.' Dr. Mant commences by adverting to the origin of the sect of Methodists in a society established

between seventy and eighty years ago, in the University before which he was then preaching. That the 'primitive founders of 'the sect intended well,' and that 'some benefits resulted from 'their zeal,' he is candid enough to confess that it is needless to deny: but among the grievous irregularities into which they were led, he considers 'their assumption of functions to which 'they were not lawfully intitled,' as not the 'least deserving of 'censure.' We have pleasure in allowing Dr. Mant the full advantage of the temperate manner in which he proceeds to institute his charges against them.

'It is right that the errors of Methodism should be exposed, in order that they may (if possible) be avoided or corrected, and that the interests of truth may be advanced. But I deprecate every approach towards unreasonable and unchristian invective. By such conduct we may irritate, indeed, but we shall not benefit, either them or ourselves. On the other hand by temperately shewing where, and why, they are censurable, we may with the good blessing of God recall them from their error; or we may prevent others from falling into it: at least while we are exposing *their* faults, we may not bring on ourselves the charge, that we are guilty of others. I have already stated what I conceive to be one error in the practice of the Methodists; namely, their irregular assumption of the ministerial office: and I propose to lay before you on the present occasion certain reasons for this opinion.

'The wild licentiousness of principle, and the consequent licentiousness of practice, which we have of late witnessed and are still daily witnessing, with respect to the ministry of the Gospel; the utter contempt of subordination; the glaring violation of all ecclesiastical rule and order; the erroneous and unscriptural notions, which prevail upon these points; and the extravagant conceits, which the maintainers of such notions entertain and disseminate on other questions, many of which affect several very material doctrines of Christianity; induce me to believe that the intended inquiry will not be unseasonable. With this impression I propose to shew, in the first place, that some appointment is necessary to authorize a man to become a preacher of the Gospel; and then to examine more at length, what that appointment ought to be.' pp. 193, 4.

'That some appointment is necessary to authorize a man to 'to become a preacher of the Gospel,' Dr Mant pronounces to 'be obvious from the very nature of the office;' but what the real nature of the office is, he abstains from investigating. Instead of this, he proceeds to describe the preacher of the Gospel as a "steward of the mysteries of God," as an "em-"bassador for the Gospel of Christ;" as if the peculiar authority and the extraordinary credentials with which the Apostles were invested, and which gave propriety to these bold metaphors of St. Paul, were actually attached to every individual who undertakes the ministerial office! Nay, Dr. Mant is so far borne away in his zeal to exalt the prerogative of the clergy,

that he adduces, as a parallel, the special mission of the inspired Prophets of the Old Testament; argues that they would not have complained that "no one believed" their "report," had they 'assumed the privilege of proclaiming it without sufficient credentials;' and adds, 'It was when Moses had talked 'with God, that his face, which had beheld the glory, shone 'with the brightness of the Almighty.'

Dr. Mant *cannot* mean to affirm that the faces of the episcopal clergy reflect any peculiar glory from spiritual converse with the Almighty; and yet he is too grave to intend by this extraordinary passage, any covert insinuation against them in the shape of irony. We cannot conjecture what he does mean; but it will be admitted, that as the gifts of prophecy and of working miracles, and immediate inspiration have ceased, holiness of life, that moral glory which results from intimate communion with the Divine presence, forms the best credentials with which a minister can enter on his sacred functions: all other credentials are vain.

'So solemn an office,' says Dr. Mant, "no man" can without overweening arrogance "take unto himself." The humility of Christ, in whom dwelt all the fulness of the Godhead bodily, would not permit him to "glorify himself to be made an High Priest." '

Our readers will perceive that this is another instance of that shocking misapplication of Scripture with which these Sermons abound. There is, in the first place, no scriptural ground whatever for the parallel between the Priesthood and the Christian ministry; much less between the office of an ordinary minister, and the awful vicarious character of the Jewish high priest, that most expressive type of the Saviour. The Apostle affirms with truth, that "Christ glorified not himself to be "made an high priest." His character was that of THE MESSIAH, *the Sent;* and THE CHRIST, *the Anointed.* He came into the world in the form of a servant, to fulfil the will of THE FATHER, to offer up himself a propitiatory sacrifice; and on the appointment and acceptance of his Heavenly Father, rested the efficacy of his mediatorial engagements. This is what St. Paul evidently intends to illustrate by the analogy of the type; not to prove the humility of Christ. And then, what less than profaneness is chargeable on such an application of a scriptural analogy of the most solemn kind, to the question of modern ordination?—that is, whether a man has a right to preach the Gospel unless the Bishop of Lincoln or Bishop Poynder, or some other Bishop, Romish, Greek, or English, has previously laid hands on him.

But we proceed to what Dr. Mant considers as 'sufficient 'authority to warrant a man in undertaking the sacred office.'

In the first place, he remarks, that the Scriptures represent a call from God as necessary to sanction the undertaking; and this he attempts to prove by again referring to the wholly irrelevant case, the separation of Aaron and his sons, by the fact that the Apostles were originally commissioned 'by the personal 'designation of the Son of God,' and by the declaration in the text before cited, which he asserts to be 'conveyed in universal 'terms,'—"This honour no man taketh to himself." But then, fearful lest he should incur the charge of enthusiasm by maintaining the necessity of a Divine call in order to sanction the undertaking of ministerial functions, the Doctor tells us that it is an inward call; that we are not to expect that it will be 'of a 'very powerful and sensible kind;' and that it is a call 'of the 'same character with the ordinary operations of the Spirit upon 'Christians at large.' He justly remarks that we should find it an arduous task to 'define the limits of his agency, and to 'distinguish between his operations and those of our own mind.'

'Let it suffice,' he adds, 'if we give him the praise of whatever good desires arise within us, however imperceptible may be his influence; and if we believe, that we are certainly moved by his divine power, when our conduct is agreeable to his written word.'

Now, we conceive that if this be all that the Divine call on which the Dr. insists, amounts to, he had much better have preserved a decorous silence on the subject. Enthusiasm—the enthusiasm of 'methodists,' has never led to any delusion of a tendency so dangerous as that which leads persons, on the strength of such interpretations, to express their *trust* that they are 'inwardly moved by the Holy Ghost' to take upon themselves the pastoral office, merely because they have been sent to college for that purpose. Dr. Mant speaks of a pretended violent 'call,' as characterizing the sentiments of 'those who, in a 'disastrous and melancholy period of our history, planted themselves in the ministerial chair; and were among the most virulent instigators of that rebellion, the spirit of which was evinced 'by the mock trial and execution of our king, the subversion 'of our civil constitution, and the temporary annihilation, not 'only of our religious establishment, but of *all pure religion* '*in the land.*' Could it be safe, even before a University audience, to venture such an assertion as this? Is truth of no consequence or value whatever when a compliment is to be paid to an ecclesiastical establishment? Was, then, *the book of Sports* the evidence of the dependence of *pure religion* on the religious establishment?—Unblushing bigotry, canst thou believe thine own falsehoods?

An inward call, whether sensible, or not, is not however sufficient, according to Dr. Mant, to authorize a man in becoming

a minister of the Gospel, unless 'his appointment from heaven 'be ratified by certain authorized delegates upon earth.' Every candidate should 'pass through some outward ordeal, in 'order that having been "proved" and "found blameless," '"full of *wisdom*" and "of honest report," he may then be 'duly appointed to the office to which he aspires.' These are of course the exact qualifications for the ministry to which a university education is particularly conducive, and upon which 'certain authorized delegates' are accustomed to lay due stress in their cautious examination of those persons who, being *inwardly moved by the Holy Ghost*, present themselves for ordination. Oh, Dr. Mant, Dr. Mant! Will your Church thank you for such facetiousness?

Under this head, we have 'the example of Aaron as a type 'of the Christian priesthood,' for the third time insisted upon; but what is worse, Dr. Mant actually adduces the following passage from the New Testament, as a proof of the necessity of ordination: "Verily, verily, I say unto you, he that entereth "not by the door into the sheep-fold, but climbeth up "some other way, the same is a thief and a robber." This mis-quotation is in the very style of the Popish expositors of Scripture. Who can wonder that Dr. Mant is fearful as to the consequences of freely circulating the Bible without the Liturgy? An illiterate Methodist would in his simplicity have shuddered at such a perversion of Scripture, and have reminded Dr. Mant that our Lord declared, "Verily, verily, *I* "am the door of the sheep: by ME if any man enter in, he "shall be saved, and shall go in and out, and find pasture." No, says Dr. Mant, the sheep-fold means the Established Church, and the lord bishop is the door. By this door, into that fold, we have no desire to enter.

But we are anticipating our Author's third position. 'We 'are next to inquire to whom this outward appointment to the 'ministry belongs.' Upon this point he introduces the following remark 'of an acute reasoner of the last century,' 'the in-'genious and accurate Law.'

'"It has been a received doctrine in every age of the Church, that no ordination was valid but that of Bishops: this doctrine has been a constant guard upon the episcopal succession; for seeing it was universally believed that bishops alone could ordain, it was morally impossible that any persons could be received as bishops, who had not been so ordained."'

The Doctor sums up a long quotation, by the following conclusion.

'We may reasonably exult in the reflection that we possess this, so necessary a constituent of a legitimate ministry.'

The most curious part, however, of Dr. Mant's statement on this subject, is, that the Church of England has the Apostolic succession, *independent* of the Romish Church, in a straight line, not from St. Peter, the *bishop of Rome*, but from the Apostle Paul. This is admirable. Could it but be proved, what an unanswerable argument would it form against the Papists! How fortunate would it have been for the discoverer of this fact, had he lived in the days of the Defender of the Faith, of pious memory: nothing less than the Primacy would have been an adequate reward for the service this logical weapon would have effected in the royal polemic's theological contests with Rome.

'Founded *probably*,' says Dr. Mant, 'by St. Paul, *or* by some other Apostle, *or* by some Apostolic man, our Church was' *(probably)* 'regulated upon the same principle which prevailed in others: the earliest accounts, *which we have received*, of the existence of Christianity in our island, exhibit at the same time a view of an apostolic priesthood: and *that* having once been established, we *believe* it to have continued in unbroken succession, not only because the *hypothesis* cannot be controverted or invalidated by shewing "when, or how, or where, this succession broke or seemed to break, or was likely to break," but because the *fact* is generally supported by positive historical evidence, and because it is *morally impossible* that it should have been otherwise.' p. 217.

Exquisite logician! Has Dr. Mant been taking lessons of Mr. Norris in the science of *demonstration?*

As a subject of antiquarian curiosity, the question whether the Apostle Paul ever visited Britain, is interesting enough, and is worthy of being pursued by those who have inclination and leisure for such researches. Our readers will find an elaborate disquisition on this subject in Vol. II. of the Literary Panorama. (p. 837.) But waiving the discussion of Dr. Mants' *probabilities*, we proceed to make a few brief remarks on that part of his statement which, though it has less novelty, has somewhat more importance.

In the first place, our readers will observe that Dr. Mant makes no reference whatever to any churches but those of modern sectaries, as not holding the necessity of Episcopal ordination. This can scarcely be through ignorance. Towgood remarks, that 'the whole company of illustrious Protestant Churches of Scotland, France, Holland, Switzerland, Germany, Poland, and Hungary, have none but Presbyterian ordination amongst them: for Luther, Calvin, Bucer, Melancthon, Bugenhagius, and all the first reformers and founders of these churches, who ordained ministers among them, were themselves Presbyters, and no other.' 'The first Protestant prelates in the Danish church also were ordained by Bu-

'genhagius, a mere Presbyter.' 'Having themselves, there-
'fore, no other orders than what either Presbyters gave them,
'or were given them as Presbyters, they can convey no other
'to those they ordain.' Now, since according to Dr. Mant's position, Episcopal ordination is 'so necessary a constituent 'of a legitimate ministry,' and since the ordinances received from 'an irregularly constituted minister,' no less than from a 'self-constituted minister,' are invalid, we wish to know what saving clause he has in reserve on behalf of these unhappy foreigners who are without the pale of Diocesan jurisdiction; or whether they also are all 'left to the gratuitous uncovenanted 'mercies of the Almighty.'

But perhaps Dr. Mant having bethought himself, may reluctantly concede that Presbyterian ordination, though not so legitimate and Apostolic as episcopal ordination, transmitted in one 'unbroken' line of succession from the Apostles, may yet be in certain cases admissible. For on referring to history, he will find that 'Archbishop Bancroft and the rest of the 'bishops with him, owned the ordination of presbyters to be 'valid, and therefore refused to re-ordain the Scottish pres-'byters who were then to be made bishops.'* And we have bishop Burnet's authority for stating that the bishops of Scotland, when episcopacy was settled there, never required the presbyterian ministers to be re-ordained. We say, possibly Dr. Mant may, with such high ecclesiastical sanction for the opinion, admit that Presbyterian ordination possesses a certain degree of validity.

Having previously treated at large of Episcopal succession,† we shall not again go into the subject, a subject beneath the dignity of serious argument; but merely subjoin from Dr. Doddridge's Lectures, the following passage for the amusement of our readers.

'Mr. Jones has undertaken to prove at large that the or-'dination of our English bishops cannot be traced up to the 'Church of Rome as its original; that in the year 668, the 'successors of Austin the monk (who came over A. D. 596) 'being almost extinct, by far the greatest part of the bishops 'were of Scottish ordination by Aidan and Finan, who came 'out of the Culdee monastery of Columbanus, and were no 'more than presbyters; though when the princes of the northern

* Archbishop Spottswood's History, p. 514, as quoted by Towgood.

† See Eclectic Review, Vol. IV. N.S. ART. *The Claims of the Established Church;* in which, (p. 562) the curious fact, the irregularity of Archbishop Parker's consecration, 'the root of all subse-'quent episcopacy in England,' is adverted to.

'nations were converted by them, they made them bishops '(*i. e.* gave them authority over the clergy) and took other 'bishops from amongst their converts. So that denying the 'validity of presbyterian ordination, shakes the foundation of 'the episcopal church of England.'

Doddridge's Lectures, Vol. II. p. 356.

Legitimacy, after all, in consequence of the alliance between the Church and the State, is a very nice and complicated question. *That* may be politically valid, which is not ecclesiastically valid; and that may be ecclesiastically valid, which is not politically valid: so that legitimacy may be independent of the Apostolic Succession. If, for instance, John Wesley was actually consecrated (as it is affirmed) by a Greek bishop, he was as truly a bishop, in an ecclesiastical sense, as any of their Right Reverend Lordships: yet, Bishop Tomline, or Bishop Marsh, would not scruple to represent his consecration, in a political view, as null and void. Presbyterian ordination is, in Scotland, legitimate for all political intentions, notwithstanding *episcopal* succession is there disregarded; and we presume that even in England, the validity of ordination in the sister Church would hardly be denied. The present Bishop of Calcutta, according to the Prince Regent's Letters Patent, is, in India, a bishop to all intents and purposes, and he has his regular corps of Archdeacons, &c.—but his Episcopal power is limited by the Patent to his Diocesan jurisdiction. Here a nice point presents itself. Suppose that, on his return to England, he should, at the Cape of Good Hope, for instance, venture to exercise his episcopal functions in the ordination of clergymen; or, on his arrival at the scene of his own consecration, proceed 'to confer the orders of deacon and priest, 'to confirm those that are baptized and come to years of dis-'cretion, and to perform all the other functions peculiar and 'appropriated to the office of a bishop;' would such ecclesiastical acts be valid? According to the 'due order of the 'Realm,' they would not; for the Letters Patent confine the bishop, acting beyond all doubt or denial, under the special influence and impulse of the Holy Ghost, 'within the limits of his 'own See:'—a restriction which reminds us of the couplet affixed to the walls of the Bastile, when Louis XIV. forbade the administration of the Sacrament to the prisoners, without special permission from the Governor.

'De par le Roi, défense à Dieu
Sans permission d'entrer en ce lieu.'

Can the virtue then of the Episcopal succession be limited by Act of Parliament, or Letters Patent? That were to degrade

the Church of England far below the sister Churches of Greece and Rome. What! should the hands of a Greek bishop convey a sufficient ecclesiastical title to £1000 a year, as in a recent case, and the value of an English mitre depend on the locality of its consecrated wearer? Are the *spiritual* powers of the English bishop liable to be suspended on his leaving his own territory? What then becomes of the indefinite virtue of the Apostolic succession, and the indefeasible character of British Episcopacy?

We leave Dr. Mant to answer these questions. In the mean time we may remind the successors of the Nonconformist Divines, that if they have not Diocesan Episcopacy, they assuredly possess *the Succession*, although transmitted by imposition of the hands of Presbyters only. And they have only to send to the Patriarch of Constantinople, or to some Syrian bishop, and bring him over to this country; his holy hands would soon confer the indelible character of priesthood on 'the three-denomination men;' and were it not for the *ex-animo* oath, there would be no ecclesiastical difficulty in the way of their becoming perfectly legitimate.

Dr. Mant has however still to prove that *sacerdotal ordination of any kind* is really necessary to the validity of an Episcopal minister. On this subject we refer him to Bishop Stillingfleet's *Irenicum*, Chap. viii. Cranmer's language is, 'There is no more promise of God that grace is given in 'the committing of the ecclesiastical office, than it is in the 'committing of the civil office. A bishop may make a priest 'by the Scriptures, and so may princes and governors also, 'and that by the authority of God committed to them; and '*the people also by their election.* For, as we read that 'bishops have done it; so Christian emperors and princes 'have usually have done it; *and the people, before Christian 'princes were, commonly did elect their bishops and priests.* 'In the New Testament, he that is appointed to be a bishop or 'priest, needeth no consecration, by the Scripture; for election, 'or appointing thereto, is sufficient.*'

Lastly, it remains to determine the very nature and purpose of ordination itself. Dr. Mant represents it as a necessary '*restraint*,' in order to preserve the Church from the invasion of heterogeneous errors and fanaticism. He speaks of the body of Christ being 'dismembered and torn into factions, whose 'number almost baffles calculation, and whose names, and 'much more their dogmas, would resist any endeavour to re-'count them:' 'a picture,' he says, 'too overcharged with 'deformity for the pious and sober-minded to contemplate it

* See the subject pursued in Towgood, Section ix. whence this quotation is taken.

'without indignation, pity, and dismay.' Passing over the ignorance this representation betrays, it is almost incredible that, at a period at which all sorts of contrary opinions are maintained by the ministers of the Establishment, as well as all sorts of characters notoriously filling its benefices, a man should be capable of the folly of asserting that episcopal ordination operates as a restraint of any kind, much less that it secures even the semblance of unity.

It is evident that the Church of England attaches to the rite of ordination a notion far more mysterious and efficacious than is implied in the idea of a salutary 'restraint.' But Dr. Mant has done wisely to keep this in the back-ground. Something, it is supposed, is *conveyed* by the imposition of Episcopal hands; by which the awful language 'Receive the Holy Ghost,' is, in her estimation, justified.* If this something be merely *office, legitimacy,* or *civil power,* it is indeed all the bishop has to bestow; but how offensive in such a reference is the prostitution of our Lord's language! What gift in the least degree analogous to that which the Apostles conferred by the laying on of hands, is in the possession of Christian pastors now? Ordination in the Church of England, is a purely civil transaction: the power exercised and the power conferred, are alike derived from a political source, from regal authority, 'the fountain and spring of all magistracy within this king-'dom;' and are regulated by the '*due order of the Realm.*' The advantages resulting from it to the individual, are entirely of a secular nature, and it has no more to do with his moral qualifications for the Christian ministry, than with the power of working miracles, or speaking in foreign tongues. Ordination among the Protestant Dissenters, is a rite of far more moral significancy, inasmuch as it constitutes a public solemn ratification of the previous appointment of an individual to the ministerial office, on the ground of a deliberate choice on the part of the church, and his ascertained fitness, in their estimation, to discharge the pastoral functions. As a further illustration of the subject, we cannot do better than transcribe the following passage from the Introductory Discourse delivered at a recent ordination of a young minister in the neighbourhood of the metropolis, and we strongly recommend the perusal of the whole of the service.

'The twenty-third article of the established church, relates 'to ministring in the congregation; and consists of the follow-'ing words:—"It is not lawful for any man to take upon him 'the office of public preaching or ministring the sacraments in

* This is, in fact, the representation of Hooker, who expressly applies the language of the Church to the delegated power to remit sins, supposed to be inseparable from the Episcopal succession.

'the congregation, before he be lawfully called and
'execute the same. And those we ought to judge
'called and sent, which be called and chosen to this
'men who have public authority given unto them in
'gregation to call and send ministers into the Lord's vi
'Now I request this Christian congregation which ha
'been shewn to be a true church of Christ, to turn their
'to my young friend who appears to day in the presen
'congregation, as its future minister; and I ask you, if
'a minister of Christ, where shall we find one? He i
'fully called and sent to this work, by men who have
'to call and send" him, to perform all the offices of a
'minister. I ask, if he be not a minister of Christ
'shall we find one? Shall we go to the apostles an
'gelists, to the discerners of spirits of the first age, th
'may furnish us with a genuine minister? They ar
'their commission is executed, and they have entered u
'enjoyment of their rest. Shall we go to the successor
'apostles? Most gladly would we visit them at the e
'of the earth, did we but know where to find them.
'men indeed tell us, that the bishops of the English
'are the very men upon whom the mantles of the apos
'and in whom the power of discerning the spirits now
'Roman Catholics assure us that this is a false assu
'and I own I give them full credit thus far: but they
'say, that the bishop of Rome is the only successor
'Peter, and that to his hands the keys are committed wi
'visible authority. For this allegation there is evident
'substantial ground, than any which Protestant bish
'assign for their pretensions. They have abandoned,
'with dissenters, the communion of that Church which
'strongest claim to an uninterrupted succession of eccle
'power. As much as ourselves, the bishops of the est
'Church of England are obnoxious to the charge of
'and schism. Must we then go to Rome to find a
'minister of the gospel of Christ? Let those go the
'can digest the monstrous enormities of that mother of
'stition, idolatry, and persecution. Let those go the
'can bow their necks to the most galling yoke, and wh
'preposterous humility can debase their understandin
'receive the dictates of a proud priest, who presump
'vaunts himself to be the source of all legitimate authori
'successor of St Peter, and the vicar of Jesus Christ.
'Shall we in searching for a genuine minister of Chri
'to a modern presbytery? Does the power of calling a
'sending them to preach the word, and to minister the
'ments, reside in such an assembly? Is it a vestige of

'is, in my apprehension, to be found in the sacred oracles, to 'support the claims which presbyterian ministers urge. Shall 'a Christian church then call a convocation of ministers of its 'own denomination, to appoint for it an overseer in the Lord? 'Have Congregationalists a power vested in them, which we 'look for in vain, in the presbyterian consistory, on the epis-'copal bench, and upon the papal throne? I have been an 'independent minister for several years, but I declare I was 'never conscious of possessing such a power, and the con-'sciousness of many of my brethren resembles, as I am well 'assured, my own. Independent ministers are called to preach 'the word, and to minister the ordinances of the Christian re-'ligion, by congregations, such as have been shewn to be true 'churches of Christ. They look upon themselves, as having 'power to perform these offices, because they are called to 'them, "by men that have authority" so to do. These are the 'members of the churches, who judge themselves to be in-'structed and edified by the humble exertions of such untitled 'men. These churches elect for themselves ministers; they 'set apart a day for public ordination; they invite a number 'of the neighbouring ministers to assist them by their counsels 'and their prayers; and God is pleased to smile upon their 'conduct, by rendering the feeble efforts of such agents, sub-'servient to the love of truth, and the practice of virtue.

'You, my Christian brethren, are pursuing the same course. 'You have an indefeasible right to choose for yourselves a 'minister; and you have exercised this right: you now bring 'forth the minister of your choice, and with the assistance of 'the pastors of neighbouring churches, you appoint my young 'friend, in the presence of God, to take the spiritual oversight 'of you: you ordain him to be your pastor, and solemnly 'declare that you will "obey" him, as one that hath "the rule 'over you;" that you will "submit yourselves to him," as one '"that watches for your souls," and "must give account." 'Here then is a church of Christ, and my worthy young friend 'is a minister of Christ. To what a state should we indeed 'be reduced, if the power of appointing ministers were vested 'in any other hands, than those of the members of the church. 'The Church of Rome has apostatized: the Church of 'England imposes terms of communion to which we cannot 'submit: the Presbytery may become heretical and tyrannical, 'and abuse the power with which it has been invested: asso-'ciations of congregational ministers may depart from the truth 'and simplicity of the gospel. What then is a society of 'Christians to do? Are they to remain destitute of a pastor, 'or to make application to sources which they disapprove? 'Far from it. Let them assemble together; let them implore

'wisdom and fidelity from above; let th[illegible]k for a man i
'whom the spirit of knowledge and of [illegible]ar of the Lor
'resides, and let them place him over them [illegible]he Lord: an
'though there be no other church upon earth, this is one:
'here Christ is present: here God dwells; and here His Spirit
'will pour down abundant supplies of heavenly grace, and
'of life-giving power. I shall conclude with a request, that
'none of my hearers will suspect me of ill will towards the
'members of the established church, either of the clergy or
'laity. Of the latter, many are distinguished by their piety,
'their zeal, and their benevolence: of the former, numbers are
'justly intitled to the praise of whatever can be conferred by
'ornament or usefulness, by talents most exalted, religion most
'evangelical, or learning most profound. I trust we shall meet
'in heaven: I wish them God speed in the prosecution of their
'important labours; but while I live on earth, I must belong
'to that church, in which conscience and freedom reign su-
'preme, unshackled by the fetters of human device.'—*Discourses delivered at the Ordination of the Rev. John Yockney to the Pastoral Office, at Lower-street, Islington, Nov.* 1815. 8vo. 2s. 6d. Conder.

We must now take our leave of Dr. Mant. The Sermon preached for the benefit of the National Schools, would supply us with fresh matter of remark, but, as it is not now printed for the first time, we shall decline entering upon the subject. Earnestly as we deprecate the 'strong delusions' which these Sermons uphold,—and we must pity the intellectual darkness as well as bigotry in which they originate;—hard as it is to believe that the man is sincere who declares that 'no Divine 'promise has been given' which applies to the attendants upon what he deems an irregularly ordained ministry; still, we cannot deny ourselves the pleasure of hoping that Dr. Mant has the cause of Christianity at heart. We say this frankly and deliberately, recollecting that even Pascal believed in transubstantiation, and Fenelon bowed to the supremacy of the Pope. The solemn injunctions which are pressed upon the candidates for the ministerial office in the conclusion of the seventh Sermon, are worthy of a mind more enlightened with respect to the genius of the religion of Jesus Christ, and lead us to put as candid a construction as possible even upon these statements which must in themselves be considered as highly atrocious.

We claim the indulgence of our readers while we assume for once, in concluding this article, the free language of counsel, to two classes of evangelical Dissenters.

To those Dissenting Ministers whose language on the subject of Episcopal claims and religious liberty, would favour too much the notion that they are actuated by political feelings, we

earnestly recommend the consideration, that religious liberty is but a means, a negative though a most essential means of promoting the triumphs of the Gospel. Political liberty is indeed the greatest earthly blessing of which man can deprive his fellow; and all systems which trench upon this dearest right, tend to degrade and to demoralize mankind. The great Apostle, unwilling to countenance for a moment the assumption of arbitrary power, intimidated the unjust centurion, by telling him that he was a Roman, and the chief captain, that he was freeborn, and at the bar of Festus himself his language was: "I appeal "unto Cesar." We would not plead for a tone of conduct below the independent dignity of that greatest of Christians. But still, religion is not a political thing, and the ends we have in view as Dissenters, are not political. Every thing, how important soever, that can be considered only as belonging to the order of *means*, is but subordinate to that which is contemplated as the end. It is by that end that our feelings should be characterized, and the *positive* means of accomplishing it should evidently occupy our chief interest. And if there are men who, in the midst of error and mistake as to the means, are really employed in reference to the same end, and in spite of every disadvantage, successfully employed, it becomes us to fix our attention on those points of their character which are estimable rather than on those which provoke repugnance. Let then the essential unity of the Church of Christ be ever borne in mind, as a first principle, in all our discussions of subordinate principles.

On the other hand, how shall we address ourselves to those Dissenting Ministers, who, *not* in consequence of greater spirituality of mind, *not* in consequence of a superior portion of Christian zeal, *not* in consequence of a heart overflowing with goodwill towards all men, but under the influence of a worldly spirit, of a servile deference to polite opinion, or of that intellectual indolence which shrinks from the stir of controversy, would, in times like the present, compromise and compliment away the principles for which we are contending? What shall we say to those who, captivated by the intimacy of some one or two truly estimable men within the pale of the Establishment, or disgusted, it may be, at the conduct of some two or three within their own communion, fold their arms in peaceful neutrality, and dream that the Millenium has begun? And should the neighbouring town or village be the station of some more zealous labourer, who finding himself withstood in every plan of usefulness by some beneficed son of Belial, inveighs in the bitterness of indignant grief against that system which *necessarily*, by the very nature of its patronage, throws, in a thousand instances, such moral power into the hands of so much

wickedness,—that man shall in courtesy to the Church that denounces him as a schismatic, be termed a bigot by his fellow-dissentients, although a heart glowing with philanthropy and kindness, and a mind intent upon spiritual realities, constitute his genuine character. The man is not a bigot; but he cannot view with speculative indifference an Establishment which even now, in the light of the present day, is planting its moral Upas trees in the heart of the kingdom, and says of the melancholy waste, 'The soil is mine.' He cannot suffer private friendships to interfere with his estimate of a system, the operation of which, after every deduction on the ground of beneficial exceptions, leaves so preponderating an aggregate of evil as its genuine result. He is not a bigot; but can he endure without some indignant emotions, that his purest wishes for the welfare of his country, should be stigmatized as seditious, and that his calumniators should be ministers of the Gospel; that principles the very reverse of those to which England owes all her freedom and social happiness, principles recognised by provisions and fostered by the spirit of the Constitution, should be denounced as anti-social and un-Christian? He is not a bigot, but can he feel perfect complacency towards men, who, whatever be their garb and profession, are found among the abettors of war, the apologists for intolerance, the betrayers of the best interests of society? No: but he is perhaps in danger of retreating too much into his own feelings under the discouragements induced by this view of the features of the times, and of suffering melancholy to mingle unduly with the hopes which the Divine promises lead him to entertain respecting the future. He will not be "weary of well-doing," but his thoughts will be more and more occupied with the fond anticipation of that world where man will no longer usurp the prerogative of his Maker, and sin, the root of all physical and all moral evil, shall not be known.

Art. II. *Memoirs of the Marchioness De Larochejaquelein.* With a Map of the Theatre of War in La Vendée. Translated from the French. 8vo. pp. 535. Price 12s. Longman and Co. 1816.

THIS volume will excite, we should think, in most of its readers, a wish that every memorable war could have had a sensible and accomplished woman involved in its transactions, and acquainted with its chiefs in the council and the field, and then prompted, by motives little mingled with vanity, to relate its course of events, and describe its leaders, in a written and permanent memorial. Such a production, coming after the generals had written their memoirs, and the historians had elaborated their narrations, would have been an invaluable ad-

dition. Often it would have afforded a much more genuine *moral* estimate of the warfare, and a much more vivid picture of some of its scenes, than those generals and historians had the perceptions or the sincerity requisite for displaying. How much there is in war of what is odious and melancholy, that finds no faculty capable of recognising it in the hardened veteran soldier by profession, or in the less war-worn and mechanical, but ardent adventurer for glory! Nothing less than the virtues of Sidney could preserve an undepraved sensibility through a career of martial achievement.

Besides, it is to be recollected, that women constitute half the human race; and not only having their general share of the evil inflicted on mankind by war, but being exposed also to peculiar and severe aggravations of that evil, they seem to require an historian representative of their sex, that the full malignity of war may be manifested, by shewing, with the vividness of the writer's direct sympathy with the sex, its additional malignity as affecting them. In this female historian's account of the war in La Vendée there are a multitude of striking and affecting circumstances, many of which could not have occurred in the experience of a man; and which, if they came within his knowledge, he would not have regarded and related with any thing like the true and adequate emphasis of feeling: they were, however, the natural occurrences of war *as affecting the female sex*. But then, could the history of the war, as written solely by men, have been complete—complete in the sense of displaying its full atrocity—while thus the miseries it inflicted on the more susceptible and unprotected portion of the species, would have had no due prominence in the representation?

Any reader of military history, and of the Memoirs, by military men, of the transactions they witnessed, may easily recollect how comparatively small and unconspicuous a portion of the tragical exhibitions consists (in most of those works) of the female sufferings; how generally a collective phrase or two suffice to throw into the account, in the gross, 'the women and 'children,' with their massacres, expulsion from shelter under all painful circumstances incident to the sex, and exposure to famine, inclemencies of season, and all forms of military licence and cruelty. Now and then, indeed, when the historian or military memoir-writer takes a fancy to be sentimental, and thinks he has a fine opportunity for what is called *effect*, he will somewhat enlarge on such a scene, with great rhetorical show, and plenty of tragical epithets; but for a simple display, as mere matter of truth and humanity, of this ample portion of the horrors of war,—a display forming systematically, as it ought to do, a grand component of military history,—we should

look into that history, through all its ages, in vain. History, therefore, besides all its other notorious delinquencies which have rendered it so miserable a moral instructor, has, through this signal deficiency, most inadequately and erroneously represented, in effect falsified in favour of evil, the character of that infernal thing which almost all the world has through all ages adored, and still adores,—and will adore, in spite of all it costs and inflicts, till the Infernal Spirit that possesses the souls of our infatuated race shall be dislodged by Almighty Power.

The consideration of the peculiar severity with which the miseries of war fall on the female portion of the population of the places tormented by it, might be expected to enforce on the reflecting part of that sex the sense of an important duty, which they have never sufficiently felt, especially the women of this country. The exertion of their influence in the various practicable ways, might do much to diminish the dire insanity which is perpetually driving nations into mutual slaughter. If they would assiduously endeavour to counteract in the minds of their sons, their brothers, their admirers, their husbands, the pernicious fallacies of military glory, and that not less pernicious superstition of blind deference, so general among mankind, to every dictate of the ambition and selfishness of whoever happen to have the uppermost places in the state,—if they were habitually to do this, by presenting the contrast between revelling in blood and the exercise of the Christian virtues, and between a servile fanatical devotion to the will of persons in power and a dignified independence of judgement;—if they would do this, they might contribute to render it far less easy for nations to be plunged into war. But we fear they are but little so employed. It is notorious that many of the youthful part of them are prompt to bestow their sweetest smiles by preference on gay coxcombs in regimentals; and that many of soberer age are delighted and elated by the military baubles of distinction with which their male relatives have procured themselves to be bedizened. And how many matrons have seen with a complacency which has in effect cherished in their boys that incipient passion for martial enterprise and fame, which has ultimately carried them into arms as a profession. We confess that when we have sometimes heard of the overwhelming distress of such matrons on finding the names of their sons in the lists of wounded or dead, we have felt from this reflection a very great repression of our sympathy.

But to return to the interesting personage who has suggested these observations. Madame de Larochejaquelein (it is the cumbrous name of her second husband) was the only daughter of the Marquis de Donnissan, gentleman of honour to Monsieur,

(now Louis XVIII.) her mother being daughter of the Duke de Civrac, and lady in waiting to one of the princesses. She was born at Versailles in 1772, and educated in the palace till 1789, amid the most gratifying luxuries and caresses of royal favour. She therefore grew up to meet, just at the commencement of mature age, the Revolution, with every imaginable predisposition to dread and abhor it. She saw in what manner its formidable career was beginning; for she was in the carriage of the princesses in the train of Louis XVI., when, on the 6th of October, 1789, he made his melancholy removal from Versailles to Paris. She and her mother were permitted to retire to their family and estate, in that western department which became the scene of the most sanguinary civil war of modern times. About two years after this retreat she was married to the Marquis de Lescure, her cousin, for whom she had been destined, by the family, from her infancy; an appointment it is not strange she should, when grown up, very willingly ratify; since, if we may depend on her testimony in his favour (and it has every mark of sincerity) he was eminently estimable and accomplished. She thus describes him, after relating a very unusual act of voluntary justice with respect to his father's debts.

'He had entered the military school at thirteen years of age, and left it at seventeen. Among the young people of his own age, none were better informed, more virtuous in every respect, more perfect in short; he was at the same time so modest, that he seemed ashamed of his own merit, and his endeavour was to conceal it. He was timid and awkward, and although of a good height and figure, his manners and unfashionable dress might not be prepossessing at first. He was born with strong passions, yet, notwithstanding the general example, and particularly that of his father, whose habits were irregular, he conducted himself with the most perfect correctness. His great piety preserved him from the contagion, and insulated him in the midst of the court and of the world. He took the sacrament every fortnight. The constant habit of resisting his inclinations and all external seductions, had rendered him rather unsocial and reserved; his opinions were strongly fixed in his mind, and sometimes he shewed himself pertinaciously attached to them. Meanwhile, he had the most perfect gentleness, and being entirely free from anger, or even impatience, his temper was always equal, and his calmness unalterable. He passed his time in study and meditation, from taste and not from vanity, for he only wished to enjoy what he knew; of which I will mention an example. One day at the Duchess de Civrac's, our grandmother, he had, according to his custom, taken a book, instead of joining in the conversation. My grandmother reproached him with it, adding, that since the book was so interesting, he ought to read it aloud. He obeyed—at the end of half an hour some one looking over him, exclaimed, "*Ah, it is English! Why*

did you not say so?" He answered, with a disconcerted look, My good grandmother not understanding English, it was necessary I should read in French.'

Such a character could hardly be a more striking contrast to the contemporary young Frenchmen of rank, than it is to the generality of the young inheritors of fortune in our own country at this time.

This is the first, and perhaps it is on the whole the fairest, of the long series of portraits presented in the work. They are sketched always with great brevity, without the least formality or effort, and often with spirit and discrimination. She saw persons in times and scenes adapted to *bring out* the character in light and prominence. The breaking up of the whole etiquette and established economy of society, exposed persons in their own individual character. They were, besides, compelled by the commotion of the period, into an activity which brought their qualities to the test; and our Author frequently displays a character, by means of some one fact, more effectually than any mere description could have done.

When the rage for evincing loyalty by emigration had begun, our Author and her husband thought themselves bound to follow the example. But on their reaching Paris on their way out of the kingdom, their intention was arrested by the queen, and abandoned in compliance with her wishes;—a great effort of loyalty on the part of Lescure, as he foresaw, what happened, imputations and reproaches from the emigrants. He appears to have been a man fully capable of making the sacrifice of even his reputation to his sense of duty.

He and our Author remained in Paris till the memorable tenth of August. She states that the attack on the Tuileries was quite unexpected at the time by the court, though there was on the ninth a rumour of approaching commotion; in consequence of which her husband was, on the evening of that day, preparing to go armed from the hotel where they lodged, to the palace, to be ready among its defenders: but he was prevented by a visit from one of the king's most confidential officers, who informed them that the king had certain information that no attempt would be made before the twelfth. About midnight, however, there were alarming symptoms which rapidly augmented to dreadful tumult: Lescure hastened toward the palace; but too late for any possibility of admittance, which he earnestly sought at each of the guarded avenues. The vast and impetuous crowd was pressing on, and he narrowly escaped being so involved in it as to be irresistibly forced forward to the attack, a fate which befel some of the friends of the king. By the time he had regained the hotel the cannonade was heard, and he

felt the severest grief that he could not be at his post in the palace. In the evening he and his wife (who was now within two months of her confinement) were exposed to the utmost peril in seeking a more obscure lodging, in which they remained, in danger every moment, for a fortnight, at the end of which they made their escape, through various difficulties and hazards, from Paris, to retire into Poitou. It would have been impracticable but for the kindness of a democratic officer, who from respect to the virtues of Lescure came to their aid at the most critical moment, contrived to create for himself an official occasion for accompanying them through the most hazardous part of the journey, and displayed throughout a most admirable presence of mind. We cannot resist the temptation to go back to quote an instance of this rare quality in a Parisian grocer, who on the tenth of August saved, by an instantaneous turn of thought, the life of a royalist, M. de Montmorin.

'He (Montmorin) saw himself followed by four of the national guard, drunk with blood, who wanted to fight with him. He went into a grocer's shop and asked for a glass of brandy. The four guards furiously entered with him. The grocer suspected that M. de Montmorin had come from the palace, and, assuming the air of an acquaintance, said to him, "Ah, well Cousin, I did not expect you to come from the country to see the end of the tyrant! But come, let us drink to the health of these brave comrades, and the nation:"—and thus he was saved by the presence of mind of this good man, who did not even know him; but it was for a short time, for he was massacred the 2nd of September.'

Though the Revolution had never been favourably regarded, nor its enactments and institutions fully complied with, by the majority of the inhabitants, the peasantry especially, of the departments where the civil war subsequently raged, there had as yet been no considerable disturbance. Before entering on the melancholy history, the Author gives an interesting description of the physical and moral state of the tract known since the civil war 'by the glorious name,' she says, 'of *Vendée*,' but previously, by that of *Le pays du Bocage*; comprehending a part of Poitou, of Anjou, and of the county of Nantes; a country 'differing by its aspect, and still more by the manners of the inhabitants, from most of the other provinces of France.' It is in general almost level, 'having scarcely any hill sufficiently elevated to serve for a point of observation, or to command the country.' It is woody, though without extensive forests. 'Each field or meadow, generally small, is fenced with a quickset hedge, and trees very close together,—not high nor spreading, the branches being lopped off every five years, twelve or fifteen feet above ground.'

'It is intersected by cross roads in all directions, narrow and deep, between the hedges and trees arching over; miry in winter, and rough in summer; and, when they happen to follow the declivity of a hill, often serving, at the same time, for the bed of a rivulet. In some instances, these cross roads ascend the heights by irregular steps over rocks. At the end of each field almost, you meet with a short turn or a branching off, which leaves the traveller in uncertainty what course to follow, finger-posts being unknown. The inhabitants themselves are frequently at a loss, when they happen to go two or three leagues from home. There are no great towns in the Bocage; small ones, of two or three thousand souls, are dispersed over its surface. The villages are not numerous, and distant from each other. The ground is divided into small farms, each inhabited by a family and some servants.

'It is seldom that a farm yields to the proprietor more than 600 francs a year; the revenue is principally from grazing. The gentlemen's residences were built and furnished without magnificence, and had neither expensive parks nor fine gardens. Their owners lived without pomp, and even with extreme simplicity. When called to the capital on business or pleasure, they generally did not return to the Bocage with the airs and manners of Paris. Their greatest luxury at home was the table, and their only amusement field sports. At all times the gentlemen of Poitou have been celebrated sportsmen.'

This last part of the description may serve at once to suggest and answer the question, whether the Vendean aristocracy were likely to be very good judges of political subjects: whether they could have so considered those subjects, as to have any warrant of reason and conscience to put themselves at the head of an insurrection, against an order of things which the great mass of the nation had concurred in adopting. It seems, however, not once to have occurred to this very amiable lady, that hunting, shooting, and good eating, though France may not be the only country where these constitute a very considerable portion of the filling out of a good number of persons, who assume importance in the State, may not be exactly the right preparatory discipline for taking a part, under the most awful responsibility, in grand national affairs. Her husband was an exception, but clearly, by her own account, almost a singular one, to the unenlightened state of mind under which the ill-fated people of these departments ventured into war.

The feudal state in these provinces, forms a more pleasing picture than in most other places where it has prevailed, and probably, than in any other part of France. The painter has doubtless put her best colours upon it, but it should seem that the peasantry were no where else so little oppressed and degraded. A certain community of interests, and habits of friendly intercourse, existed between the *Seigneurs* and the vassals.

'The proprietors did not lease out their land, but divided the produce with the farmer. The farms being small, a seigneur had

twenty or thirty such tenants, in the midst of whom he lived paternally, conversing with them about their affairs, the care of their cattle, and taking an interest in their good or ill fortune, in which he was himself concerned. He went to the weddings of their children, and drank with the guests. On Sunday, the tenants danced in the court of the *Chateau*, and the ladies often joined. When there was to be a hunt of the wolf, the boar, or the stag, the information was communicated by the curate to the parishioners in church after the service. Each took his gun, and went joyfully to the place assigned. The hunters posted the shooters, who conformed strictly to the orders given them, and this was very like their tactics during the civil war. With these habits, the inhabitants of the Bocage were an excellent people, mild, pious, hospitable, charitable, full of courage and vivacity; of pure manners and honest principles. Crimes were never heard of, and law-suits were rare. They were devoted to their landlords, and their manner, although free, was respectful. Naturally suspicious, their confidence, when once bestowed, was unbounded.

'The inhabitants of the towns, and the small proprietors, did not entertain the same sentiments toward the seigneurs and landholders; nevertheless, as they were always received with kindness and familiarity when they came to their houses, and many of them were under obligations, they also had an affection and respect for the principal families of the country. Some had embraced with warmth revolutionary opinions, but without any particular animosity. The horrors which have been committed were often strongly opposed by them.'

A multitude of facts in the story of the warfare, prove the general truth of the Author's representation of the devotedness of the peasants to the landed aristocracy. The clergy also enjoyed an ample share of attachment and influence. It cannot be ascertained how much of it they might have forfeited, had their estimate of sabbatical sanctity or propriety been too high to allow their making the hunting announcements a part of the church service, and their approving the Sunday afternoon dances.

It is evident that the religion, such as it was, had general and strong hold on the people's minds. It is needless to say it appears to have been the most humble, ignorant, uninquiring form of the national superstition. It was a religion of the very essence of which they dreaded lest political power should deprive them. The grand object proposed in one of their zealous avowals of a unanimous invincible determination for war, was literally, by our Author's statement, to "*defend their God!*" "*Rendez-moi mon Dieu!*'—was the dying retort of a peasant, to the summons—"*Rends-toi,*"—from some *gendarmes* whom he had resolutely fought with a pitchfork, and had received twenty-two cuts of the sabre.

It was not, however, that the ceremonies of worship did not continue the same as before, if they would have attended them;

it was that the performers were changed. The greatest
of the priests, to whom they were attached by long acquai
mutual offices of kindness, and the familiarity of these
with their dialect and manners, had refused to take t
scribed oath to the new form of government, the limite
stitutional monarchy, in which the monarch himself h
solemn and public oath declared his acquiescence. Of
they were suspended from their functions, which devo
conforming ecclesiastics. But in these new hands the
was not recognised as the same by the peasants, who ha
insulted them to such a degree, that in some places they w
able to perform the public offices, even to the empty
Meanwhile, the non-juring priests said mass in retired p
the woods, with doubtless an additional zeal, both in the
and their auditors, from the stimulus of what they wo
as persecution! After the tenth of August severer measur
adopted against them by the revolutionary government.
provoked a determined and indignant reaction.

'The harshness and insolence of the new administrators to
people accustomed to mildness and justice, together with the
the first successes of the coalesced powers, inflamed the publi
The peasants assembled armed with guns, scythes, and pitch
hear mass in the fields, and to defend their curate, should the
attempt to carry him off. A particular circumstance set
people in motion. A man named Delouche, mayor of Bressi
a quarrel with some other functionaries, and was driven from th
in which he had proclaimed martial law. He then went to
coutant, where he excited the peasants to rise, and more tha
parishes united.'

This may be considered as the commencement of the
rate and sanguinary struggle; and it gave the first full e
to the republicans to display an atrocity of disposition wh
whatever country it had been displayed, by a number
promiscuously brought together, would have given a
demonstration of the detestable character of the political
under which such men had grown up.—On this occ
numerous tumultuary mass of the peasants were brough
military operation; but they were encountered and soon
by the republican national guards, who, having taken a n
of prisoners, massacred several of them in cold blood; an
some of these national guards,

'—— returned to their homes, carrying as trophies, at th
of their bayonets, noses, ears, and shreds of human flesh.' p. 4

Now, the character of these men had not, assuredly
formed by the few months of the Revolution; no, it had
to its maturity under that old government, which had

unnumbered thousands more of such noxious beings under its baneful auspices, to be just ready, at the breaking up of the power of that government, to rush out, like rabid wolves, to destroy its once sovereign personages, and the classes of persons sharing its power, favour, and splendour, and its humbler adherents,—and then to fall upon and tear one another in pieces. A system under which such a population was formed, deserved to be destroyed, notwithstanding any merits in individuals, which ought in justice to have exempted them *personally* in the catastrophe. That political state was, in its time, detested by all liberal Englishmen, by all friends of justice, liberty, and popular improvement and happiness, in the world. And all such men would have looked back upon its fall with delight, as a beneficent and glorious event,—but for the dreadful eruption of crimes which *the depravity of the old French government itself had prepared,*—and but for the calamities which have followed, as the mingled result of the enormous depravity thus previously matured in the French nation, and of the spirit of pride and despotism in the surrounding states.

The reader will have particularly noticed what our Author says of the effect produced by 'the news of the first successes 'of the coalesced powers.'

She is uniform and decisive in stating (and it is impossible she could be misinformed as to such a fact) that the war did not originate with the aristocracy, but actually with the peasantry. Though in mind disaffected enough towards the new government, the gentry remained quiet till the people were in general commotion, and broke out in particular places in actual insurrection, provoked to the last excess by the addition to all the other grievances, of the demand of their quota of the immense number of men to be raised for the republican armies.

'It may be seen that this war was not, as has been said, fomented by the nobles and the priests. The unhappy peasants, wounded in every thing that was dear to them, subjected to a yoke, which the happiness they had previously enjoyed made them feel still heavier; revolted at last, and chose for their leaders men in whom they had placed their confidence and affection. The gentlemen and the curates, proscribed and persecuted themselves, marched with them, and supported their courage. The insurrection began from the impulse of the moment, without plan, without concert, and almost without hopes; for what could a handful of men, destitute of means of any sort, effect against the forces of all France? Their first success infinitely surpassed their expectations. The minds of the people being universally disposed to resistance, the first example was followed generally without previous concert or understanding. The different chiefs did not even know each other. As to M. de Lescure, and our friends, I can affirm that they took no step that could lead to war. They foresaw it, they

desired it even, but it was a vague and remote idea.' 'Throughout the whole country it began nearly under similar circumstances and in the same manner.' p. 53.

'Very different ideas had been formed of this insurrection. It was naturally supposed to have been brought about by intrigue and deep manœuvring, and that the chiefs were skilful politicians, of whom the peasants were the blind instruments, and that the whole had been the result of a great plan previously concerted. Nothing could be more remote from the truth. The war was rather defensive than offensive, wholly without a plan, and had scarcely any object but the immediate security of the country. After continued successes, the hope of powerfully contributing to a counter-revolution, assuredly presented itself to all the Vendeans, but without influencing their conduct.' p. 124.

It is equally mournful and astonishing to contemplate such a spectacle. Setting aside entirely the great and serious question, whether a portion of a nation has politically and morally a right to separate itself forcibly from that nation, repelling the institutions of government which that nation has with general concurring choice adopted,—what hope could there be in a case like this? What chance, almost, of any thing less than desolation and destruction? Our Author even confesses, by some of the expressions in the passages just quoted, that it was apparent to the leaders, in the early stages, that the undertaking was, from the nature of the case, nearly desperate; and they would have seen it to be totally so, if they had taken the pains, which, whether they did, or did not, they ought to have done, before embarking in it, to inform themselves respecting the general state of feeling and opinion through the nation. But then, was ever infatuation like theirs, to put themselves at the head of such an insurrection, with such consequences full in prospect, instead of exerting their utmost influence, with all possible earnestness, to deter their unhappy vassals from rushing on destruction? They could not be so utterly ignorant of history, as not to know that the atrocity of war is always aggravated indefinitely in a *civil* war. They could not but know that this aggravation would be most terrible under the peculiar circumstances of the country, just ready to be attacked by a formidable coalition of powers, advancing avowedly in the most arrogant and vindictive spirit of despotism, and abetted and stimulated by the emigrant tribe, with whose designs those of the Vendeans would naturally be regarded as identical.

They well knew that no state in the world would tolerate one of its provinces in a hostile independence, and they knew also, or might have known, that there was enough of unanimity, indignation, and energy, in the nation, to overwhelm an insurgent district. They could not, therefore, deliberately anticipate any thing but the utter ruin and destruction of the people to whom they were

so much attached,—a dreadful tragedy ending in desolation. All this was before their eyes; and at the same time they knew they had very great influence on the minds of the people; an influence in all probability sufficient to persuade them to a quiet submission, at least till it should be ascertained how the grand train of events, which the people of a single province could not stop or control, would be likely to terminate. And also they were sensible what advantages or mitigations they would probably be able to gain for these endangered provincials, by means of the great merit they would have with the ruling powers from such a pacific exercise of their influence. Such was the state of the case at the awful crisis, when the commotions among the people rendered it impossible for their chiefs any longer to avoid taking a decided part. And that, with such a view presented to them, they could decide, with a reckless and cruel rashness, to join, and inflame, and lead the insurrection, evinces, we think, such a moon-struck state of mind, as hardly ever fell on worthy men before. No doubt there is something fine and generous in their self-devotedness and bravery, and their retrospective and uncalculating loyalty; and if nothing but just their own gallant persons could have been committed to the hazard, the whole affair would have been a very splendid display of chivalry: but there were the women and children, the aged and the sick, the dwellings and the gardens;—there was, in short, whatever had 'the breath of life,' and whatever was for the sustenance and accommodation of life: all was to be plunged into that horrible wreck and misery,—which was foreseen as an almost inevitable consequence; insomuch, that when the most melancholy presages were realized, these leaders, those of them who survived, felt they had no cause for surprise. But we are amazed that when they actually saw the inexpressible misery and hopeless perdition in which their people were involved, we find none of them deploring, with anguish, that instead of restraining them from the desperate enterprise, they had actively led them on to its fatal consummation. The infatuation was absolutely incurable. When myriads of the insurgents had perished, amidst every variety of misery, and the daily perishing remainder were making hopeless forced marches in Brittany, and other tracts to the north of the Loire, encountered at every turn by hostile armies, and in acknowledged expectation of speedy destruction, our Author makes some remarks on the peasants of Brittany, (who were in their hearts favourable to the royalist cause,) to the effect of reproaching them for not being so insane as the Vendeans.

'The Bretons could not easily be induced to undertake a war like the one in which we had been engaged. (!!) They are capable of strong attachments, and of a determined courage; but they have too

little ardour and decision. They live more asunder than the Poitevins, and are much less obedient to their chiefs. They are wilful, more interested, and less active, than the Vendeans. *They cannot bear the idea of their houses being plundered and burnt.* Thence the different character of the wars of Brittany from that which marked the insurrection of Poitou.' p. 415.

The selfish dastards! 'They could not bear the idea of their 'houses being plundered and burnt!' which was not probably just that for which they had built, and furnished, and stored them! They wished, belike, to live for themselves and their families! and could not comprehend the felicity or the glory of giving their little hard-earned property to the fire, and their families and themselves to the sword, from horror of having their mass said by men who had taken an oath to a popular form of government, or as a dutiful sacrifice to a corrupt, rapacious, and then defunct court!

We are a little apprehensive that those readers of the above paragraphs, who have not seen the book which has suggested them, may be inclined to tax our accumulation of strong epithets, as a rhetorical exaggeration of style. But let them read the book, and they will acknowledge that no language can be wrought up to the tragical character of a great part of the story. It is such a scene of miseries, as very few records of barbarity and calamity can rival. And no story was ever more excellently told. If *we* are tempted into an excess of epithets, it is a fault of which the Marchioness is never guilty. Her narratives have an admirable simplicity and brevity. They are almost miraculously clear of all that *verbiage*, and artificial pomp, and cold cant, and inane exclamation, so prevalent and disgusting in French composition. She never seems to aim at that same thing which is lost by aiming at it—*effect*. Indeed, her mind is so perfectly familiar with all the forms of terror and suffering, that she seems never in the least to think about the effect they are adapted to produce, in representation, on persons who have not beheld such things. She relates the series of frightful adventures, and narrow escapes, and brilliant feats, and sudden calamities, and bloody executions, much in the manner of a person who should be hastily recounting them to other persons known to have been equally familiar with such things in some other place, and would therefore be sensible it would be mere impertinence in such company to flourish, and exclaim, and aggravate. We can imagine her shewing an unaffected surprise at the appalled feelings of some of her readers. And then, the number of the facts rapidly crowding on her memory, allows her no time for formal reflections or rhetorical amplification. Such a desultory warfare involves a greater diversity and multitude of remarkable incidents, than a regular campaign. It requires a greater number of operations to

bring it to a conclusion; and it admits, if the combatants on both sides are resolute, of a much greater number of alternations of success, before any success can be decisive. In this Vendean war, besides, many of the operations can be described as a kind of personal combats, displaying the character and the valour of individuals, many of whom were well known to the writer. She was immediately involved in a great part, and in the most tragical part, of its operations and perils, being necessitated to accompany military parties, in all manner of alarming situations, by day and by night, in sunshine or in storm, and under the most distressing personal circumstances, such as required all the benefits of indulgence and repose. She somewhere expresses, but with far less emphasis than the case deserved, her wonder how it was physically possible for her life to be maintained through such a rugged course. She was naturally excessively timid; and on various occasions in the course of the narrative she confesses ingenuously how much she was terrified, among horsemen and cannon, routs, flights, and mangled bodies. At the time of the first breaking out of the insurrection, she could not sit on horseback without apprehension, even when there was a man to lead the horse; but greater causes of emotion will annihilate the less; very early in the warfare, hearing a report of her husband being wounded, at a place nine or ten miles off, she galloped a bad horse to the spot, over a rough country, in three quarters of an hour, and was never afterwards, she says, in any fear of riding on horseback. She became inured to hunger and cold, to rags, and sleeping on straw amid noise and tumult, and at last passing whole nights in the fields and woods, without the smallest shelter, to escape the searching parties of the furious republican assassins.

We did not take up the book with any design of attempting an abstract of the history: that would be quite impossible within any reasonable limits; nor is it at all necessary for a book so easily obtained, and which so many will read. It is crowded with remarkable particulars. Military records of crimes and miseries have often a sort of gloomy monotony, which reduces the mind, after a while, to a stupified gloomy loathing sameness of consciousness. Less of this effect is produced by this work than by almost any other we have read, it is so inspirited by diversities of incident, the romantic and sometimes fanatical character of the warfare, and the lively simplicity and feminine sensibility of the narrative.

It is quite melancholy to see almost all the persons whom the Author brings prominently forward to notice in the early part of the story, perishing successively in its progress. After herself, the two most conspicuous and interesting persons, are her husband

Lescure, and Henri de Larochejacquelein, the brother of the man who afterwards became her second husband, which second husband also fell fighting at the head of another insurrection during the last short reign of Bonaparte. Lescure was mortally wounded in what may be called the middle period of the first insurrection, when its most favourable events were past, and its fortunes were fast declining towards despair. He lingered a number of days in a state which inflicted the bitterest anguish on his wife. There appeared some slight ground for hope, had it been possible for him to be in a state of quietness, with the requisite comforts and medical care. But the army was retreating in disaster and privation, hourly harrassed by the enemy; it was necessary for him to be hastily dragged along, amid his unrelieved sufferings; and he died in a kind of cart on the road. Henri appears to have been a most admirable youth, virtuous, generous, affectionate, and quite a Rinaldo in battle. He met his fate at a later period, from a republican soldier whom he had at that moment called upon his own man to spare. He was only twenty-one years of age.

The whole story (and the veracity of it would be beyond all doubt, even if it were not corroborated by innumerable other testimonies) gives a horrible representation of the general conduct of the republicans. They were a vast pack of blood-hounds. They rioted in the massacre of the helpless, the wounded, women, and children, and even the unoffending neutral inhabitants who alleviated any sufferings of the royalists in their retreats and wanderings. Most of their leaders, above all the notorious Westermann, were worthy of their followers. Several of them, however, are honourably distinguished; and it is not less honourable to the Marchioness, that she makes the exception with a grateful emphasis.

She confesses there were some instances of cruelty on the part of the royalists; but she says that most of these were in the way of reprisal, provoked by the horrible atrocities of their enemies. She constantly asserts that they were systematically moderate and forbearing,—at least the armies commanded by Lescure, Henri, and their immediate coadjutors. Of the dispositions of some of the other leaders, especially Stofflet and Charetti, she speaks much less favourably. She excepts too, from the praise of clemency, De Marigny, a very brave and able officer in immediate connexion with her husband. She mentions him as a remarkable instance of a man previously humane, rendered savage by the events of the war.

There are many curious instances of the influence of the priests, and the power of superstition. One priest, himself evidently a courageous man, exhorting the over-powered and

flying royalists to return to the combat, boldly and literally assured them of 'paradise' if they should fall. He was believed, and they went fiercely back with him, exclaiming that they were "going to paradise." On returning successful they seem to have literally worshipped both him and his crucifix. The Author says the priests did not fight, as that would have been regarded by the whole army as a profanation of the sacred character; but they often exposed themselves with a daring and generous devotedness in helping the wounded, or performing the last offices for the dying. She says their influence was uniformly and zealously exerted against cruelty and revenge. Some worthy examples are recorded.

Few things in military history will be found more curious than the economy of the royalist camps. There was very little of the subordination essential to an army. Officers and soldiers, seigneurs and peasants, seemed to be all on an equality; and each man fought from his own individual impulse to defend the country and its social system. After a successful battle, there was no possibility of preventing most of the peasants returning to their homes for a short time; but they would promptly come again at the circular summons of the chiefs. They were never reduced to a complete military organization. They displayed a wonderful bravery; but, nevertheless, they were liable to panics, which often caused disasters, and exceedingly distressed their leaders.—Their system of fighting was formed judiciously, but indeed necessarily, upon the peculiar form of their woody and intricate country.

The losses in a long succession of bloody combats, (in which, however, their enemies suffered a much greater destruction,) and the continual augmentation of the republican armies, reduced the main body of the royalists at last to cross the Loire, in hopes of finding co-operation or shelter in the more northern provinces, in which they believed there was a strong disposition to favour the royal cause. They received, however, no important accessions to their wasting strength; the republican armies advanced upon them in mighty mass and continual reinforcement; and the spirit of the peasants was no longer the same. They had lost their beloved country, for the sake of which they had risen in arms; and they had no systematic large political view, on which to prosecute a war against the republic. They fought repeatedly and desperately, and often with temporary success. They came, however, day after day, in still plainer and nearer view of their fate,—a fate inevitable at all events, unless they could recross the Loire. In the attempt to do this they failed; and after some last mournful and desponding efforts, the remainder

seasons, or from other changes in the atmosphere, with the nature of which we are unacquainted, or from contagion. The first order, for the most part, are chronic; the second, acute diseases.'

Endemics, even by the very term of designation, are supposed to have a necessary connexion with the internal peculiarities of the respective places in which they are met with, and to be capable of being engendered only in such connexion. Epidemics, too, are in a certain degree local; but they seem to come upon the places where they rage, at particular times, and from more extraneous causes. Thus, we should say of the ague in the fens of Lincolnshire, that it was an *en*demic disorder, while the influenza, which shall perhaps be in Paris one month, and in London the next, would properly be named an *epi*demic. Now, it is respecting these last that the question has been more especially agitated as to their communicable nature in the way of contagion, although the question cannot be confined exclusively to them. Indeed, a little reflection will lead the reader to perceive that the real question is, whether any given complaint is an endemic, or an epidemic; for, if its growth and progress are decidedly dependent upon the peculiarities of a particular district, and if it can be proved absolutely incapable of existence or propagation elsewhere, that such complaint is not a contagious disease, properly so called, but has something in it of the nature of an endemic, is almost a necessary inference.

For example: Suppose the garments of an individual who has died of the plague, to be folded up, excluded from the air, brought to Britain, and deposited in Monmouth-street; suppose also that a poor man purchase and wear these clothes;—now, although he may be affected with somewhat of indisposition in consequence, yet, if he do not actually become affected with plague, the evidence is more than presumptive, that the malady in question (plague) is not transferable in the manner in which quarantine laws suppose it to be; and the conclusion of Dr. Adams and of other anticontagionists, would seem to be justified, respecting the necessity of an infectious *atmosphere* for the propagation or communication of this disease—and it would appear therefore, that it is not contagious.

Now this could never be the case, it is urged, in reference to the communication of such poisons as all medical persons agree in denominating contagious. Thus, let us suppose the clothes which had been worn by an individual ill with the small-pox, to have been conveyed, and deposited, and purchased, and worn, as in the instance just imagined: the person who should thus receive the infection from them, would go through the small-pox as absolutely and exactly as if he had worn the garments in the part of the world where they were first imbued with the contagious poison; and—mark this circumstance as the leading feature of

difference—he would be able to communicate *precisely* the same disease to another, while the subject of the first affection would probably be without such power;—because, say the anti-contagionists, he would not be capable of forming the *atmosphere* indispensable to the maintenance and diffusion of the complaint.

So far, then, all would seem to be in favour of that doctrine which supposes an actual and essential difference in the laws of communication between fevers, (for plague is but a virulent fever,) and those distempers which are universally allowed to be communicable in the way of contagion; and the decided language of Dr. Rush would appear to be well founded, when he remarks, 'It is from nastiness degenerating 'into infection, that the bodies, clothes, beds and apart-'ments of the poor in Great Britain, derive their poi-'sonous, their pestilential charge. By a common putrefactive 'process, this *septic venom* is formed, and derives none of its 'qualities from pulsating arteries or glands. Away, then, with 'this preposterous phrase, from the poison engendered by 'septic processes, and let "human contagion" for the future 'mean nothing but small-pox, vaccinia, and the kindred forms 'of morbid secretions. It is high time that the products of 'putrefaction, should be distinguished from those of secretion.'

And when we take into consideration the remarkable localities of those more violent fevers by which different regions are visited at different times, and recollect the diminution of them in some parts of America, especially since investigations have been made into their alleged sources, and these sources removed, we are compelled, to a certain extent at least, to subscribe to the opinion of the anticontagionist, and we seem to arrive at a very satisfactory inference respecting the transportation of these dreadful visitations from one to another part of the world.

There are, however, several impediments to this straight forward progress, and strong grounds for qualifying our sentiments on the subject of contagion, which claim now to be mentioned.

It has been very forcibly stated by the contagionists, that were nastiness and filth, according to Dr. Rush's account, the cause of disease, the induced complaint would not then be necessarily of the same nature as that of the subject from which it was received. Thus, if two wards of an hospital be devoted, one to the reception of individuals under typhus fever, the other to those under dysenteries, and if the want of cleanliness in each case stand exactly at the same point, the fever patients would never form the atmosphere which would occasion dysentery, nor would the dysenteric individuals ever impart fever. And moreover, both the one and the other disease, are it must

be allowed, occasionally derived from their peculiar and respective sources, even when every attention shall have been given to ventilation and cleanliness, and when perhaps only one or two sick persons may have furnished the atmosphere of infection.

Some few years since, at Edinburgh, when the disputes and divisions between the contagionists and the anticontagionists ran very high, there were several instances of intentional exposure to the alleged sources of contagion, for the sake of shewing its existence to be merely imaginary. Many of the students in that university, who, with Dr. Rush, derided the doctrine of contagion as a 'bugbear,' exposed themselves fearlessly and with design, to the effluvia from the bodies and lungs of the fever patients in the infirmary, and several in consequence fell with fever, which, in some instances, proved fatal. Now, when Dr. Adams is called upon to reconcile this acknowledged fact, with his notions of the incommunicable nature of fever in the manner supposed by some, he tells us, that there was no instance of the individuals in question infecting others, inasmuch as they went through the disorder in their own apartments, and did not bring with them the hospital air. But we would suggest whether the immunity might not be attributable to more care having been exercised in these cases, and greater precautions taken by their attendants and friends, as the joke of experimental speculation, to use the language of Dr. Gregory, had already been carried sufficiently far. The mention of Dr. Gregory reminds us of a tale which we have heard him relate in his Lectures, for the purpose of establishing the very opposite assumption to that of Dr. Adams and others, and to prove that fever may be communicated in the same way as the more positive contagions, that is, from something secreted by the communicating individual, or formed by pulsating arteries or glands, and imparted immediately and directly, without the intervention either of filth or infectious atmosphere. The Professor informs us that a young woman, of extraordinary beauty, was admitted into the fever wards of the infirmary with typhus, and that several of the students, captivated by her person and manners, were in the practice of sitting on her bed and approaching nearer to her than was prudent; in consequence, several became affected with typhus, who might have ranged the fever wards during a whole season, or, in other words, exposed themselves to the *atmosphere* of fever, with perfect impunity.

Another fact favourable to the doctrine of contagion, is, that when any reigning disorder of a given district visits a family, each individual of such family becomes more obnoxious to the infection, than his neighbours and friends, whose houses

the epidemic has not yet entered:—a presumption, say the contagionists, that the poison creative of the malady, is imparted from one to another, in the same way as small-pox or measles. And still further, we are told of instances in which the actual importation of the virus has been traced from one region of the globe to another, as was the case, it is urged, with the yellow fever which some years since raged at Gibraltar, and which was, with an evidence too palpable to be disputed, conveyed thither from Malaga.

The reader will by this time perceive the nature and the state of the controversy. The question, it will be seen, is, whether fever engenders fever, as small-pox engenders small-pox; that is, by a specific *secreted* virus, created or engendered by the morbid actions of another invalid affected by the same malady. In other words, are fevers generally, engendered, sustained, and propagated, by precisely the same laws as those which regulate the propagation of measles, small-pox, scarlet-fever, hooping-cough, and other maladies, that are admitted by all parties to be actually contagious?

Our own sentiments on this contested point, are, if we may so say, intermediate. The facts of the case appear to us to favour the inference, and indeed almost to establish the assumption in an unqualified manner, that the distempers in question are at once contagious, and not contagious; that in some instances they have an independent origin, and in others, are received by individuals nearly, if not precisely, in the same manner as are other 'morbid *secretions*.'

It has already been stated, and indeed it is a fact generally known, that even those epidemic diseases which are attributed to some unknown states of the atmosphere, as their immediately exciting cause, are, nevertheless, apt to *run in families*:—that is, if a fever prevail for a given time in a certain district, and one individual of a family fall ill, there is greater reason to fear for the remaining members, than previous to this occurrence: such is likewise most decidedly the case in respect of measles or small-pox. But here, in our minds, consists the cardinal point of distinction between the one and the other infection;—the acknowledged and absolute contagion never affects the frame, how mildly and slightly soever, without producing that state of the secretions by which a precisely similar distemper is capable of being given to another; (similar we mean in kind, whatever be the difference in degree;) while an epidemic fever may have the power of engendering a certain quantum of indisposition in the system of another, without positively reproducing itself, unless the external circumstances and internal condition of the new recipient, act conjunctively in aid of the disease-creating

virus, or unless, as the anticontagionists say, the infectious atmosphere be present. But this is by no means necessary for the continuance and spread of the real contagions, although, even these must be allowed to appear and disappear in a way that is not very susceptible of explication upon any other principle than that of something extraneous or atmospherical being essential to their support and propagation.

We have dwelt rather at large, and perhaps with some appearance of repetition, upon these two points; the one, of similarity, the other, of difference, between the virus of fever and the specific contagions; because, while we do not perceive that it is distinctly pointed out by writers on the subject, it appears to us the only clew for unravelling the seeming inconsistency of the facts conneeted with the diffusion, on the one hand, and the limits, on the other, of infectious disorders.

Against the opinion of those, (for some there are who argue the absolute necessity of contagion *in all instances* for the production of genuine fever,) we may relate the following narrative from Dr. Rollo; and we shall afterwards endeavour to shew of what importance such facts are to the moderate and intermediate inference that we have just announced, as, in our minds, the only legitimate one that can be made from a collation and comparison of seemingly opposite facts. 'One man (Dr. Rollo 'says) of the Horse Artillery, was admitted into the hospital 'with suspicious fever; next day, another. This excited en-'quiry. It was found they came from two different barrack 'rooms. These were followed by other men, in all amounting 'to eight; three of whom came from a separate room; the 'rest from the same room. The rooms were visited by the 'commanding officer. All the rooms whence the infected came, 'were found to have different bedding from the rest of the 'barracks. The horse artillery being a corps in constant 'readiness for service, and whose appointments were always 'complete, had, for convenience of carriage, hammock bed-'ding. The hammocks were rolled up tight every morning 'the moment the men rose, and they were unloosed when they 'went into them again at night. At this time we had so much 'and so constant rain, that this bedding had not been aired or 'opened, for a single day, for at least two months. The ham-'mocks with their bedding, were examined, and *the moment 'they were opened, a very peculiar nauseating smell was 'perceptible.* Immediate steps were taken, and no further 'mischief ensued. Thus, an infectious fever evidently arose '(Dr. R. says) from the confinement of the effluvia of a 'man's own person, in a term of about two months.'

Here a difficulty presents itself to the contagionist, which we conceive to be insurmountably in opposition to his tenets, inas-

much as the maladies in question had, we have every thing but absolute demonstration to prove, an independent origin. Nothing of this kind can ever have become the source of small-pox, or measles, or any other really contagious affection. But, on the other hand, these soldiers, thus infected, would be capable of delivering over, as it were, such infection to another, by direct contact or communication, but the secondary disease would, we conceive, assume a type corresponding to the interior state and external circumstances of the new recipient. And it is not perhaps an unwarrantable postulate, to assume that the disorder thus imparted, would in one part of the world, prove to be typhus, in another, yellow fever, and in a third, plague; and that these respective maladies would, from such source, be made to spread, should every thing around them be favourable to their propagation, while they would immediately decline and die away, should they meet with no *pabulum* of growth and nourishment.

In a practical point of view, then, we have arrived, although by a somewhat different route, at pretty nearly the same conclusions with the anticontagionists; and we verily believe that quarantine laws are both unnecessary and inefficient, unless the ship's crew upon which they are enforced, are bound to a place of the same latitude, the same temperature, and the same general circumstances, internal and external, as those from which the vessel had embarked. In other words, we do not believe that the yellow fever could ever by importation be planted in the north of Europe, or that the plague is capable of being brought from the shores of the Levant, into the metropolis of Britain.

It will be seen that we have all along granted to the anticontagionist, the existence and necessity of an atmosphere of fever, in order to insure its continuance. Now, it is a remarkable, and would seem to be a providential circumstance, that although this atmosphere is necessary for the propagation of the particular distemper, those persons who are gradually inured to it, are less likely to be injured, than they who are exposed to it suddenly: thus, a child in a family living in the district of an epidemic, would, if affected at all with the complaint, be likely to have it in a much milder form than one who should visit such family, and in this manner take the disorder. Upon this ground Dr. Adams argues,

'That if a ship's crew immediately on its arrival, should be the first to shew the plague or any other fever, the probability is, that the cause is to be looked for in their greater susceptibility, and not in their bringing a contagion with them. If the disease should spread, not only over such a town, but wherever else the diseased may fly, the question may be involved in some obscurity. But should it be

confined to the town, and even if those who escape with the disease, never infect the neighbouring towns or villages, it seems unreasonable to accuse the newly arrived crew of bringing a disease which they cannot convey further.' *Epidemics.* p. 51.

Admitting, then, the existence, although circumscribed, the origin and operation, of a febri-facient poison, as the result of secretion, it becomes a further inquiry of some interest, in what precise manner this virus finds its way into the system of a healthy individual. Is it through the lungs, or the skin, that contagions and infections are received? 'Is infection merely 'inhaled, or is it sometimes absorbed?' From the views which Dr. Adams takes respecting the *modus operandi* of febrile infection, it may be inferred, (although our Author does not say any thing on the subject,) that he regards the lungs as the sole inlets of infection; and analogy would seem to bear us out in the supposition, that even the more positive contagions are introduced by inhalation; for in those cases where morbid poisons are made to operate upon the body in the way of inoculation, it is always absolutely necessary to open or abrade the outer skin, before the particular effect can be produced. It is not sufficient merely to lay and confine such poisons *upon* the cuticle. The saliva, for example, of a rabid animal, by means of which hydrophobia is occasioned, might be freely and with perfect impunity made to come in contact merely with the cuticle, provided the part were not in any way wounded; and the inoculation of vaccine matter is always effected by puncturing the skin. It may, perhaps, be objected to this proposed analogy, that the poisons just alluded to, may not be capable of penetrating the outer skin, on account of their comparative density and grossness, while the more subtile and diffusible matter of infection, may possess this power. We find, however, that this is not the case with small pox, the virus of which is possessed of an almost inconceivable and still uncalculated tenuity, but which, nevertheless, when imparted by inoculation, requires, equally with the grosser poisons, that the outer skin should be lacerated or cut, in order to insure its specific effects.* Recent experiments have indeed thrown a

*'The matter of small pox must be applied to a wound, in order to induce the complaint. Dr. Rush informs us, he could not induce the small pox by rubbing the matter on the entire skin; and he likewise mentions that a negro girl took some variolous matter mixed with a dose of physic, which produced no sensible effect.' *Thomas's Modern Practice of Physic.*

This last fact and others would seem to stand in opposition to the opinion that the stomach is sometimes the medium of infection and contagion.

doubt upon the possibility of any, even the most subtile matter, being communicated to the system from without; and although these experiments are not perhaps absolutely sufficient to disprove the fact of cutaneous absorption, they at least serve to strengthen the presumption, that no infectious or contagious materials are capable of permeating the cuticle.

This is not a question merely of physiological curiosity, but of practical moment. Could it indeed be satisfactorily ascertained, that the *breath* of an infectious individual is the only thing to be feared, our apprehensions of becoming infected, would of course be considerably diminished: but it would seem that the skin *excretes*, if it does not take in morbid poisons; and the inhalation of this excretion may equally suffice for the production of its specific effects, as when an individual takes immediately into his own lungs the contaminated expirations of the infected.

We now proceed to a brief inquiry in reference to preventive measures. What are the most eligible means to be adopted in the event of our being visited by epidemics of any kind? Have we grounds for calculating upon the cessation or the extinction of either infectious fevers or contagious poisons?

The question of prevention or of extinction, leads naturally and necessarily to the question of origin; and this part of the inquiry, so far as it relates to the contagions at least, is involved in great obscurity. Agues are observed to lessen both in number and virulence as lands become drained from stagnant water. Plague is a more frequent visiter to a town, in proportion as such town is ill-drained or ill-paved; 'that is, as the 'excrements of living, and the corrupted parts of dead animals, 'are suffered to remain on the surface, and to be gradually 'absorbed by the earth, as was the case with London before the 'great fire.' By an observation of these facts, we are, to say the least, brought very near to actual demonstration, that the poison of marshes in one case, and the putrefaction of filth in the other, are capable, *cæteris paribus*, of *originating* the disorders in question: but, when we perceive that no cautions or preventive measures with which we are acquainted, have any influence whatever in arresting the spread and progress of measles, scarlet fever, small-pox, hooping cough; and when, further, we fail of finding any causes, as in the other case, equal to the production of these diseases, excepting their own specific poisons; we are left utterly ignorant as to the essential nature and actual commencement of these poisons. And if we consult the medical records of the ancients, we find the difficulty augmented rather than lessened, for in the older writers on medicine, there is the utmost want of clearness and distinction between infectious and contagious com-

plaints; insomuch that a doubt still remains whether the fathers of physic were, or were not, acquainted with some of the most formidable contagions of the present period. 'On the subject, 'therefore, of extermination, nothing can with safety be urged 'till we have some facts to guide us;'* and our inquiries must for the present be limited to the best conduct to be pursued when menaced or visited with a contagious epidemic? To fly from the evil appears at first sight to be the obvious conduct to be adopted; but, besides that this is not always practicable, it ought to be considered, 'that the parties thus removed still 'continue liable to the disease for the remainder of their lives, 'or till they have passed through it.' It ought, too, to be considered, 'whether the season at which they fly from the 'contagion, is not the most desirable in which they can expose 'themselves to it; or, if females, whether their present security 'may not render the most interesting period of their future lives, 'the most melancholy to their surviving friends.'

There is one law applicable to epidemic diseases of all kinds, whether contagious or infectious, with which it is highly important that the public should be made acquainted; it is this, that those who remain in the air to which they are accustomed, often escape the effects of the poison, or, at the worst, are attacked in a milder manner; while those who, in consequence of the reigning epidemic, are removed to a purer air, are often seized with the disease from which they had fled, and in that case almost invariably have it in a more malignant form and violent degree. If the measles or the scarlet fever, for instance, visits a large boarding school, the anxious parents and friends of the children, hasten to rescue them from the impending danger: but let them at the very least be cautious how they do so subsequently to the appearance of any, even the slightest indis-

* We regret that Dr. Adams does not entirely join us with in anticipating the total extinction of small pox by the universal practice of vaccination. Although a friend to the latter, he conceives the small pox contagion to be so insidious and untangible, that it may lie latent for years, and afterwards make its appearance. But surely in that case, its progress would be impeded, were the subjects upon which it would otherwise exercise its malignancy, already precluded from such possibility, by vaccination: and it is really fetching a supposition from too far, to imagine that it may break in upon the world after having lain hid and inactive during a whole generation. For our own parts, we see no reason from what is advanced by Dr. Adams, to alter our already expressed opinion, that provided a universality of public sentiment could be gained on the subject, the necessity for either the small pox or the vaccine inoculation, would come at length to be altogether superseded.

position; for in conformity to the law just alluded to, things will in all human probability go much harder with these children, than if they had been suffered to stay and encounter the malady in the place where they were first attacked. We regret that the narrowness of our limits precludes us from extracting from Dr. Adams's book some interesting matter in reference to this point; but we must now bring the whole subject to a conclusion, by an observation or two on the preventives of infectious diseases.

While the contagions have increased of late years, so far as we can trust to the accuracy of medical records, the plague, ague, yellow-fever, jail-fever, typhus, have lessened both in frequency and virulence. How is this fact to be accounted for? Most certainly by our having come to put a due value upon the preventive powers of a free ventilation and of cleanliness, an improved diet, clothing, sufficient fuel, the absence of dejection and imaginar fears; all of which (as Dr. Adams tells us) 'are 'the means of prevention, or of cure.' 'It is highly satisfactory,' (he continues,) 'that all these are progressively 'increasing among us; and we may, without indulging any 'romantic opinions, look forward, if not to the entire ex-'tinction of the diseases enumerated, at least to the continuance 'of their gradual diminution.'

It will be gathered from what we have said in the course of the present paper, that we believe in the absolute necessity of a certain constitution of the atmosphere, as the immediately exciting cause of some of the epidemics; and that this peculiarity is often incapable of being rendered evident to the senses, by any audiometrical processes with which metereological science is at present acquainted: but then, we do not think that in the generality of instances, it operates with sufficient force for the production of disease, without the concomitant aid of putrefaction and filth*. It is fair, for instance, to presume, that precisely the same condition of the air has very often prevailed in London, as that which prevailed during the plague of London; but, as the city has been comparatively free from the secondary and combined sources of disease since it has become better drained, and paved, and cleaned, and as we have hitherto enjoyed an immunity from the ravages of the plague from the time that these improvements have had place, it is perhaps equally fair to presume upon a continued exemption from its visits, or at the very least,

* We say—'in the generality of instances;' since we have one exception at least to this in the case of *influenza*, which seems to depend exclusively and entirely upon a certain state of the atmosphere, of the nature of which we are totally ignorant.

to suppose that it can never spread so generally and fatally as in former times.

Even typhus fever itself, which, until very recently, might be considered as the endemic almost of London, is at present a comparatively rare occurrence; and there is no other way of accounting for this fact, than by the attention which has lately been given to *cleanliness* and *ventilation*, as securities against the spread of infectious disorders.

We are now briefly to notice the contents of Dr. Adams's treatise on the very interesting subject of hereditary complaints, which our Author introduces to his readers with the following prefatory observations.

'Two great sources of distress, much aggravated by the uncertainty in which they are involved, are, the danger of contagion and the apprehension of hereditary diseases. The former has often embittered the enjoyment of all that providence has bestowed upon us, and even stifled the feelings of consanguinity, friendship, and love: the ill effects of the latter have been in proportion to the strength of the moral feelings. The dread of being the cause of misery to posterity, has prevailed over the most laudable attachment to a beloved object; and a sense of duty has imposed celibacy on those who seemed by nature the best constituted for the duties of a parent. In these, as in many other highly important questions, men seem afraid of enquiring after truth; cautions on cautions are multiplied, to conceal the skeleton in the closet or to prevent its escape, till our very fears bring the object constantly before us, not in its real form, but multiplied into every possible shape, and magnified in all.'

Dr. Adams goes on further to maintain, that a fearless and fair inquiry into the circumstances connected with hereditary complaints, would be more likely to be productive of good, than that indolent apprehension which is so much indulged respecting maladies that are too indiscriminately regarded as lineal, or necessarily inherited by succession. He tells us that hereditary diseases would have become much more general than is found to be the case, had there been no provision in nature, or in the laws of society, for preventing their continuance and increase; and that these laws are sufficiently operative upon the evil, without the necessity of those unnatural restrictions, the propriety and duty of which have been inculcated by some well-meaning but misguided individuals. That Divine law, he tells us, by which is interdicted the matrimonial union of near relatives, is amply sufficient for the accomplishment of the desired end. In all cases in which we see a succession through several ages of the same diseases, Dr. Adams conceives that the perpetuation of the peculiarity is attributable in a principal measure, not to general admixture, but, on the contrary, to sequestration and banishment from society, and the obligation

which such sequestration imposes to intermarriage among relations. This he thinks is the only rational manner in which the goitre and cretinism of the Alps can at all be explained.

'Let us suppose,' (he says in illustration of his principle) 'that a family in whom the swelled throat was hereditary, had found it necessary to emigrate. That from their imbecility they had sought a secluded spot, and had remained for many generations secluded from the rest of the world. In such a community no cause would exist to lessen the family peculiarity. The disease is not influenced by climate in such a degree as to destroy prematurely those who are most exposed to it. The constant sight would lessen that repugnance to a deformity which would be disgusting to strangers; add to this, at the most interesting period of life, the progress of the disease is often such as to be little noticed where its most advanced stage is perpetually obtruding itself. By such a family, I conceive the less accessible parts of the Alps and Pyrenees were peopled: at what period it is impossible that we should now ascertain. That they were once comparatively few in number, or confined to the most secluded parts of the Alps, we may conclude, as they are unnoticed by any writer of antiquity excepting Juvenal; and that they were frequent in his days, cannot be questioned, whatever allowance it may be right to make for his strong propensity to caricature.—Quis tumidum guttur miratur in Alpibus?'

This idea of the perpetuity of disease from isolation, Dr. Adams supposes to be strengthened by what has been observed in animals.

'Sir John Sebright informs us, that if a flock of sheep, in which there is any defect, are permitted to breed *in and in*, the defect will gradually increase among them; and Colonel Humphries, by selecting for breeding a marked variety, has succeeded in procuring a flock, all of them with deformed bones. If the same causes operate in man, may we not impute to them many endemic peculiarities found in certain sequestered districts which have hitherto been imputed to the waters, and other localities? And may we not trace a provision against such a deterioration of the race, in that revealed law by which any sexual intercourse between near relations is forbidden on pain of death? This prohibition, as far as we can judge, proves sufficient to prevent the too great influence of such an hereditary cause, since the number of maniacs does not increase in proportion to our increased population, and the great exciting causes of madness, namely, increased wealth and other sources of ambition. Nor is this the only provision we can trace. The worst stages of madness are attended with a total indifference to the sex, not to mention the very general inclination to suicide, which the utmost vigilance cannot often prevent. Seeing then how little is left in so important a concern to the operation of human institutions, have we not reason to be satisfied with the provisions of nature, and with the Divine commands? Yet in the most serious of all hereditary peculiarities, the great susceptibility to madness, celibacy has been recommended

as a duty. Before we venture to propose measures contrary to one of the first impulses of nature, and to the first blessing which the Almighty Fiat bestowed on man, it becomes us seriously to weigh the consequences '*

These extracts will be sufficient to shew the scope and tenor of Dr. Adams's reasoning. We shall now give our readers a general abstract of the manner in which he details his principles and maintains his assumptions. It is necessary, we are told, always to keep the distinction in view between a *family* and an *hereditary peculiarity of constitution*, which consists in this, that the first is confined to a single generation, to brothers and sisters of the same family, and the second is traced from generation to generation. The period of life at which diseases appear, is the next point of moment. They either shew themselves at the birth, or they arise afterwards. It is in the first case alone that the application of the term hereditary *disease*, can with propriety apply: (and those diseases that appear at birth are rarely hereditary:) the others can be considered only as hereditary *susceptibilities* to disease. Now, this susceptibility may be so strong, that the disease shall follow almost inevitably; or it may be, as in the greater number of cases it is, so comparatively slight, that the actual malady may be prevented by timely care, by a due application of the resources of art, and a proper direction of the energies of nature, more especially at those periods when the frame is about to undergo radical and prominent changes.

But we cannot follow our Author through all his detail; we shall therefore confine ourselves to a statement of his deductions from the whole of the Inquiry, and we shall give it in his own words.

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* In order to shew what a difference of sentiment obtains on this point between contemporary writers of repute, we give the following quotation from Dr. Reid, as opposed to that just made from Dr. Adams.

'Nothing can be more obvious than that one who is aware of a decided bias in his own person towards mental derangement, ought to shun the chance of extending and perpetuating, without any assignable limit, the ravages of so dreadful a calamity. No rites however holy, can, under such circumstances, consecrate the conjugal union. In a case like this, marriage itself is a transgression of morality. A man who is so situated, in incurring the risk of becoming a parent, involves himself in a crime which may not improbably project its lengthened shadow, a shadow which widens in proportion as it advances over the intellect and the happiness of an indefinite succession of beings.' *Reid on Nervous Diseases. p.* 185.

'If what has been advanced in this paper,' (he says) 'should be confirmed by future observations, the result will be

'That *connate* diseases or privations (or in other words those which appear at birth) are not hereditary.

'That *dispositions* to certain diseases are more commonly *family* than hereditary: that the diseases arising from them usually shew themselves at certain ages; if early in life that we have little chance of preventing or curing them; *but that such of the children as escape that age, are as safe as the descendants from other families.*

'That hereditary predispositions to the most prevalent maladies are brought into action either by climate, which destroys at an early age those who would be the means of transmitting such predispositions to posterity, or *by such external causes as may often be prevented.*

'That whenever an *hereditary* or *family susceptibility* to any disease is suspected, the changes in the constitution induced by gestation, parturition, and the more advanced climacterics, should be particularly attended to.

'That if the human race, like other animals, has a constant disposition to restore itself from every irregularity, the Divine law which forbids any sexual intercourse between near relations, seems sufficient to correct every peculiarity unconnected with climate.

'That if an *hereditary disposition* is generated by climate, it must progressively increase from the constant operation of such combined causes. That no remedy, therefore, can be sufficient, but the prevention of propagation as soon as the disposition becomes hereditary, *and that such provision is made by the diseased action itself.*

'That as far as our inquiries into these irregularities have hitherto extended, sufficient provision is made for correcting them by the influence of climate, by the interdiction of sexual intercourse between near relations, and by the effects which the irregularities themselves induce.

'That all interference, therefore, with the dictates of nature, beyond the expression of revealed will, appears unnecessary.

'That to lessen anxiety, as well as from a regard to the moral principle, family peculiarities, instead of being carefully concealed, should be accurately traced and faithfully recorded, with a delicacy suited to the subject, and with a discrimination adapted to the only purpose for which such registers can be useful.'

We have left ourselves room for only one or two concluding observations.

In the first place, we think Dr. Adams has deserved well of the profession, and of the public, by demanding a fair scrutiny in regard to certain notions on the subject of hereditary transmissions, which have been handed down from generation to generation, and which have often served to inspire an unfounded and mischievous apprehension, distressing in the highest degree to individuals, and destructive to the peace and happiness of families.

Secondly, he has exhibited an interesting and in some degree satisfactory view of the economy of Providence, in providing counterpoising agents to that regular deterioration of the race of men, which must otherwise follow from the introduction of evils principally of man's own creation. For, if madness were as absolutely hereditary as is conceived by some, its transmission from parent to progeny, together with the daily increasing operation of those causes which are principally concerned in its production, would by this time have occasioned madness to be as common and general, as it is comparatively rare.

In the last place, we must remark, that our Author's good intentions seem to carry him too far, when he calls in question the propriety of any preventives to conjugal union, arising out of the consideration of family peculiarity. Far be it from us to advocate for a moment the cause of a cold, calculating policy, in reference to a transaction in which the feelings ought to be a prime and principal guide of conduct; but surely there often do occur cases, in which it is the duty of the individuals concerned, to sacrifice such feelings to prudence, and to think of their progeny as well as of themselves.

Dr. Adams is one of the few medical Authors, who contrive to throw an air of general interest over their lucubrations, by which they invite the uninitiated to important but otherwise repulsive inquiries; and thus, without having recourse to any empirical manœuvres, make their manner conducive to their matter. His notes, however, are too long: indeed, it would have been preferable to have incorporated them into the substance of the respective works to which they are appended.

Art. IV. *Oriental Scenery: or Views of the Architecture, Antiquities, and Landscape Scenery of Hindoostan.* By Messrs. Thomas and William Daniell; reduced from their folio Edition of the same Work, and carefully copied under their Direction. Imperial 4to. Price 18l. 18s. In Six Parts, forming two, or three, Volumes, and comprising 150 Engravings. W. Daniell, and Longman and Co. 1812—16.

NO delineation of Indian scenes and structures can maintain any competition with the larger work of Messrs. Daniell. It is not merely one of the foremost works in point of splendour, that ever appeared; it is acknowledged by all inspectors who have visited the region depictured in it, to be distinguished by an admirable fidelity of representation. They say that the imagery retained in their minds, identifies itself instantly with that presented to their eyes by these imitations; that they feel as if placed again, for a little while, amid these illuminated

landscapes, and unchangeable costumes, and decaying mansions of gods. The persons who have never visited those climes, are struck with a totally foreign character of the scene and every object in it, with the consistency with which this character is preserved through the whole series of representations, and with its conformity to whatever the confessedly best describers have attempted to convey by words—words, however, which, the inspector of these pictures confesses, never before had so vivid a significance to his imagination.

The work was published at successive periods, some years since; and it was preceded by the following Advertisement, which is reprinted in this reduced edition.

'As it will naturally be enquired on what foundation these Drawings claim the attention and confidence of the public, it may here be deemed proper to state, that Messrs. Daniell resided many years in India, during which time they not only visited those parts which have already attracted the notice of the curious, but many others, either not at all, or but little known to Europeans. They copied with care the natural scenery of the country, and endeavoured to obtain the most accurate representations of every object of importance; giving no less attention to whatever related to the arts and manners of the inhabitants. Although that country unites in itself more variety, beauty, and grandeur, than perhaps any other in the world, it is the very singular and extraordinary productions of Architecture that constitute its most striking features. In the splendour as well as magnitude of their buildings, the ancient inhabitants of Hindoostan were inferior to no nation whatever; and though their Mahomedan conquerors have been in general unfriendly to genius, and have persecuted that theology whence the greater part of their public edifices derived their origin, they encouraged Architecture; and the country, especially to the northward, still retains numerous examples of magnificence and taste, which at different periods have been displayed by the Princes of the Mussulman faith.

'From this vast magazine of architectural art, from a country abounding in whatever is beautiful and sublime in nature, Messrs. Daniell have formed a collection of great extent, which they trust will prove an important and useful addition to the general mass of Oriental information; and indulge a hope, that, while many of their scenes will gratify the admirers of beautiful nature, the veracity of the whole will render them acceptable to those who delight in the study of Indian history, or the religion and arts of that extraordinary country.'

But a luxury which, in the form of a single set of engravings, costs two hundred pounds,* must be, to the majority of even persons of curiosity and taste, much the same thing as gardens

* The prints are coloured in imitation of the original drawings, and of the dimensions of twenty-four inches by eighteen.

in the moon. It has therefore been very properly determined to publish, at less than a tenth part of that price, a reduced edition which should retain as much of the effect of the magnificent original, as it should be possible to preserve in prints of comparatively small size, and without the addition of colouring. The work has been in the course of publication several years, and is now finished. All the plates of the Atlas edition are copied, and with great attention to faithfulness of imitation. They are in aquatinta, and the greater proportion of them finished with exquisite care. They combine with a beautiful softness a distinctness and precision in the details, very difficult and unusual in aquatinta engravings on so contracted a scale. The complicated, diminutive, ornamental, workmanship on the buildings, is marked with admirable clearness. The fantastic and umbrageous forms of the Banyan trees, so often occurring, are done in a very rich and picturesque manner. Many of the plates display nearly the utmost refinement and perfection of which the mode of engraving is capable: in here and there one, the artists seem to have been tempted to indemnify themselves, by a little too coarse and uniform a grain, for the exquisite delicacy of their workmanship in so many others.

This beautiful series of prints will be a contribution of no mean value to the knowledge which it would seem reasonable for cultivated Englishmen to desire, of a country which is becoming so exceedingly important to us. The works of nature, and the most remarkable labours of man, in that country, are here exhibited with unquestionable truth as to the grand constituent—*form*: that which is necessarily left to the imagination, is *colour*; which is not, it must be confessed, a trifling matter in representations of a tract of the earth so strikingly contrasted, in the appearance of its ground and of its sky, with our own. The deficiency is the more sensibly felt from the consideration of the peculiar excellence in point of colouring by which the works of Messrs. Daniell are distinguished.

At the same time we acknowledge that, with the exception of a very extraordinary excellence in the management of colour, an excellence like that displayed in the works of these eminent artists, we are much of the opinion of those judges who declare against the combination of colour with engraving. At any rate, performed as it has generally been, it has notoriously contributed to spoil the public taste, and to injure a fine and inestimable art. Messrs. Daniell may most justly assume an unlimited licence of exception to a general rule; *they* have shewn it 'more honoured in the breach than the observance;' *they* have done, in their great Oriental work, something which may be admitted to surpass, in a certain degree, the powers of simple engraving; but the general run of performances in this

mixed, not to say heterogeneous, style of art, have been so wretched, that sound taste eagerly welcomes that ascendency which pure engraving appears to be now acquiring in public estimation;—an ascendency which, we repeat, will never lower the value of a work like the 'Oriental Scenery.'

One distinct sixth part of the series consists wholly of landscapes, strictly so called. It is a selection of the most picturesque views delineated in the long and adventurous survey from Cape Comorin to the mountains of Sirinagur; from the heights of which was seen, on the horizon, some part of that stupendous chain of Himmaleh, which transcends in elevation even the Cordilleras of South America. These views are exceedingly various, and many of them very bold and striking. Too great praise cannot be bestowed on the artists for the zeal and courage which carried them so far away from the precincts, the commodiousness, and the security, of the great European settlements, into the wild, and gloomy, and sometimes, no doubt, hazardous tracts of the remote interior.

The greater proportion of the plates have for their prominent subjects some of the wonderful works of architecture; but very many of these have also all the beauty and effect of landscape, the contiguous and sometimes the distant scene being brought into the view. The mighty labours of departed generations are in all the forms of temples, mausoleums, palaces, mosks, forts, baths; some nearly perfect; some in a state of partial dilapidation. They are of various ages, but many of unknown antiquity. There are many huge piles of Mahomedan structure, but the more numerous and the most stupendous are the labours of Hindoo idolatry. In their forms and arrangements they are indefinitely diverse, defying all models and orders. They are fantastic, elaborate, and decorated to infinity; in parts not unfrequently elegant, in whole often sumptuous and vast, but probably never sublime. There is considerable symmetry in some of the structures, but it is the kindred and conformity of congregated littlenesses. There is no mighty simplicity and compass of conception; no notion of a grand effect but by means of infinite labour and accumulation. There is device, and detail, and ramification, and conceit, and fantasy, to the absolute stupefaction of the beholder. The endless particulars seem as if intended to baffle all attempts at forming a collective idea of the whole. What a change of element, to pass from these measureless masses of detail, these bulks frittered into multitudinous shapes, to the harmonious simplicity, the *oneness*, if we may so express it, of the Grecian structures! Material magnificence is necessarily composed of things separately diminutive; the right principle is to make them lose all that distinctness to which the character of littleness would

adhere, in the conformation into one great object; but these Orientals would seem to have studied, in their combination of components and parts into a great whole, how to retain them as much as possible still distinct and palpable in their own littleness.

It would be rash to say that such a description is universally applicable; but we think it will be found to be very generally so.

One of the six parts is occupied with the excavations at Ellora; and in another there are several views of the cavern temple of Elephanta. The mind sinks in profound amazement at these miracles of indefatigable superstition.—To think how the slaves of the Power of Evil will work in his service!

There are several views of the public buildings of the Europeans: these might have been spared; but as the work might reasonably be expected to attract the particular attention of the wealthy persons in England, who had once resided in India, it was probably deemed good policy to bring to their sight the edifices they had perhaps been concerned in raising, or which had been their resorts of business or pleasure.

We cannot but complain of the scantiness of the letter press. In many of the instances it consists of but a very few lines. Without going into elaborate descriptions or discussions, there might have been given, in the compass of a page or two, many particulars of acceptable information. We are very often left in ignorance of even the simplest measurements of the structures delineated. How many incidents too, of considerable curiosity and interest, connected with the spots, perhaps occurring at the time of their presence there, must have been recorded or recollected by the artists.

In dismissing this elegant work, with every friendly wish for the reward and the fame of its Authors, it will not be altogether foreign to our office to notice an instance of generous liberality on the other side of the channel. Monsieur Langlès, justly celebrated for his attainments in Eastern literature, is publishing, in parts, a very costly work, under the title of Monuments, Ancient and Modern, of Hindoostan, which is to contain one hundred and fifty engravings. His letter-press, averaging perhaps five pages to each plate, contains, as might be expected, much learned investigation; but the plates form the main attraction of the work, and the plea for its costliness. In his introduction, in which he states his design, gives account of his resources, and speaks of the valuable drawings he has in readiness, he mentions just once the name of Messrs. Daniell, without distinction, among a number of other persons who have been occupied with Oriental subjects, observing that he is very sensible of the value of the labours of all these men,

and shall take care to be faithful in any quotations he may make from them; but that his design is 'very different' from theirs.—Who would have expected to find that about four-fifths of his engravings are mere direct copies of those of the work of Messrs. Daniell!

Art. V. *An Account of a Voyage to Spitzbergen;* containing a full Description of that Country, of the Zoology of the North, and of the Shetland Isles; with an Account of the Whale Fishery, By John Laing, Surgeon. With an Appendix, containing some important Observations on the Variation of the Compass, &c. By a Gentleman of the Navy. 8vo. pp. 173. Price 5s. Mawman. 1815.

THIS small volume is the result of two voyages to the Arctic regions, made by the Author in 1806 and 1807, in the capacity of surgeon to a whale-fisher. It is partly in the form of a journal, and partly in that of pieces of natural history and topographical description. Inaccurate in composition, and not pretending to depth of science, it gives, however, a lively and entertaining display of the appearances of Nature, and the habits of human life, in a part of the globe more remote in point of character than of local position, from our own. These appearances and habits have indeed been very often described, but the attraction of their strangeness and wildness is not to be worn out by repeated representation.

A considerable portion of the book is employed in describing some of the Shetland Isles, where the ship, in its passage from Whitby, touched for the purpose of completing the requisite number of hands. But the Author's inspection of these isles was so very transient, that he is reduced to quote Pennant's accounts of some remarkable spots and objects, which it would be mortifying to a man of curiosity, when in the neighbourhood, not to be able to see himself. We may doubt whether it would not have been as well to limit his account to what he observed himself, or could state from some other than well-known written authority. It is nevertheless entertaining to have the images again brought before us of caverns and chasms, of the vegetable and animal remains discovered underground, of the daring and perilous mode of obtaining the wild-fowl and their eggs in the recesses of the tremendous perpendicular precipices, and of the relics and monuments of ancient superstitions. The domestic and agricultural economy of these islands, the diminutiveness of the tame animals, and the magnitude of the wild birds, came in a measure under our Author's observation; and they form a picture strikingly foreign, as compared with any thing familiarly seen by southern Britons.

Our Author had his share of nightly disturbance from the fowl called 'stormy petrel.' 'On account of their clamour at 'night, (being silent through the day,) they are hated by sailors, 'who (imagining they forebode a storm) call them witches. Our 'sailors shot many of these birds, but that had not much effect 'in making the others keep a more respectful distance.' The lovers of animal magnificence may often be gratified by the sight of the king of birds; but the Shetlander very naturally makes too much account of his lambs, to be ever pleased at the sight of this fine object, but when he sees it dead. There is a certain reward constantly offered for its destruction.

The human condition in these islands must be pronounced wretched, even when estimated by a standard which shall already have excluded almost every thing ordinarily denominated a luxury in civilized society. The agriculture is poor and unproductive. Its labours are, by the constitution of the community, assigned chiefly to the women, to whom nature has allotted so many other cares and toils. At the same time they have but little to envy in the severities endured by the men in their fishing, and the frightful perils of their fowl-catching among the cliffs. These cliffs are in some places from sixty to a hundred fathoms high.

'The attempt is mostly made from above. The dauntless adventurer descends by a rope made either of straw or hogs' bristles, and held by a person at the top. Oftentimes the rope breaks, and the unhappy fowler is either dashed to pieces or drowned. The necessity of shifting the rope from place to place, with the *impending* weight of the fowler and his prey, render the attempt much more hazardous.'—'What is still more extraordinary, custom has so hardened the Shetlanders against a sense of danger, that they will wander among the rocks at night, in order to surprise the old fowl upon their nests' p. 40.

'The men are exposed to intense cold at the fishing, where they remain twenty-four, thirty, and sometimes forty-eight hours, in open boats; get their feet wet; and when they come home have but very sorry cheer to accommodate themselves with; nor is their daily employment sufficiently laborious to prove a healthful exercise. Hence proceed colds, coughs, phthisis pulmonalis, and every thing which renders the frame a complete nest of complicated disorders.' p. 54.

The fishery is, it seems, urgently promoted by the proprietors of the land, who 'bind the tenant assiduously to attend his 'landlord's fishing as long as he possesses his farm.' Any failure in this is a forfeiture of his tenure; while this same landlord takes very little concern about the manner in which the land is cultivated. Indeed, he compels the tenant to make that a matter of very inferior interest. He considers his estate as consisting more of sea-water than of solid ground; and whatever of this

latter element is not contiguous to the former, he despises too much to attempt to make it of use.

'So prevalent is the rage for fishing, that the only land used in husbandry is that along the sea-coast, which bears no proportion to that lying waste and uncultivated.' 'The whole land-rent amounts to about 5000*l.* per annum, which is a small sum when compared with the profits which the proprietors make by the fisheries in which they are all concerned.' 'They make their lands subservient to this trade by letting them in small portions to fishermen.' 'The young men get premiums of small subdivisions of land, (though without lease) on their taking wives.'

There are other political regulations tending to promote premature marriages. This is a very modern policy of the proprietors, adopted for the purpose of creating a population which shall have no resource but the fishery. Accordingly, it is grown far too numerous, according to our Author, to be supported by any produce of the land; is crammed, to a miserable excess, into the low, dark, smoky cabins along the coast; and is at last so overrunning, that numbers are necessitated to go on board the merchant ships that touch at the islands, or enter into the royal navy. We should have mentioned that these unfortunate amphibious farmers are obliged to sell their fish to their landlords at a fixed price.

On the island of Jan Mayen were seen some vestiges of those buildings where the fishers of former times boiled their blubber. 'This practice,' says our Author, 'of boiling blubber in the 'North, has long been discontinued, and is now performed on 'the return of the vessels to their respective coasts.'

The first full specimen of the Arctic character, was presented by Bear or Cherry Island, in the 75th degree of latitude.

'The surface is mountainous, craggy, and dreary in its prospect; exhibiting in some places a scene of black stupendous precipices; and in others lofty eminences covered with snow. The ears of people approaching this island are incessantly assailed with the sounds of the impetuous waves dashing against the rugged shores; the crashing collision of floating ice; the discordant notes of innumerable birds; the barking of arctic foxes; the snorting of walruses; and the dreadful roaring of the polar bears.'

The *ice-bergs* of Spitzbergen speedily came in view, with their dreary but romantic and often sublime beauty; and those accumulations called *packs*, excited sensations but little corresponding to the vulgar familiarity of their denomination.

'In storms large masses of ice are frequently piled on each other, to a considerable height; these are called *packs*, and often assume a very fantastic appearance. The grinding noise occasioned by the collision of those huge masses of ice against each other, and against the ship, not only fills the mind of the auditor with a degree of

horror, but for a considerable time deprives him of the sense of hearing.'

This is quite in harmony with the prevailing character of the Spitzbergen coasts.

'The general aspect of this gloomy and sterile country, affords a scene truly picturesque and romantic. The shores are rugged, bold, and terrific, being in many places formed of lofty, black, inaccessible rocks, some of which taper to exceedingly high points, and are altogether bare, and almost destitute of vegetation. The entire face of the country exhibits a wild dreary landscape, of amazingly high, sharp-pointed, mountains, some of which rear their summits above the clouds.'

The melting, during the warm season, of the snow and ice in the spaces between the mountains, (they can hardly be called valleys, they are filled up to such a height with ice,) produces many grand cascades. The appearance and noise of these, combined with the other characteristics of a scene so gloomy and majestic, form 'a *tout-ensemble*,' our Author says, 'which can be but faintly conceived.'

In latitude, by observation, 81 deg. 50 min. the ship had a 'sea almost quite clear of ice, with a great swell: the weather serene.'

'Had our object,' says Mr. L. 'been the making of discoveries, there was not *apparently* any thing to have prevented us from going a good way farther to the north; at least we did not perceive any large fields of ice in that direction; though it is more than probable we should have very soon fallen in with them. We were a little farther north than Captain Phipps, who ran a great risk of being locked up entirely by the ice.' 'The want of ice in that place where we were, was perhaps owing to the effects of some late gale clearing it away. The great swell in the sea appeared to indicate this to have been the case.'

The ship was considerably successful in the capture of whales. There are several curious relations of incidents in this employment, with a variety of descriptions of the modes of operation; together with accounts of the habits of the whale, the polar bear, the sea-horse, and other arctic animals. These subjects, however, have been made extremely familiar to us by a multitude of writers; so that it does not seem requisite to make any extracts from our Author's plain, strong, rough, seaman-like descriptions, the general truth of which is beyond all doubt, while he is not to be held out as a model of scientific precision.

No extraordinary perils appear to have attended these successful voyages.

Some anonymous gentleman has furnished a rather interesting short appendix, consisting partly of observations on the variation of the compass, and partly of a curious description of the town and people of *Hammerfest*, near the North Cape.

Art. VI. *Lexicon Græco-Prosodiacum, auctore T. Morell, S. T. P. olim vulgatum; typis denuo mandavit, permultis in locis correxit, exemplis à se allatis et animadversionibus illustravit, verbis à* MORELLO *omissis quamplurimis auxit, et Græcis vocibus Latinam versionem subjecit Edvardus Maltby, S. T. P.* Royal 4to. pp. viii. xciii. 1148. Price 5l. 5s. At the Cambridge University Press. London, Cadell and Davies. 1815.

THE original work of the "old Grecian," Dr. Morell, was published by him at Eton, in 1762, with the title of *Thesaurus Græcæ Poeseos*, and was reprinted five years afterwards at Venice, under the care of Sciugliaga. Scholars have always preferred the Eton edition; but, for several years both have been scarce and dear. Dr. Maltby has rendered an important service to those who cultivate classical literature, by this republication. But our obligations to him rise much higher. So numerous and so valuable are the emendations, improvements, and additions, with which he has enriched the work, that it would not be extravagant to affirm that he merits nearly as much praise as the original compiler. During many years, he has devoted all the time which he could command, to this more than Herculean labour; and he has bestowed upon it, without parsimony, the fruits of an extensive acquaintance with the classical criticism of the Dutch, the German, and the Porsonian schools.

As some of our young readers may not have seen the original work, we shall, in a few words, endeavour to make them acquainted with its plan and utility.

The general plan of the *Thesaurus Græcæ Poeseos* resembles that of the well known *Gradus ad Parnassum*. All the words are professed to be exhibited, which occur in the remains that time has spared of the ancient Greek poetry, of every age and every species; and not only those which occur in great and regular works, but such as are dug out of the dark ruins and fragments of lost authors, of whom scattered remains occur in Athenæus, Photius, Stobæus, and the old Lexicographers, Grammarians, and Scholiasts. To each word are appended the signification in Latin, (which is one of the present editor's improvements,)—verses which serve not only for authority but for illustration,—synonyms,—epithets,—and, under the title of Phrases, citations of versions and passages, in which either the word occurs in an illustrative connexion, or the same idea is conveyed by other terms.

Prefixed is an ample Treatise on the Greek Prosody and Metres, which, till the great accession of information from the labours and singular felicity of Mr. Porson, was regarded as the best and most comprehensive tract on the subject.

equally firm. Are all those epithets such as do actually occur in good authors? Might one, without fear, apply them, if suitable to the subject? Were they really collected from authors; or are not some of them the mere offspring of Neander, Dinnerus, Nicolas Caussin, or Posselin?

The original edition was printed without accents; and they are absent from this, except that the circumflex is uniformly annexed, which answers the most important part of this business. But in Dr. Maltby's Notes all the accents are regularly introduced. The acutes and graves are also marked, when they discriminate words which have the same orthography.

The typography of the former edition was far from handsome: that of the present is superb. The volume is very bulky; but two titlepages are given, so that it may be bound in two. The paper is agreeable to the eye, but it appears of too soft and flimsy a texture for a work of durable importance. A fine portrait of Dr. Maltby fronts the title; and before Morell's own dedication is placed a copy of the portrait of himself, which he prefixed to the first edition. It is from a painting by Hogarth, and is highly characteristic, not to say caricature. For so large, elegant, and valuable a book, the price cannot be esteemed great.

To those young men who, either for improvement or for honour, apply themselves to the composition of Greek verse, it is scarcely needful to say that this work will be found of the highest advantage, if not of indispensable necessity. But this is, by no means, the only object to which it may be usefully applied. The Prosodial Introduction, as corrected, supplied, and extended by Dr. Maltby, is the most perfect compendium of the laws of Greek versification any where to be found. For the ordinary purpose of a dictionary, in reading any of the poets, the use of this Thesaurus will be more instructive and improving than that of any other Lexicon. The scholar will find it a repository of sententious and beautiful passages, which may agreeably and profitably occupy moments of casual leisure. And if, for any of these purposes, it be used with attention and perseverance, it can scarcely fail to produce and nurture those habits of accuracy without which classical learning can be neither attained nor preserved.

* ϝυγμαχιην, ἠ καρτος ααατος, ἠ τε χερειων. Apoll. II. 77.*

[1] In Homero forte olim legebatur αϝαϝατος, et digammo postea omisso, antepenultima manebat longa. *Vid. Heynii Not. in Il.* Ξ. 271. *et Not et Excurs. in Il.* I. 116. *Videndus etiam Ricardus Knight in Analysi de Græc. Alphabet. pp.* 56, 58. *et in Prolegom. ad Homerum, pp.* 143, 144, 145.

* ἀᾱᾱτος. *penult. longa.* inviolabilis. *Knight.* non decipiendus. *Damm.* qui lædi nequit impune. *Heyn.**

αγρει, νυν μοι ομοσσον ααατον[3] Στυγος ὑδωρ. Ξ. 271.

[2] Dawes. legit ΑΝΑϜΑΣΤΟΣ. Knightio placet, ut magis Homericum, ΑΑϜΑΣΤΟΣ, vel ΑΑϜΑΤΤΟΣ Hanc vocem, in qua penultima longa est, crediderim ab a privativa et αϝαζω (*βλαπτω. Vid. Hesych.*) profluxisse, et prætulerim ΑΑϜΑΣΤΟΣ. Monitos autem velim tirones, ἀᾱτος et ἄᾱτος non solum metro, sed et sensu, ab ἀααστος differre. Hujus enim vocis significatio est passiva. Illæ vim habent activam, quod quidem fit interdum in aliis verbalibus, quæ a præterito passivo descendunt.

[3] Morellus neque differentiam significationis inter ἀᾱτος seu ἀααστος, et ἀᾱτος, notavit; et credidisse videtur particulam α in his vocibus nunc privativam esse, nunc intensivam. Equidem, ut supra monui, in utraque voce privativam esse puto.

Οργη. ira. 2. indoles, mens. 3. superbia.

ουδεν, Κυρν', οργῆς αδικωτερον, ἠ τον εχοντα
πημαινει, θυμῷ δειλα χαριζομενη. Theog. 1221.
* 2. παρϝαμενα λιτανευεν. του δε τ' οργαν
κνιζον αιπεινοι λογοι. Nem. 5. 58.*

Syn. 1. Οργιλοτης, μηνις, χολος, κοτος, μανια. εκδικησις.—το οξυθυμον. Eur. 2. τροπος, θυμος.

Epith. Αγριος, αλογιστος, ατεραμνος, απρονοητος, αμφιλογος, αδαμαστος, αστατος, θαρσαλεα, θυμαλγης, ενανθης, μειλιχος, μεγαλητωρ, βαρυθυμος, πολυποικιλος, πολυωδυνος, παρανομος, τραχεῖα, ὑποκαρδιος, χαλεπη.

Phr. Ζεσις αἱματος. Theoc. τηκεδων κακη.
οργῆ δε φαυλῃ πολλ' ενεστ' ασχημονα. Eur.
* ὡσπερ δε θνητον και το σωμ' ἡμων εφυ,
ουτω προσηκει μηδε την οργην εχειν
αθανατον. ὁστις σωφρονεῖν επισταται. Id. Fr. Philoc.*

As the utility of such a work as this rests essentially on its perfect fidelity and accuracy, it is an obvious inquiry, Can a young scholar safely rely upon this, for such aid as may be legitimately sought, in his attempts at composing Greek verse? We answer, that the *Phrases* are all, in fact, citations, and are substantiated by reference; that any person moderately skilled in Greek, can form his own judgement of the alleged *Synonyms*, as they are improperly called; that, in matters of *prosody*, no question of practical moment can remain unsolved; but that, with respect to the *Epithets*, we do not feel our ground

omatical phrases and words which occur in the Hebrew Bible, are here explained; and the Author has conferred additional importance on the work, by his illustration of the Hebraisms of the Greek New Testament.

A list of books for the use of the student is given in the concluding pages of the second part of the work, in which we are pleased at finding Taylor's Hebrew Concordance and *Noldii Concordantiæ Particularum, Jenæ*, 1734. These are important books for the successful prosecution of Hebrew learning, and Mr. Gyles has shewn his concern for the solid proficiency of scholars, by recommending them to his readers. We concede to him the superiority of Taylor's Hebrew Concordance, as combining the advantages of a grammatical institute; but for the specific purposes of a concordance we should prefer Buxtorf's, as it brings the original passages in which each word occurs, directly under the eye: it is besides more easy of purchase than the former.

To the list of *errata* given at the conclusion of the Preface, the following may be added. P. 80, ומת instead of מות. P. 157. Thy, for my. P. 191. *zain* is twice substituted in place of *nun* final.

We need scarcely add that this well arranged and perspicuous Grammar is entitled to our approbation.

Art. VIII. *The Triumph of Faith; or Christ exhibited in his Death, Resurrection, Ascension, Sitting at God's Right Hand, and in his Intercession; together with a Treatise, displaying the affectionate Tenderness of Christ's Heart, now in Heaven, to Sinners on Earth.* By Thomas Goodwin, D.D. Revised and corrected by the Rev. T. Smith. 12mo. pp. 224, Price 4s. 6d. Gale and Co. 1814.

THE science of Theology differs from every other science, in its unvarying perfection: it admits not of progressive improvement. What it is after the lapse of ages, it was immediately on the completion of the canon of Scripture. The truths of Revelation may be brought to light; they may be arranged and applied, but no additions are made, no amendments, that are the result of experiment or of human sagacity. We allow that modern writers have an advantage, but it is an advantage chiefly of manner and of style; their aim is more direct, their method is more clear, their statements are frequently more concise and correct, and their whole diction is more pure and attractive. Yet, in favour of their predecessors, and especially of men like Dr. Goodwin, it must be maintained that they have excellences to which later authors rarely attain. Their writings possess a peculiar depth of thought and richness of sentiment, which are the fruit of sound learning, close study, and diligent

investigation of the Sacred Volume. Those men, confirmed in the faith of the Gospel, and matured in personal religion by the privations and adversities which they endured, entered into the spirit of revealed truth: they felt its incalculable worth, their souls were absorbed in the subjects they discussed, and they wrote without fear or restraint.

These considerations lead us cordially to approve republications like this before us. It consists of two short treatises. The first is founded on the triumphant challenge of the Apostle, in Rom. viii. 34. and contains much important matter on the doctrine of Justification by faith. The other unfolds with admirable judgement and tenderness, 'the heart of Christ in 'heaven towards sinners on earth.' The language is a little improved from the original edition, and the title is changed to one more concise but equally appropriate. The Rev. G. Burder, in a recommendation of the book, has prefixed the following short account of its highly respectable author.

'Dr. Thomas Goodwin was a very learned and eminent divine of the seventeenth century, and President of Magdalen College, Oxford; where he made it his business to promote piety and learning. He was a member of the Assembly of Divines at Westminster, and one of the triers of ministers. Being dismissed from his situation at Oxford, on the restoration of Charles the Second, he removed to London, where he was pastor of an Independent Church for many years He died in 1679, in the eightieth year of his age, in the fullest assurance of faith, and with such expressions of joy, thankfulness, and admiration of God's free grace, as extremely affected all who heard him.'

Art. IX. *The Sick Man's Pious Assistant; or Aids to Devotion in the Time of Affliction.* By John Renals. pp. 149. Price 3s. Printed, Wellingborough. Sold by Conder, London. 1815.

THE avowed design of this publication, is 'to edify plain 'people.' On the whole, it is adapted to the object, and we hope will obtain a wide circulation. It is divided into thirty-nine sections, consisting chiefly of close inquiries and devout aspirations, something after the manner of Doddridge's Meditations in his Rise and Progress of Religion. The Author has confessedly availed himself of the aid of Doddridge, Edwards, Hallyburton, and others, in his composition; and it must be admitted that more pious and evangelical sources he could not have found. We cannot speak highly either of the correctness or the energy of the style, nor have we always perceived the exclusive appropriateness of the matter to circumstances of affliction. The sentiment however is good, and devotional simplicity pervades the whole. A tolerably accurate notion

may be formed of the book by the following extract from the fourth section.

'Can I do no more than I have done for God? He gave me all I possess He deserveth all praise, love, and obedience. He seeth my heart, my duties, my sins, and puts me on trial for his service, and for his sake. Can I love him no more, obey, watch and pray, no better?

'Can I do no more for Christ's sake, who has done so much for me? Who lived so exactly, and obeyed the law so perfectly, walked so inoffensively and meekly, despising all the temptations and honours and riches of the world. Who loved me to death, and now holds forth all the promises of the Bible, and the blessings of his throne, to make me happy. What careless, poor, and cold endeavours my best returns are for all his mercy! Wherein have I kept close to my pattern?

'Can I do more when heaven and hell are set before me in the Holy Scriptures that I may see what is prepared for the diligent and the negligent? What work there will be in heaven and in hell on these accounts! when "the lukewarm will be spewed out," and they who have done his will on earth, "shall have an abundant entrance into the kingdom of heaven." And could I do no more if my house were on fire, than I do when my heart is enflamed with lust or temptation? or when my estate, or life, or friend is in danger, than I do to "work out my own salvation?" '

Art. X. *Catechisms for Children*, adapted to their different Ages and Capacities, and designed to lead them gradually to the Knowledge of Scripture Doctrine and Christian Duty. Compiled by Anthony Kidd (Cottingham). Fourth Edition. 12mo. pp. 36. Price 4d. 3s. 6d. per Dozen. 1l. 8s. per 100. Williams and Son.

WE are sincerely happy to announce a fourth edition of this valuable publication. It consists of three distinct Catechisms, designed to facilitate the instruction of children in the principles of Christianity, and to aid their progress in the knowledge of the Sacred Scriptures. No other recommendation is necessary to the first and second of the series, than to intimate their selection, with a few judicious alterations, from Dr. Watts. The third also, is partly compiled from respectable authors, but it contains a considerable share of original matter. We certainly regard this little work, as an excellent compendium of evangelical truth; and we very cordially recommend it to the use of Christian families and schools, among many of which it has already obtained an extensive circulation.

Art. XI. 1. *Ilderim, a Syrian Tale.* In four Cantos. 8vo. pp. 74. Price 4s. 6d. Murray. 1816.

2. *The Naiad, a Tale.* With other Poems. 8vo. pp. 63. Price 4s. Taylor and Hessey. 1816.

THERE certainly has never been a period in the history of English Literature, when the compositions of the day exhibited so high a degree of general cultivation and taste, as the present. We speak now in reference to poetical compositions, the *average* quality of which will be found to correspond pretty nearly to the progress made in the cultivation of other branches of literature. As to those extraordinarily-gifted individuals, the phenomena of every age, whose appearance forms an era in the science or in the language of their country, they present no criterion of the degree to which the diffusion of knowledge has advanced in the nation at large; any more than the wealth of Crœsus was a criterion of the prosperity of his subjects. The earlier periods of national civilization have been judged peculiarly favourable to the development of the more lofty and original kind of genius; but this is, perhaps, a prejudice founded on the fact, that the early history of nations has been characterized by the birth of such extraordinary individuals. Every age has its great men, and the present age is not an exception. But what determine the general advancement of society, in regard to intellectual attainment, are not some one or two super-eminent productions: it is, if we may so express it, *the standard of mediocrity.* It is obvious that this will be estimated, not by the intrinsic quality of the production as a work of art, but by the previous perfection to which the art has been carried, and by the facility of the performance. Mediocrity is a relative term, implying, in reference to works of imagination and art, that which it requires no distinguishing exercise of the faculties to achieve. Much of the poetry which in the present day must be termed *médiocre*, would, it must be confessed, in the time even of Waller and Denham, have obtained and deserved considerable celebrity, while by far the larger proportion of the Works of the English Poets, edited by Dr. Johnson, possesses the humblest degree of merit, and is interesting only from the date. The merit, however, of those works, is greater than their excellence; for, doubtless, they were the compositions of men who possessed talents quite equal to those of many of our modern versifiers, with whose productions theirs will not bear comparison. It would, perhaps, be difficult to account for the inferiority, wholly on the ground of less advantageous circumstances. One principal reason that modern poetry is, generally speaking, of a higher character, is, we believe, that a more na-

tural taste has been introduced, and that the national character has actually undergone improvement. The habits of the age are not, indeed, favourable to the production of works exhibiting the slowly collected learning of the cloister, or the traces of deep and patient meditation. It is not the age of learned men or original thinkers. But there is upon the whole more of *mind* brought into operation, and the circulation of thought and of feeling has been considerably quickened. The arts of language are more generally understood, and a proportionate facility is displayed in using what may be termed the tools of intellect. With regard to poetry, we have not only more good poets than there were in the time of the Dunciad, but our worst poets are not so bad as those of that day, and our standard of mediocrity is much more elevated. It may have become easier to write a fair gentlemanly description of verse, than it was then; but certainly the amusement has been brought to exhibit much more meaning and skill. The generality of our poets are not perhaps less than then, imitators, and in some instances copyists of imitators; but they imitate better models, and the variety which offers itself to the mind, by rendering imitation less servile and less obvious, places the appearance even of originality not wholly out of their reach.

Of late it has become the fashion to go back for subjects of imitation, to the very infancy of English poetry, to legendary tales and ballad histories, the offspring of a childish age, and which are well adapted to seize hold of the imagination in childhood; but the fondness which the full grown public have manifested for such compositions, is rather an indication of incipient dotage. Besides, the polished versification, the artificial carelessness, and the ornate diction of modern poetry, do not suit the class of subjects we allude to. The effect resembles that of a trim *modern Gothic* edifice: the mystery, the grandeur, the mellow colouring of age, are wanting, and the imitation, therefore, not only fails to excite the fancy, but offends by its palpable incongruity. The legends which delighted us in childhood, were indebted for their hold upon our imagination, to the very obscurity which attends the dawn of reason, and which prevented us from fully discerning their absurdity. It was their indefiniteness which gave such rude materials the semblance of beauty and grandeur; but when brought out into a stronger light, the illusion vanishes, and it requires a powerful effort of imagination to recall in after life, by artificial means, the feelings which were in childhood the natural effect of simple excitement. The stories which interested us so strongly then, may please us still, from the associations connected with them, and from sympathy with our former selves, and we may amuse ourselves by clothing those stories in a style more adapted to

correct taste: but when we have done so, we shall find that they are altogether different things, and that we have substituted the pleasures of composition for those of fancy. There is another way in which the class of subjects we allude to, interests us, and that is, by sympathy with the race that did actually believe in the legends of wonder and superstition. If the poet can thus carry us back in feeling, so that we identify ourselves for the moment with the circumstances of that remoter age, the interest excited will be powerful: but this a rare achievement.

Another class of subjects which it has of late become popular to select for imitation, is that of Eastern tales. From the time of the Crusades, the East has supplied us with favourite materials, in story and in scenery, for the combinations of fiction. Its treasures were deemed almost exhausted, and the subjects of Oriental romance were seemingly abandoned to the inventors of spectacles and melo-dramas, till the new fashion was set of sentimental corsairs and interesting mussulmen. We think this a worse direction for taste to follow, than that of border romance and black letter legend, inasmuch as it leads the poet further away from Nature, and from those models which next to Nature it is safest to follow.

The prevailing faults of the poetry of the day, are diffuseness and *mannerism*. The former is conspicuous in the attenuation of what might serve very well as the subject of a ballad or a short poem, into three or six cantos of tedious description and prosaic dialogue. By *mannerism*, is not simply meant a marked manner, for by this artists of the most original genius may, with rare exceptions, be distinguished, but something obviously artificial in the mechanism of the composition, arising either from affectation or from an acquired facility in executing things after a certain manner, which sometimes leads the more original writer to be the mere copyist of himself. Mannerism implies a sameness of idea as well as of expression, and it cannot be denied that in this sense Walter Scott and Lord Byron are complete *mannerists*. What then must their imitators be?

The poems which we have placed together at the head of this Article, and which have suggested these remarks, have not much in common, except the degree of merit which we think attaches to them. After the foregoing remarks, it will not be considered as doubtful praise, if we place them both rather above the standard of mediocrity. It is not our design to draw any parallel between them, further than to remark, that in "Ilderim" the critic will find the least to disapprove, and in "The Naiad" the poet will recognise the most to interest.

Ilderim is announced as forming 'part of a work, the plan

'of which was first conceived, and partly executed in the 'countries which it attempts to describe, during the course of 'a journey, which was performed in the years 1810, 11.' Its merit, one would expect, should lie principally in the description of the scenery of the East; but the poem is not distinguished by many passages of this sort, nor by any peculiar vigour of pencil. It opens with the following stanzas.

'The pale beam, stealing through the matted trees,
Kist Balbec's walls and stern Abdallagh's tower;
Cool through Abdallagh's garden stream'd the breeze,
Wak'ning each folded leaf and sleeping flower:
Bright was the scene, and calm the soothing hour:
Heav'n still its blessings shed on earth beneath,
In silent dews that gemm'd the verdant bower;
Earth pour'd her thanks in sweets from ev'ry wreath,
Freshness was in the air, and life in every breath.

'There, in that garden, eastern art display'd
All that enchants beneath the burning sky;
All that belongs to coolness or to shade;
Hues that enliven, or relieve the eye
Dazzled with light: rich odours that supply
The native sweets that loaded zephyrs bear;
Sounds that refresh with cooling melody.
Yet, matchless Nature, in that scene so fair,
Thine were the choicest gifts, though art arrang'd them there.

'The Ruler's palace on the North arose:
Long pointed arches, (for, to Arab lore
Its splendors imitative Europe owes,)
There, with high-gadding jasmine mantled o'er,
Shadow'd the halls, and stretch'd a skreen before;
Whilst, at the western end, an arch'd alcove
(With roof of fretted gold and varied floor)
Invited: thence the wandering eye might rove
O'er all the glittering scene—the buildings and the grove.

'Fronting that arch a marble pavement spread
Its snowy surface, bordered on each side
With streams, that water'd an enamell'd bed:
A fountain in the midst; the spiral tide,
Aloft, each many-colour'd gem belied;
And, falling, waken'd music's liquid sound.
The rest was verdure, stretching far and wide;
Groves that o'er-arch'd, or scatter'd sweets around
Flowers that enrich'd the air, or deck'd the painted ground.

'The branching walnut, prodigal of green,
The feather'd palm, the cypress dark and old,
Tower'd on high, with myrtle woods between;
Or bowers of citron, that at once unfold
Their flowers of silver and their fruit of gold;

Aloft its giant leaf banana spread,
Waving in air, like Mecca's flag unroll'd,
Or purple clusters woo'd from overhead,
Or yellow cassia bloom'd, and heav'nly incense shed.

'Sweet choice was there of shaded walk or bower;
And all amongst, in mazy error, ran
Clear sparkling rills, that freshen'd ev'ry flower.
Bright, magic scenes, unlike the haunts of man!
The Moslem well might think he then began
Th' eternal round who enter'd that domain;
For all describ'd in Heav'n's celestial plan
Stood blooming within reach, and not in vain
He might appear to wish for all he hopes to gain.

'Nor were there wanting, to complete the heav'n,
Fair houri forms; for through the leafy shade
Two peerless maids, like those to men forgiven,
Promis'd in Koran verse, together stray'd;
The one, all gladness, radiant, bright array'd,
Rivall'd the opening rose, the garden's queen;
Splendid of hue, and gorgeously display'd:
The other, lovely, but of pensive mien,
More like the lily show'd, of beauty more serene.' pp. 3—6.

The poem is divided into four cantos. The tale is made up of the usual ingredients; a warrior-lover, a fair captive and her confidante, and the tyrant foe, love and murder and mystery, and the catastrophe. Of the execution the reader may fairly judge from the specimen we have given. Perhaps it arose from our not being very partial to the kind of subject, or from our being already sated with Syrian and Turkish tales, that we were not more interested in the perusal.

"The Naiad" is a poem of a far more romantic kind. It is founded, we are informed, 'on a beautiful Scotch ballad 'procured from a young girl of Galloway, who delighted in 'preserving the romantic songs of her country.' 'One of the 'ballads of Goëthe, called "the Fisherman," is very similar 'in its incidents.' The Author however informs us, that little of the imagery of the old Scotch ballad is retained in the present poem, as the scene is altogether changed. The story is simply this: Lord Hubert had taken leave of the fair Angeline, at morn, promising to return before nightfall. In his return, the Naiad appears to him, seduced by whose beauty, the knight forgets his vows of fidelity so far as to follow her, notwithstanding the ominous entreaties of his page, advances to the stream, and for ever disappears.

The following description, with which the poem opens, although disfigured by some *prettyisms*, is appropriate and beautiful.

'The gold sun went into the west,
And soft airs sang him to his rest;
And yellow leaves all loose and dry,
Play'd on the branches listlessly:
The sky wax'd palely blue; and high
A cloud seem'd touch'd upon the sky—
A spot of cloud,—blue, thin, and still,
And silence bask'd on vale and hill.
'Twas autumn-tide,—the eve was sweet,
As mortal eye hath e'er beholden;
The grass look'd warm with sunny heat,—
Perchance some fairy's glowing feet
Had lightly touch'd,—and left it golden:
A flower or two were shining yet;
The star of the daisy had not yet set,—
It shone from the turf to greet the air,
Which tenderly came breathing there:
And in a brook which lov'd to fret
O'er yellow sand and pebble-blue,
The lily of the silvery hue
All freshly dwelt, with white leaves wet.
Away the sparkling water play'd,
Through bending grass, and blessed flower;
Light, and delight seem'd all its dower:
Away in merriment it stray'd,—
Singing, and bearing, hour after hour,
Pale, lovely splendour to the shade.
Ye would have given your hearts to win
A glimpse of that fair willow'd brook:
The water lay glistening in each leafy nook,
And the shadows fell green and thin.
As the wind pass'd by—the willow trees,
Which lov'd for aye on the wave to look,
Kiss'd the pale stream,—but disturb'd and shook,
They wept tears of light at the rude, rude breeze.
At night, when all the planets were sprinkling
Their little rays of light on high,
The busy brook with stars was twinkling,—
And it seemed a streak of the living sky;
'Twas heavenly to walk in the autumn's wind's sigh,
And list to that brook's lonely tinkling.

'O pleasant is the water's voice,
And pleasant is the water's smile,—
The one doth bid the heart rejoice,
The other lulls the eye the while.' pp. 1—3.

We pass over Lord Hubert's quaint discourse with the 'page 'of his heart,' and his page's 'answering,' and the description of his bridle hand's shaking with pleasure, and the steed's mocking the wave on the brook, and more to the same effect. 'In sooth,' we 'wis' that such things, whether met with in

ancient reliques, or modern *antiques*, are wondrous silly. We must insert the portrait of the Naiad.

> ‘ It rises from the bank of the brook,
> And it comes along with an angel look;
> Its vest is like snow, and its hand is as fair,
> Its brow seems a mingling of sunbeam and air,
> And its eyes so meek, which the glad tear laves,
> Are like stars beheld soft'ned in summer waves;
> The lily hath left a light on its feet,
> And the smile on its lip is passingly sweet;
> It moves serene, but it treads not the earth;—
> Is it a lady of mortal birth?
> Down o'er her shoulders her yellow hair flows,
> And her neck through its tresses divinely glows;
> Calm in her hand a mirror she brings,
> And she sleeks her loose locks, and gazes, and sings.’ p. 12.

Her song is not particularly replete with meaning: but who does not know that in songs, the air and the voice are every thing? Little indeed are our modern sirens indebted for their power to charm, to the quality of the words which they breathe and trill so melodiously. Lord Hubert listens, and gazes upon the lovely lady, till his constancy begins to give way. His ‘ pretty page’ intreats him not to trust the phantom, for the page, it seems, is much wiser than his master, and knows flesh and blood from a water-sprite, and says this pretty page,

> ‘ Trust not the eyes of that lovely spirit,
> Death doth their wooing light inherit;—
> Trust not those locks of the burning gold,
> They will twine round the heart 'till it's ruin'd and cold.’

The warning is in vain. Lord Hubert resolves, whatever betide him, to woo the ‘ fairy of the flood:’ he alights from his steed to meet the Naiad.

> ‘ The page is fled—the steed is gone,
> Lord Hubert lingers there alone;
> Alone—save that light form that sleeks
> Her tresses down her gleaming cheeks.
> She woos him with her voice and look;—
> Beside her crawls th' enamour'd brook,
> Touch'd with her eye's delicious ray,
> And muttering a quiet delight on its way.
>
> ‘ She put forth her hand, and the moonbeam fell
> On a hue like its own,—and it slept there well;
> She fix'd her fair eyes on Lord Hubert's face,
> And look'd him to stillness in that pale place.
> He paus'd—he fear'd—till her voice sigh'd along,
> In the beautiful, soul-fed breath of song:—
> Then he started, and clasp'd her lily white hand,
> Oh! as sweet as the violet leaf, and as bland.

'The scene—the music—that touch of her—
Gave his high soul a passionate stir;
He kiss'd her lips,—and that ardent kiss
Was sweeter than aught on earth, I wis;
It was long and silent, as though the soul chose
To linger for ever on that living rose;—
Yes! her lip was yielding, and glowing, and fresh,
And seem'd all of flowers, and not of flesh;—
And the breath that pass'd o'er it made him start,
Like the sudden full scent of the rose's heart.' pp. 17—19.

This is highly poetical, and the subsequent passages, though too much expanded, and not wholly unobjectionable in other respects, are not inferior in merit. The Naiad glides onward to the water's edge.

'At the brink of the brook she paus'd awhile,
And turn'd to her earthly love with a smile:
"Fear not to follow—thou'rt charm'd from death,
"The water will love thee, and lend thee breath."'

Lord Hubert's heart misgives him too late; he starts, but at the Naiad's call, follows her, and 'vanishes from the placid 'earth.'

'The waters prattled sweetly, wildly,
Still the moonlight kissed them mildly;
All sounds were mute, save the screech of the owl,
And the otter's plunge, and the watch-dog's howl;
But from that cold moon's setting, never
Was seen Lord Hubert—he vanish'd for ever:
And ne'er from the breaking of that young day
Was seen the light form that had pass'd away.' pp. 22—23.

Our poet then proceeds to describe the suspense and dismay of Angeline; and this is made to occupy about one hundred and thirty lines, the greater part of which might as well have been dispensed with, as they spoil the unity of the tale. The following stanza sufficiently explains the sequel.

'What is this that coldly clings
To my lip, and to my waist?
Whence is that wild voice that sings?
A spirit's breath around me rings,
By marble I'm embraced!'

A single verse of this kind suffices, in our ancient ballads, to convey, in the most simple and affecting way, what our modern poets would *beat out* into a hundred lines of sentimental description.

We are always disposed to estimate a work of fancy or of taste, rather by its positive qualities, than by its freedom from faults; and viewed inthis light, we think the "Naiad" does great credit to its author, and affords the indication of talents capable

of great improvement. We cannot however too strongly protest against the unbounded license which it is becoming the fashion to take, with regard to rhythm, good sense, and good English. Were many of the compositions in which this license is unsparingly adopted, likely to obtain a very extensive or very permanent circulation, we should seriously contemplate them as likely to injure the language. The exotic and obsolete terms with which Scott, and Byron, and their imitators, threaten to inundate the language, the novel meanings which Wordsworth and Wilson have attempted to affix to good old phrases, the colloquial barbarisms which we have lately seen introduced, from system, into the otherwise beautifully told story of 'Rimini,' the revived quaintness of phraseology in which other poets have been betrayed by awkward endeavours to be simple, and those convenient sacrifices of grammar to rhyme, which few scruple to make when pushed for an ending, shew the necessity of some stand being made for the purity of the English tongue. Otherwise, foreigners will soon find it insurmountably difficult to attain any competent knowledge of so uncertain and arbitrary a dialect, and our future lexicographers and grammarians will have no easy task in deciding upon the legitimacy of terms and phrases, unless they reject at once all the poets of the nineteenth century from their list of authorities.

We meet with the following phrases in "The Naiad." 'Then 'come *thee*,' 'and *come thee*;' 'shook' for 'shaken:' 'Now 'speak me outright;' 'to *list* the answer that he pray'd;' 'passingly sweet;' to 'glance up to' a person; 'Now fair 'fall thy lip;' 'they rode *them* on;' 'dare not *to* kiss;' &c. We have moreover many offences against the ear; for as rule and regularity are alike set at defiance in the metrical tales of the day, we can only try the line by its effect on the ear, and it behoves the poet to mind at least his consonants and his cadences.

But we will not dismiss our Author thus ungraciously. We were very much pleased with his other poems, and we will afford him the opportunity of fully re-instating himself in the good opinion of our readers, by the following Extracts from "the Fairies."

> 'I, by meditation led,
> On the turf my limbs had spread,
> And was gazing on the skies,
> With thought-enamour'd soul and eyes.
> Fancy wander'd wildly free,
> Herself amusing sportively,—
> Peopling all the paly air
> With forms fantastically fair;
> Or in fine imaginings,

Calling forth diviner things
From the filmy clouds,—deep sky—
And stars that beam'd so watchfully.
There I lay—by Fancy wrought
Into most luxurious thought;
When upon my list'ning ear
A soft note stole,—delicious—clear;—
'Twas such as breathes in distant vale,
From a full-hearted nightingale;
That bird so skill'd a soul to move,
Made up of music and of love:—
It came with gentle, gentle swell,
And richly rose—and finely fell.—
I look'd upon the placid lake,
From which the music seem'd to wake,—
And lo! from out each lily's cup
A fairy started, merrily up,
And with a little rushy wand,
Push'd its flowery boat to land.
Round the lily's snowy whiteness
Broke a playful, sparkling brightness;
As if the stars were hurrying there,
Dancing round the watery car,
To gaze on forms so lightly fair.
Deep within the pebbly pool
Stood the palace, bright and cool;—
Transparent were the walls. By night,
The moon sent down its purest light,—
Which, though at first so soft from heaven,
More mellow through the wave was given;—
And even the sun's warm ray at noon,
Went there as gently as the moon.

'From the cups the Fairies darted,
Which, no longer spell-bound, started
Back again to seek for rest
On the lake's translucent breast.
* * * * *
But ere long I saw a fairy,
Floating on his pinions airy,
Take a honeysuckle horn
And wind it;—quick the breath was borne
Musically soft, like love,
To the sportive elves above,
On the clouds, or near the moon:—
And, like falling showers at noon
In the beams of April-day,
Down they shot their sparkling way.
"Come,—' said one, with such a voice
As bade the listening heart rejoice;—

'Twas like the air in heaven that lives,—
Or like the breath which evening gives,
When the mind is Fancy's guest,
And the sun salutes the west
With his purple lip, that flushes
The bashful sky with rosy blushes:—
* * * * *
Oh! 'twas a bewitching sight,
To watch these revellers of the night
Wand'ring o'er the silent mead,
To gather flowers to form a bed
For their pretty queen to lie in;—
The air grew fresher with their flying,—
The dew each form's reflection gave,—
And in its sweet sleep laugh'd the wave.
The couch was made—the young queen shed
Her beauty-brightness o'er the bed;—
Alas! the breezes from the west
Came to sing her heart to rest;—
They set a floating cloud before
The placid Moon,—and all was o'er;—
The Fairies faded into air,
And left me lying lonely there.'—pp. 57—63.

Art. XII. *Substance of a Speech delivered in the Court of Common Council*, on a Motion to address his Royal Highness the Prince Regent to accede to the late Treaty concluded between the Emperors of Russia and Austria, and the King of Prussia. To which are added other Papers on the Subject of Peace. By Mr. Favell. 8vo pp. 54. Price 2s. Conder. 1816.

THE part of the community who are on principle lovers of peace, may now perhaps be permitted to entertain, though not without some misgivings, a hope for a few years' suspension of that work of devastation and horror, which has, during five and twenty years, appeared to constitute the chief business or amusement of the civilized world. Had a contract been actually entered into with Death, on the part of the rulers of this world, to consign to that power supernumerary myriads of victims, as if in impatience of the tediousness of nature and time, the task of destruction could not have been discharged with more persevering and costly zeal. On what ground, then, are any of us hoping for a space of respite from war? Assuredly, not on that of any religious professions and holy leagues of ambitious military monarchs. Neither, alas! can it be on the ground of any material improvement in the reason, humanity, or religion, of the nations; nor even in any dignified regret or resentment at having been made the victims of delusion and the tools of ambition. No, it is merely on the

ground of their being reduced to a state of unparalleled exhaustion and lassitude. The evil demon which has raged in them is not expelled; but the preternatural efforts to which they have been instigated, have so prostrated their strength, that their faculties and limbs cannot obey immediately a new impulse, and he is compelled to let them lie breathless for a while. If it were possible for them to be suddenly replaced in the state they were in twenty years since, how soon would they begin to look abroad with airs of defiance, and talk most heroically about conquest, and glory, and national honour; and they would only want such chiefs and leaders as a righteous Providence gave them before in his anger, to rush with fury into the same career, scorning every voice of dissuasion and melancholy prediction. Man is not a creature that mere suffering will ever teach or mend. As to this infernal business of war, at least, he is no better for the lessons supplied by the experience of all his forefathers up to the beginning of the world, though so fatally enforced by his own.

Mr. Favell knows full well that many of his fellow citizens who, after having opposed him so many years, coincide with him at last, have not acceded through any radical conversion of opinion or feeling, but merely because they have at length experienced for themselves the grievous results of the system they extolled and supported. Had they been fortunate enough to avoid receiving their appropriate share, as a large proportion of the advocates and agents of that system have found means to do, they would have continued to sneer at his remonstrances against war and corruption.

Even at this melancholy period, some complacent and even enviable feeling must be the reward of the individual, who has at every stage of the career which is now come to so calamitous a conclusion, faithfully protested against the system, maintaining through evil report and good report an exemplary and manly consistency. During the last five and twenty years, Mr. Favell must have seen many once professed friends of liberty, peace, and reformation, slink away, some perhaps from timidity, some possibly from the change of fashion, and some at the lure of interest, into the ranks of the advocates of war and sycophants to power. He has beheld many professed friends of Christianity, and even of civil liberty, become servilely reverential of almost every scheme and every extravagance of the predominant party in the State; and he may have received from some of them admonitory hints to consult his peace, his reputation, or his interest. But Mr. Favell chose rather—perhaps not unwisely after all—to consult by anticipation the feelings and reflections of his last hours. He judged perhaps that at that trying season a Christian, whose situation has led him

to take a public part in national concerns, would not behold his setting sun with less complacency for having been the faithful inflexible remonstrant against ambition, corruption, and war.

The principal article in this pamphlet, is the speech respecting what has been called the 'Holy Alliance.' Mr. F. was anxious to seize one more occasion of impressing on the minds of his fellow citizens the hatefulness of that wide-wasting system of destruction which has desolated the Continent, and exhausted and corrupted the people of this island; and the perniciousness and delusion of that military spirit which has thence been created among every people, and which so many horrors and miseries have not cured. In this anomalous Treaty of Alliance he found the great military monarchs solemnly declaring against this war-system and this martial spirit, and professing their earnest approbation of all the charities of the Christian religion. He had seen some of them perfectly idolized in this country; it was at least matter of etiquette in the assembly which he addressed, to hold them sincere in their professions, and it was but policy to assume that sincerity, and thus bring the highest authorities in the world in argument against that destructive system which it could not now be pretended that only cloistered monks, and moralists, and sentimentalists, and economists, joined to reprobate. The most convenient way of availing himself of these paramount authorities, was in the form of moving an address to the Head of our Government, to become a party to the league. He foresaw, undoubtedly, the fate of the motion; but he gained his substantial object, that of making a public, well authorized protest against the military spirit still too prevalent. The Speech contains a number of just sentiments and striking facts, illustrative of the character of that monster of evil, which all its ravages have not sufficed to divest of its attractions in the view of the suffering nations.

The publication is introduced by an address to the Lord Mayor, Aldermen, and Common Council, inculcating the same important considerations; and it is followed by a short 'Address to the Christian World,' first printed in 1813. A leading purpose of this serious address, is to inculcate on good men the duty of giving a greater prominence to that view of Christianity, in which it is most specifically opposed to the military madness of the age,—in their instructions, their social religious transactions, and their public meetings. This duty, evident enough on general grounds, will have been made still more palpable to any reflecting man who shall have heard a tenth part of the pompous and elated references to heroes, martial glory, and the like, which have been made and echoed in assemblies avowedly met for the promotion of the Christian illumination of the world.

Art. XIII. 1. *Monody on the Death of the Right Honourable R. B. Sheridan*, Written at the Request of a Friend, to be spoken at Drury Lane Theatre 8vo. pp 12 Price 1s. Murray, 1816.

2. *A Garland for the Grave of Richard Brinsley Sheridan.* By Charles Phillips, Esq Barrister at Law. 8vo. pp. 16. Price 1s. 6d. Hailes, 1816.

MR. CHARLES PHILLIPS tells us, in reference to the object of his idolatry, the unhappy Sheridan,

'That Ignorance worshipped the path which he trod.'

His meaning is rather ambiguous, it must be confessed, but the assertion is literally true. The path which Sheridan trod, only Ignorance could worship. But it has conducted him to the Grave, and therefore, whatever follies and whatever crimes characterized the man while living, whatever, to adopt the phrase of the Author of the Monody, '*seemed*' to be 'Vice,' he is, it appears, no longer to be spoken of, but in the language of adulation, as one of the rarest specimens of humanity. We are to sigh

'—— That Nature formed but one such man,
'And broke the die—in moulding Sheridan.'

Yes:—he was one of those thirty thousand deities to which modern Idolatry has allotted an *apotheosis*; for this apparent reason, that their talents were somewhat above, and their vices somewhat below, the ordinary level of humanity. We have no pagans now in this country, except Mr. Thomas Taylor, and therefore we have no priests to bring forth the sacrifice in honour of this demi-god, and to shout, "The gods are come "down in the likeness of men." Otherwise, it would seem that had Paul and Barnabas visited us, they would have been in less danger of being saluted with Divine honours, than the poor shattered wreck of Genius, the late manager of Drury Lane Theatre. So far from being pagans, we profess to be even protestants, and the farce of canonization is justly held in derision. Otherwise, like one of the crew of the Victory who said he thought St. Nelson as good a saint as any in the Calendar, we might have our St. Pitt, St. Fox, and St. Burke,

'The wondrous Three,
'Whose words were sparks of Immortality.'

Aye, and St. Sheridan also, enrolled in the Litany of the fashionable world, and *Ora pro nobis* devoutly warbled at their names.

If this be thought an extreme supposition, we need only quote a few lines from Mister Phillips's Garland.

'He is gone to the Angels that lent him their lyre,
He is gone to the world whence he borrow'd his fire,
And the brightest and best of the heavenly choir
The welcome of Paradise pour.'

But it would indeed be an insult to the age to suppose that these Monodies could be received in any other light, than that of a decent ceremonial tribute to a man of Genius, in which courtesy demanded that the utmost pomp of panegyric should be used, of which the style and titles of the deceased would admit. It is but matter of course for the herald to proclaim, when the ashes of the peer are consigned to the family vault, that the deceased was the Most Noble, or the Right Honourable, or His Grace, Duke, and Prince, or Earl, Viscount, and so forth. For 'they are all, *all honourable* men.' And would you but believe the escutcheon, and the marble, the weeping statues, the cherubs, and the achievement, there was grief on earth and joy in heaven at their departure.

Besides, in this present case, the 'Monody' was written to be spoken at Drury Lane Theatre. Surely, in a place where grief and madness, and prayers and imprecations, and death itself, are so often acted, it would have been out of the question to exhibit Sheridan unmasked and in his native character. No: dresses enough were in readiness, to lend dramatic effect to the veteran of the drama, and the mimic clouds, the well-drest angels, and the unsubstantial heaven of the stage machinery, would serve to throw a fair illusion over his last scene. And if the monody was well spoken, who would think of inquiring—is it true?

The Monody is in itself beautifully written. We transcribe the opening lines.

'When the last sunshine of expiring day
In summer's twilight weeps itself away,
Who hath not felt the softness of the hour
Sink on the heart—as dew along the flower?
With a pure feeling which absorbs and awes
While Nature makes that melancholy pause,
Her breathing moment on the bridge where Time
Of light and darkness forms an arch sublime,
Who hath not shared that calm so still and deep,
The voiceless thought which would not speak but weep,
A holy concord—and a bright regret,
A glorious sympathy with suns that set?
'Tis not harsh sorrow—but a tenderer woe,
Nameless, but dear to gentle hearts below,
Felt without bitterness—but full and clear,
A sweet dejection—a transparent tear
Unmixed with worldly grief—or selfish stain,
Shed without shame,—and secret without pain.

'Even as the tenderness that hour instils
When summer's day declines along the hills,
So feels the fulness of our heart and eyes
When all of Genius which can perish—dies.'

The following lines are a specious attempt to apologize for the immoral conduct of Sheridan, on the plea that 'what seem-'ed vice might be but woe.' If the sentiment were not so utterly false in its application to a character which suffered so little injustice from calumny, one would exceedingly admire the spirit and the power with which the passage is written.

'Hard is his fate on whom the public gaze
Is fixed for ever to detract or praise,
Repose denies her requiem to his name,
And Folly loves the martyrdom of Fame.
The secret enemy whose sleepless eye
Stands sentinel—accuser—judge—and spy,
The foe—the fool—the jealous—and the vain,
The envious who but breathe in others' pain,
Behold the host! delighting to deprave,
Who track the steps of Glory to the grave,
Watch every fault that daring Genius owes
Half to the ardour which its birth bestows,
Distort the truth—accumulate the lie
And pile the Pyramid of Calumny!

'These are his portion—but if joined to these
Gaunt Poverty should league with deep Disease,
If the high Spirit must forget to soar,
And stoop to strive with Misery at the door,
To soothe Indignity—and face to face
Meet sordid Rage—and wrestle with Disgrace,
To find in Hope but the renewed caress,
The serpent-fold of further Faithlessness,—
If such may be the Ills which men assail,
What marvel if at last the mightiest fail?
Breasts to whom all the strength of feeling given
Bear hearts electric—charged with fire from Heaven,
Black with the rude collision—inly torn,
By clouds surrounded, and on whirlwinds borne,
Driven o'er the lowering Atmosphere that nurst
Thoughts which have turned to thunder—scorch—and burst.'

pp. 9—10.

We have given a specimen of Mr. Phillips's "Garland." It is altogether, take the prose and verse together, one of the most exquisite pieces of tawdry bombast, that ever gained a young writer's self-complacency. Putting aside the extreme folly of representing Sheridan's death as an occasion for triumph, and alleging that

'He lived mid corruption, yet cloudless his name;

putting aside the impiety of the opening stanza; what shall we say to the taste displayed in the following lines, in reference to his dramatic works?

> 'Whose streams of liquid diamond, rolled
> Their orient rill o'er sands of gold!'

Again:

> 'He is gone—but his memory sheds a ray
> That e'en in sorrow cheers;
> As sinking in the ocean surge,
> Beneath the dulcet sea maid's dirge,
> The glorious God of parting day
> *Blushes a beam* o'er the evening grey,
> *To chase Creation's tears.*'

Once more:

> 'Erect not now earth's emblematic stone,
> The starry regions *brighten in his fame:*
> And *ruin rolling o'er the crumbled throne,*
> *Can but regenerate* that deathless name!'

The name of the writer of such a stanza as this, certainly needs be *regenerated* before it will be deathless: not to dare make a reference to any other kind of regeneration of which he may personally stand in need.

But let us present to our readers a specimen of the prose.

'What scene did not his life illumine! What circle has not his loss eclipsed! Another Burke may chain the senate—Another Shakspeare crowd the theatre—Another Curran fascinate the board—Another Moore enchant the fancy, or another Hampden vindicate the land—but where shall we behold their bright varieties again combined, concentrating as it were their several lights, in one refulgent orb that left no cloud untinged—no charm uncreated.'

This is followed by a parallel between the character and the fate of Sheridan, who is styled 'the human epitome of Ireland,' and the '*strange and peculiar characteristics*' and pitiless condition of that 'unhappy island.'

'But this,' exclaims our Orator, 'is a subject from which I must pass away—I cannot write on it without danger, for, thank God, I cannot think on it without indignation.'

Our readers doubtless recollect Dr. Johnson's laconic reply to the message he received from Millar the bookseller, that he 'thanked God he had done with him;'—'Dr. Johnson is very 'glad Mr. Millar has grace enough to *thank God* for any 'thing.'

Mr. Phillips is known to the public, through the medium of the Newspapers and of the Edinburgh Review, as the Author

of a Speech in the case of Guthrie *versus* Sterne, and of others on the Catholic Claims. For once, the

'*Judex damnatur cum nocens absolvitur,*'

the war-cry of the Northern Zoilus, was well applied, and the critical chastisement inflicted by him, superseded the necessity of any further exposure of the affectation, the tinsel eloquence, and the false feeling into which the ambition of the Orator had betrayed him. We purposely forbore to take any notice of the Speech on Adultery, as it is a topic on which, except for the sake of procuring heavier damages, it would appear unnecessary and incompatible with correct feelings, to expatiate. One needs not resort to argument to prove, or to oratorical description to illustrate, the criminality of theft or of forgery; and we know not, therefore, why in the case of conduct as clearly at variance with the laws of God and man, there is any occasion for a glowing appeal to the passions But considered as matter for literary criticism, the style of eloquence into which Mr. Phillips struck out,. and of which the present publication furnishes us with another specimen, approximates so nearly to the *burlesque*, that he cannot be too strongly recommended to abandon his 'careless magnificence,' for the humbler logic of plain sense.

As to poor Sheridan, although we have thought proper to bestow deserved ridicule on the courtly mockery with which his memory has been *monodized*, his death awakens reflections of unmingled melancholy. His talents were of the highest order. Whatever is included in the idea of genius, a most felicitous combination of faculty, and the rarest powers of social influence and attraction, were all his own. The annals of modern forensic eloquence furnish no instance of an *effect* equal to that produced by Mr. Sheridan's speech on the trial of Governor Hastings. It drew forth the unbounded eulogies of Fox, of Burke, and of Pitt, the latter of whom entreated the House of Commons to adjourn, in order to 'give time for a calmer consideration of the question,' than the state of feeling produced by that oration would allow. How splendid the career that then opened to the man thus invested by acclamation with the palm of oratory! What might not Sheridan have with such powers achieved in the national council of a free country, where mind still maintains a degree of ascendency, and opinion shapes the decrees and restrains the incursions of power? His life was indeed a miserable instance of 'failing wisdom;' and were the world but capable of receiving the lesson of his example, the darkened close of that life which opened with so much splendour, would furnish the most salutary instruction. But the moral is too trite to be regarded: it is like the closing couplet of a sentimental drama, completely lost upon those who care only for the spectacle and the actor.

Art. XIV. *The Poetic Mirror, or the Living Bards of Britain.* 12mo. pp. 275. Price 7s. 6d. Longman and Co. 1816.

THE Advertisement prefixed to this volume states, that

'A number of years have now elapsed since the Author first conceived the idea of procuring something original from each of the principal living Bards of Britain, and publishing those together, judging that such a work, however small, could not fail of forming a curiosity in literature. On applying to them all personally, or by letter, he found that the greater part of them entered into his views with more cordiality than he had reason to expect; and, after many delays and disappointments, he is at last enabled to give this volume to the public. He regrets that there are many of the living Poets, whom he highly esteems, that have not yet complied with his request; but as he is almost certain of something from each of them being forthcoming, he hopes, at no distant period, to be able to lay before the world another volume, at least more diversified than the present.' pp. iii. iv.

From the great gravity with which this statement is put forth, the reader would scarcely imagine that the volume is a literary *hoax*; and if he did not happen to cast his eyes upon some such passage as the following in "James Rigg,"

* * * * '"Master," quoth he,
"I hear that you and Mrs. Wordsworth think
"Of going into Scotland,—"'

he might read many pages before his suspicion of the imposture would amount to a clear conviction. Indeed, the intention of the Author is so equivocal, that we cannot suppose he had quite made up his mind, when he began the task, what character his imitations should assume; whether that of a serious attempt to catch the manner and the spirit of the individual writers, so as to exhibit their intellectual likeness, or that of a broad caricature parody of their more obvious peculiarities.

We presume that these Poems are by the Author of "The "Bridal of Triermain," and of the imitations of Moore and Crabbe which first appeared*, together with the opening of that poem, in the Edinburgh Annual Register for 1809. These imitations exhibited no small degree of accuracy of observation, and versatility of talent. The principal poem was much better than a mere imitation: it rose to a more elevated style, in many passages, than usually characterizes the productions of Scott himself. The introductory lines to each Canto, evinced, however, a sad deficiency of taste, and tended considerably to moderate the estimate which might otherwise have been formed of the independent powers of the parodist as an original writer.

* See a Review of the Bridal of Triermain, in the last volume of the Old Series of the Eclectic Review. p. 368. (Oct. 1813).

To those who have never made the experiment, it may seem much more surprising an accomplishment than it really is, to be able to strike off a free parody of whatever variety of production presented itself. That would, indeed, be a mind of vast compass, that should so comprise within itself the powers of thought, and the modes of feeling peculiar to each writer, as to be able really to give back, as in a 'Mirror,' the genuine reflection of the intellectual characters of all. But this is out of the question. The *character* of a production, like the countenance of a person, is that which the mimic art cannot appropriate. This "Poetic Mirror," therefore, carries on its title-page, an assumption quite untenable, unless it be designed to imply that the mere superficies, is all that it professes to exhibit. The serious parodist has, it must be allowed, a much more difficult task to execute than the *burlesque* imitator. The latter, in order to strengthen his likeness, exaggerates the features of the original, trusting to the malignity or good humour of his readers for his success, while dissimilarity contributes not less than resemblance to the effect. The former cannot in this manner avail himself of the force of contrast, since his aim is, to please by the means of the simple circumstance of similarity. He must therefore rely more on the class of *subject*, the tone of *sentiment*, or the *manner* of expression, to aid his imitation: these will continually remind the reader of the original poet, instead of exhibiting his exact resemblance; otherwise the parodist would cease to be distinguished from the plagiarist. It is by thus artfully suggesting the original, that the palpable inferiority of the copy is concealed.

But we shall make ourselves better understood by extracts.

The first poem in the volume is entitled "The Guerilla;" and is professedly by Lord Byron. The resemblance lies in the atrocious character of the hero, the unrelieved horrors of the tale, the philosophizing strain of misanthropic sentiment with which the narrative is occasionally interrupted, and in the quaint imprecations and obsolete phrases in which Lord Byron at times indulges. The style, however, is not by any means closely modelled upon that of Childe Harolde; and it is needless to add, that all his fire and energy are wanting. Yet it may answer the purpose of the Satirist, by shewing how easy it is to out-Byron Byron in the selection of circumstances of a purely horrible description, and in making murder itself the offspring of *sentiment*. Alayni is a Guerilla chieftain, whose mistress has been taken captive by the foe. At the head of the armed peasantry, he overtakes the retiring invaders, surprises them by night, and destroys the whole army. He finds the lovely Kela in the tent of Marot the leader, who is soon despatched. The following lines describe a scene just such as the imagination of Lord Byron

would, judging from his poetry, have delighted to expatiate upon, as a feast to those blunted sensations, which require the stimulus of horror to produce a pleasureable degree of excitement.

'"Well may'st thou wail," he said, in deepest tone,
"That face I loved above all earthly thing!
But never more shall smile beam thereupon,
For thou art lost beyond recovering!
To life of scorn can thy young spirit cling,
To kindred and to friends a lothful stain,
A beacon set each lover's heart to wring?
It may not be—a momentary pain—
One penance undergone, and thou art pure again!"

'She look'd into his face, and there beheld
The still unmoving darkness of his eye;
She thought of that could never be cancell'd,
And lay in calm and sweet benignity;
Down by her side her arms outstretched lie,
Her beauteous breast was fairer than the snow,
And then with stifled sob and broken sigh
Its fascinating mould was heaving so,—
Never was movement seen so sweetly come and go!

'He drew his bloody poniard from his waist,
And press'd against her breast its point of steel;
No single boon she to his ear address'd!
Calm did she lie as one who did not feel!
No shiver once did agony reveal;
Scarce did she move a finger by her side,
Though her heart's blood around her did congeal;
With mild but steady look his face she eyed,
And once upon her tongue his name in whisper died.

'With gloomy mien and unrelenting heart,
O'er her he hung and watch'd her life's decay;
He mark'd the pulse's last convulsive start,
And the sweet breath in fetches waste away.
Just ere the last these words she did essay:
"Now all is past—unblameable I die."
Then her pale lips did close no more for aye,
A dim blue haze set slowly o'er her eye,
And low on purpled couch that mountain flower did lie.

pp. 11, 12.

The next two Poems are, "An Epistle to Mr. R. S." and "Wat o' the Cleuch," in the manner of Walter Scott. The former is a pleasing piece of epistolary versification, such as Mr. Scott might have written without any effort, or such as might have been written had Mr. Scott never been known to the public. "Wat o' the Cleuch," is a rogue far below the dignity of Bertram or Marmion, but pretty nearly of the same sort of character. Mr. Scott is with rare exception either coarse

or profane, and therefore even in a *travestie*, such qualities form no part of a legitimate imitation In other respects the tale is a very fair parody of Mr. Scott's border-epics. A short specimen must suffice.

'That was the word of fear and scathe,
The word of tumult, broil, and death;
"Hurra!" cried Wat, and onward flew
Like fire-brand that outwings the view,
And at Sir Guy he made a blow
That fairly cleft that Knight in two;
Then Walsinghame he turn'd upon,
And pinn'd him through the shoulder-bone
Against the pavement, and the while,
Half said, half sung, with grizly smile,
"Out, songster, with thy chorus true,
What think ye now of Wat o' the Cleuch?"
"Ah! ruffian, ah!—for shame! for shame!"
Were the last words of Walsinghame.' pp. 111, 112.

'But all the tumults ever seen
At Roxburgh gate since that had been,
Were trivial to the clash and clang
That now before the castle rang.
Down came the warriors of the Cleuch,
In foray, feud, or battle true,
With glancing swords and plumes of white,
Dancing and flickering through the night
Like the bog-meteors, darkly seen
By moorland tarn or mountain green,
That spread, that quaver, and retire,
Things half of mist and half of fire;
So came the mountain warriors nigh,
Bedimming sight to foeman's eye.

'Swift, steady, silent, and profound,
They came—save that a cluttering sound
Would sometimes whisper in the gale,
To listener's ear unwelcome tale.
Like dark descent of winter snow
That down the night sublimely slow
Steals on the earth with silent pace,
Heaping and smothering Nature's face
Yet sometimes burst of pattering hail
Will trembling shepherd's ear assail;
Loud bursts the wind, the storm is hurl'd
Wide o'er a pale and prostrate world,
As still, as threatful, down they drew,
As loud, as furious, on they flew,
The baited warriors of the Cleuch.

'Wat heard the slogan, and his heart
Leap'd at the sound, up did he start
With madden'd motion, quite the same

As if his tall gigantic frame
Had been machine, that battle knell
Could set, and keep in movement well.
He set his limbs, his sword he swung,
With smother'd shout from pavement sprung,
Whistled his weapon through the air,
For foes were none his blows to bear;
And scarce could Hew the Knight restrain
From dashing 'mid his foes amain,
Though in the court of Scots were none,
And he 'mong thousands all alone
But as more loud the conflict grew,
Up to the battlements he flew,
And shouted out, with voice as full
And fury-toned as mountain bull,
" On, kinsmen, on!—ye are the men!
Lay on them, Dicky of Bellenden.
Chirsty of Thorleshope!
Sim of the Brae!
Rutherford! Rutherford!
Hie to the fray!
Huh! for the battle, lads,
Hurra! hurray.' pp. 119, 122.

We must defer till the next Number the further extracts we designed to give from this amusing volume.

Art. XV. 1. *Pr cis de la Vie Publique du Duc d Otrante —Sketch of the Public Life of the Duke o' Otranto* 8vo pp xxvi. 174. London. Colburn.

2. *Of the Revolutionists, and of the Present Ministry*; by M. ——. Translated from the French. To which is prefixed, an Historical Memoir of Fouché of Nantes, now styled Duke of Otranto. By the English Editor. 8vo. pp. lxvii 87. London Ilman 1816.

3. *Correspondence of the Duke of Otranto with the Duke of Wellington.* Letter I. Dresden, Jan 1, 1816. 8vo. pp. 65 London. Colburn.

4. *The Second Usurpation of Bonaparte; or a History of the Causes, Progress, and Termination of the Revolution in France in* 1815: particularly comprising a minute and circumstantial Account of the ever memorable Victory of Waterloo In two Volumes; Maps, &c. By Edmund Boyce. 8vo. London Leigh. 1816.

WE have arranged these different publications under the same head. In some respects they vary, both in object and intention, but they all refer to the same period of time, and are, remotely at least, connected with the same events Three out of the four, relate to a very important personage, whom, if we follow the indications of the first pamphlet, we must admire as an illustrious patriot, and a sagacious administrator; but who on the authority of the second, deserves to be held up to scorn and infamy as a desperate adventurer; a rapacious and san-

guinary ruffian in the earlier acts of his political life, and a temporizing and treacherous partisan in its later scenes. Between these wide extremes we confess ourselves unable to come to a satisfactory decision. Both parties quote facts in support of their positions, and yet they arrive at different conclusions: the first raises the Duke of Otranto to the skies; the second would deny to citizen Fouché a 'habitation and a name' upon the earth: one devotes him to the infernal gods; the other clamours for his *apotheosis*. We shall not enter into this difficulty, but shall confine ourselves to a general statement of the character and contents of the works before us.

The first of these pamphlets has very much the appearance of being written under the direction of Fouché himself. It publishes records hitherto, as it affirms, concealed, and assumes for its authorities documents previously inaccessible; and if its pretensions in this respect are just, it must of course be a confidential work. The writer or editor begins with a high eulogy on Sièyes, Carnot, and Fouché: there is here, however, a little management, for though he praises the first two, it seems to be chiefly for the purpose of elevating the third to a yet higher point.

'Each of these put his hand to the machinery of the revolution. The two first thought to direct its force; but Fouché endeavoured to moderate its movements. Sièyes tried to consolidate by organic forms the principle of the revolution, *the sovereignty of the people*—he was unsuccessful, he retired and was silent. Carnot tried to establish the republic by victory; to say the truth, he secured victory to the French arms, but the republic perished. *At all times* it was the only object of Fouché to master the passions of anarchy for the salvation of the state. After twenty three years devotedness to his country, the re-action prevailed—he quitted France. All the passions, old and new, remained behind.'

The writer passes a very severe and merited censure upon the incredible folly of those persons who persist in going back to the year 1789, and dating all their reasoning from periods anterior to the Revolution. All that has since happened is, in their eyes, guilt; and every individual who has had any part in subsequent transactions, is a criminal. This is not the way to unite and to heal. The fierce spirits, the bold and reckless adventurers, whose hopes are pressed down and circumscribed by the present state of things in France, are not likely to submit to this species of proscription; they will retort scorn for scorn, insult for insult, and—should it proceed so far,—blood for blood.

The earlier part of Fouché's life was passed in respectable obscurity. He was born at Nantes, May 29, 1763. His education seems to have been good, and at the era of the Revolution he was an attorney resident at his native place: This is

the account given by the first pamphlet, the second affirms that he is sixty-seven years of age, that his parentage was obscure, and that in 1789 he was 'a Father of the congregation of the '*Oratoire*, and a Professor' in one of the colleges of the order. It says nothing of his marriage and settlement at Nantes, but it enters largely into the history of his exploits as a furious and exterminating Jacobin.

This portion of his life is either passed over by the writer of the '*Précis*' or in a few particulars which we find set down, are veiled under a disgusting hypocrisy. His vote on the trial of Louis is lightly touched, and the horrible excesses of his mission to Lyons are concealed under the scandalous falsehood, that 'he attacked the despotism of plunder and bound anarchy 'in chains.' He also affirms that Fouché stood up boldly against the attacks of Robespierre, and challenged his accuser to the proof. The writer seems to wish it to be understood also, that Fouché was one of the leaders of that opposition which overthrew the tyrant. Nothing of this is true. He fully shared with his colleagues in the atrocities of Lyons; he was one of the *familiars* of that 'Bloody Tribunal' which tyrannized over France, and he presided at more than one of its horrible executions. It is true that he abandoned Robespierre; but he was afterwards connected with the party which wanted only power, in order to tread in his steps. Not that Fouché ought to be suspected of constitutional ferocity, but like many others who were involved in those dreadful transactions, he was cruel from motives of policy and cowardice.

We shall pass by his connexion with the Directory, and make a few observations on his more splendid career under Bonaparte.

His ministry of Police under the Consulate began by his addressing a circular to the Bishops and one to the Prefects. In each there is a sufficient quantity of *galimatias*, mingled with some striking observations; and in the missive to the clergy, we suspect, not a little irony; particularly when he hints that if they do not keep their promise to the Government, their *eternal* interests will be in danger. The address to the municipal magistracy is written in a very bad taste. Instead of that simplicity which is at all times desirable, and especially so when the administration of the laws is in question, we find a perpetual solicitude to be fine; to make subtle discriminations where no difference exists, or where the distinction is so obvious as to baffle every endeavour to evade it. It contains, however, one admirable passage fully worthy the earnest attention of all who are concerned in the management of the Police.

'Never forget how dangerous it is to arrest on mere suspicion. Consider that your acts, even when errors, are a first presumption

against those whom you shall consign to the tribunals of justice; and meditate in your trembling conscience the stories of so many wretches who have been sent by justice to the scaffold, only because error had brought them before the bar of justice.'

It is well known that Fouché was frequently in disgrace with his imperial master. The writer of the "sketch" attributes this to his manly frankness; the editor of the second publication to the detection of his intrigues; and he quotes in support of his charge, Fouché's 'letter to Bonaparte' when dismissed from the ministry of the Police to the Government of Rome; and in truth nothing can be more servile and sycophantic than this part of his character. The 'Précis' proceeds to represent him as the faithful monitor of the restless Napoleon, warning him against the consequences of his adventurous ambition, opposing the invasion of Spain, and the campaign of Moscow, and counselling peace at Dresden. Two interesting letters are inserted at this part of the book, the first to Napoleon respecting the conduct of Murat, and the other to Joachim, pointing out the policy suited to his position: the postscript to the latter contains some sound and judicious advice.

'I have just received the letter in which you invite me to transmit in writing the suggestions I had the honour of addressing to you, respecting the constitution which is expected at your hands. I will immediately set about the task. Do not, I entreat you, suffer yourself to be persuaded to fill the heads of the Neapolitans with notions for which they are unprepared. Treat them as you have treated your children; give them only what is fit for them. I fear that this word *Constitution*, which I hear every where on my road, means, with the greater number, only a vague desire to be released from the restraints of obedience.'

That part of the second pamphlet to which we have hitherto adverted, is only the introduction, drawn up by the English editor; of the work itself we cannot speak very highly. It is written with some degree of talent and spirit, but without any of those far-reaching views, the absence of which nothing can redeem. It is in fact, a mere party effusion, and imputes the temporary success of Napoleon and the flight of Louis, entirely to the error which the latter committed in not throwing himself at once into the arms of the Royalists.

The third publication on our list is of a very different kind. Fouché may have been a very bad man, but his 'Letter' is the composition of a clear-sighted politician. He speaks out; he recommends moderation and firmness; and we believe that if the Bourbons succeed in making their seat secure, it will be only by acting upon the principles here enforced. We might analyse and extract largely, but the Letter has been so widely diffused by means of the public prints, that it would be useless

to occupy our pages with its contents. The Duke of Otranto appeals to Lord Wellington for the correctness of his statements, and against the testimony of so unexceptionable a witness, there cannot be even a cavil. The *ex*-minister makes it clearly appear that in the difficulties of his situation, he adopted the safest course, and the best for France. There might, or there might not, be intriguing on his part; on this point we are wholly ignorant: but his overt acts were wise and salutary, and if for nothing more than this, yet for this he merits the gratitude of his countrymen—that he saved Paris from inevitable destruction. It is with extreme reluctance we abstain from quotation and comment, for there is much and interesting matter for discussion, but as the whole is in every hand, it is useless to repeat it. We cordially agree with him in his observation, that 'kings reign not long with party;' and we join in his prophetic prayer, 'that the word Legitimacy may not cost 'as many tears as the word Equality:' these are the awful and unheeded warnings of Cassandra.

We have derived considerable gratification from the per of Mr. Boyce's volumes: they are written with great r- spicuity, and the principles maintained throughout are and moderate. We should take pleasure in giving an ex idea view of its contents; but, though no difficulty would occur selecting passages of considerable interest and not altogether without novelty, we must, partly for the reasons previously assigned, decline the task. We shall make one extract, which would seem to form a suitable close to this article. After having in a note, given a fair summary of the leading events of Fouché's life, the writer proceeds as follows.

'He was the uniform, the intrepid, and often the successful opponent of every tyrannical and oppressive measure of Napoleon. It is well known that he expressed his detestation of the murder of the Duke of Enghien, in terms so strong that they were never forgiven by the tyrant. The virtuous Moreau found in him a constant and fearless advocate, and it was by his means that that illustrious general escaped an ignominious death. The perfidious expedition against Spain was vehemently reprobated by him. It was not merely in public life that his character and conduct appeared to be changed; in his domestic circle he was beloved and idolized. His charities were boundless, though not ostentatious: and nearly two thousand louis were distributed every year from his private purse, among those who had suffered, either from his own former crimes, or the tyranny of his present master.'

The account of the battle of Waterloo is spirited and discriminating. On the whole, these volumes may be recommended as containing a clear and judicious summary of the transactions of the eventful period to which they refer.

Art. XVI. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* Eclectic Review, *by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

Speedily will be published, in 2 Vol. 8vo. with a complete Index, &c. The Lives of Dr. Edward Pocock, the celebrated Orientalist, by Dr. Twells—of Dr. Zachary Pearce, Bishop of Rochester, and of Dr. Thomas Newton, Bishop of Bristol, by themselves—and of the Rev. Philip Skelton, by Mr. Burdy.

*** The various and important information contained in these Lives, respecting the Ecclesiastical and Civil History of the Times, and the many interesting Anecdotes of eminent Contemporaries, no where else to be found, suggested to the Editor that it would be highly acceptable to print the Lives in this form, detached from the Works, many of which are difficult to be procured.

Dr. Badham is preparing for the press, an Itinerary from Rome to Athens, by the route of Brundusium, the Ionian Islands, and Albania, with classical recollections of the various sites that occur in the journey.

The Rev. Samuel Burdy, author of the Life of Skelton, is preparing a Compendium of the History of Ireland.

S. T. Coleridge, Esq. has in the press, the Statesman's Manual, or the Bible the best Guide to Political Skill and Foresight.

Mr. D'Israeli is printing a third volume of the Curiosities of Literature. He has also nearly ready for the press, a History of Men of Genius, being his Essay on the Literary Character considerably enlarged.

Lord Byron has completed a second part of Childe Harold, which will appear with all convenient speed.

Mr. Ryan has in the press, a Treatise on Mining and Ventilation, embracing the subject of the Coal Stratification of Great Britain and Ireland.

The Rev. W. Wilson, master of St. Bee's School, is preparing for publication, Collectanea Theologica, or the Student's Manual of Divinity; containing several Latin tracts.

Poems by the late Edward Rushton, of Liverpool, are preparing for the press.

Memorandums of a Residence in France in the Winter of 1815-16, including remarks on society and manners, and notices of some works of art not hitherto described, will soon appear in an octavo volume.

Mr. Henry Neile, of Kentish-town, will soon publish a volume of Odes and other poems.

Miss D. P. Campbell, a resident in one of the northernmost isles of Scotland, will speedily publish (by subscription, 10s. 6d.) an octavo volume of Poems, with a view to the support of a distressed mother, and a younger brother and sister.

Mr. Maurice Evans proposes to publish, in an octavo volume, the Ægis of England; being a collection of Addresses, in which have been communicated the thanks of Parliament to officers of the navy and army, with notes biographical and military.

A new edition is printing of Whitby on the Five Points in dispute between Calvinists and Arminians, in which the Hebrew, Greek, and Latin quotations are translated.

W. H. Yate, Esq. will soon publish, in two octavo volumes, Free Suggestions and Reflections submitted to the Legislature of the United Kingdom.

New editions of the Student's Journal (for Literary purposes) and the Private Diary (for general use) on the plan recommended by Mr. Gibbon, with indexes, &c. will be ready for delivery with the Pocket-books and Almanacks.

A new edition of David Hume's Treatise of Human Nature, will be published in the course of the present month, in 2 vols. 8vo.

Speedily will be published, a Defence of Extempore Prayer and of Calvinistic Preaching, in reply to the Dean of Chester, by George Redford, M.A.

In the press, a Discourse on occasion of the death of Rev. William Vidler.

In the press, Sermons by O. A. Jeary. Subscribers are requested to forward their names to the Rev. I. Leifchild, Kensington.

In the press, Sermons on the Parables. By the Rev. W. M. Trinder. To be published by subscription.

The increasing popular favour which Malvern is justly acquiring from the salubrity of the air, and the universally healing qualities of its waters, which were brought into notice by Drs. Wall, Philip, &c. the beauty of its walks and rides, the antiquity of its church, and numerous other claims to notice, have induced a gentleman resident near the place, to make collections for a History of Great and Little Malvern. These, being at length arranged, he purposes to publish in a handsome octavo volume, embellished with designs by artists of celebrity. Whilst the author will not fail to avail himself of the aid of rare and expensive publications, he is enabled to promise much interesting miscellaneous original matter from observation and authentic sources, so that the work will form altogether a complete historical, statistical, mineralogical, chemical, and general Account of Great and Little Malvern, and a useful guide through the adjacent country.

Andrew and James Duncan, Printers to the University of Glasgow, have just finished an edition of Scapula's Greek and Latin Lexicon, handsomely printed in 2 vols. 4to. with Askew's Appendix, incorporated. They have put to press a new edition of Schleusner's Greek and Latin Lexicon to the New Testament, from the Edinburgh edition, superintended by the same editors. Also an edition of Herodotus in 2 vols. 8vo. from the Text of Sweighæuser with his Preface. They have nearly finished a beautiful pocket edition of the Greek Testament from Griesbach's Text. Also Xenophon's Anabasis, in octavo, with Hutchinson's Notes.

Mrs. Anne Plumptre will publish early in December, a Narrative of her Residence in Ireland in the summer of 1814 and in that of 1815. It will be embellished with a portrait of the author, from a picture painted by Mr. Northcote, and several engravings of remarkable scenery in Ireland from original sketches taken on the spots.

The Edinburgh Annual Register for 1814 is nearly ready for publication; the historical part of which is said to be from the celebrated pen of the author of Paul's Letters.

The Memoirs of the Life and Writings of Dr. Benjamin Franklin, comprising his private and familiar correspondence, now first printed from the original manuscripts bequeathed to his grandson W. Temple Franklin, Esq. are in a forward state for publication.

We understand that a series of letters are preparing for publication, written by the celebrated Earl of Chesterfield, to Mr. Arthur Stanhope, relative to the education of his son Philip, the late Earl.

It is expected that the Historical Account of the Battle of Warterloo, drawn up from the best authorities, by Mr. Mudford, and embellished with numerous coloured plates, plans, &c. will be completed in the month of December.

In a few days may be expected from the pen of Mr. Montgomery, Author of the Wanderer of Switzerland, &c. Copies of Verses to the Memory of the late Richard Reynolds, of Bristol, the benevolent Quaker, whose charities during his Life, were perhaps unexampled, and to whose memory the Inhabitants of Bristol are raising the most honourable monument that ever recorded and perpetuated the virtues of the dead—a Charitable Institution to reach the objects of his bounty while living.

Mr. Racine, Professor of Languages, Somers Town, is about to publish a New Theoretical and Practical Grammar of the French Language, founded on the easiest principles. In this work, as a first and most necessary step to the acquirement of the language, he strongly enforces the necessity of grammatical translations, by which the idiomatic principles of a language can alone be obtained and clearly understood, and which has been the method adopted by himself in a successful practice in London for the last twenty years.

In the press, and shortly will be published in 8vo an Appeal to Men of Wisdom and Candour, in Four Discourses preached before the University of Cambridge in November, 1815, by the Rev. C. Simeon, M.A Fellow of King's College, Cambridge. Also a new edition, in 8vo. of his Four Discourses on the Excellency of the Litur-

gy. To which is added—Christ Crucified, a Sermon preached before the University of Cambridge.

Shortly will appear, a new work comprising, The State Lottery—a Dream. By Samuel Roberts. Also Thoughts on Wheels—a Poem. By James Montgomery, Author of the Wanderer of Switzerland. &c.—In 1 vol. duodecimo.

Mr. Cobbin expects to publish in a few months, a poem, the subject of which is, Philanthropy.

A new periodical work will appear on the 1st of January, 1817, to be continued every two months, entitled, The Correspondent, consisting of Letters, Moral, Political, and Literary, between eminent writers in France and England; and designed, by presenting to each nation a faithful picture of the other, to enlighten both to their true interests, promote a mutual good understanding between them, and render Peace the Source of a common Prosperity.

Art. XVII. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

The Agricultural State of the Kingdom, in February, March, and April, 1816; being the substance of the replies to a circular letter sent by the Board of Agriculture to every part of the kingdom. 8vo. 9s. boards.

FINE ARTS.

Picturesque Delineations of the Southern Coast of England, engraved by W. B. Cooke and G. Cooke. Part 7. 12s. 6d. imperial 18s.

MEDICINE.

Practical Illustrations of Typhus, and other Febrile Diseases. By John Armstrong, M.D. 8vo. 10s. 6d. boards.

Medical, Geographical, and Agricultural Report of a Committee appointed by the Madras Government to inquire into the Causes of the Epidemic Fever, which prevailed in the Provinces of Coimbatore, Madura, Dindigul, and Tinnivelly, during the years 1809, 1810, and 1811, of which Dr. W. Ainslie was President Mr. A. Smith, second Member, and Dr. M. Christy, third Member. Illustrated by a map of the country where the fever prevailed. 8vo. 6s. 6d. boards.

MISCELLANEOUS.

Number III (published Quarterly) of the Journal of Science and the Arts. Edited at the Royal Institution of Great Britain, by William Thomas Brande, F.R.S.L.&E. Prof. Chem. R.I. 7s. 6d.

The Dyer's Guide; being an Introduction to the Art of Dying Linen, Cotton, Silk, Wool, Silk and Muslin Dresses, Furniture, &c. &c. With Directions for Calendering, Glazing, and Framing the various species; with an appendix of observations, chemical and explanatory, essential to the proper and scientific knowledge of the Art, according to modern practice. By Thomas Packer, Dyer. 12mo. 4s. 6d. boards.

The Experienced Butcher: showing the respectability and usefulness of his calling, the religious considerations arising from it, the laws relating to it, and various profitable suggestions for the rightly carrying of it on: designed not only for the use of Butchers, but also for families and readers in general. With seven plates. 12mo. 6s. boards.

Nautical Astronomy by Night; comprehending practical directions for knowing and observing the principal fixed stars visible in the Northern Hemisphere. To which is prefixed, a short account of the most interesting phenomena in the science of astronomy. The whole illustrated by several engravings. Intended chiefly for the use of the Royal Navy, and calculated to render more familiar the knowledge of the stars, and the practice of observing by them. By William Edward Parry, Lieutenant in the Royal Navy. 4to. 10s. 6d. boards.

Number I. of the Magnetiser's Magazine, and Annals of Animal Magnetism. By Francis Corbaux. Published for subscribers only, and in monthly numbers, each containing 112 pages, and six numbers to form one volume.

Bent's Catalogue of Books, with their sizes and prices, since 1814 to September 1816. 1s. 3d.

Transactions of the Geological Society, vol. 3. 4to. 3l. 13s. 6d.

NATURAL PHILOSOPHY.

Experimental Outlines for a New Theory of Colours, Light, and Vision:

with critical remarks on Sir Isaac Newton's opinions, and some new experiments on Radiant Caloric. By Joseph Reade, M.D. Annual President of the Royal Physical, and Member of the Royal Medical Societies of Edinburgh, &c. &c. Vol. I. 8vo. 8s. boards.

POEMS.

Poems.—By John Hall, of Durham. The second edition, reprinted from the edition of 1646.—Only 125 printed. In foolscap 8vo. 12s. boards.

Emigration; or, England and Paris: a Poem. 8vo. 3s. 6d.

POLITICAL.

De la Monarchie selon la Charte. Par le Vicomte de Chateaubriand. 8vo. 6s.

The Monarchy according to the Charter. By the Viscount De Chateaubriand, Peer of France, &c. &c. Translated from the French. 8vo. 7s. 6d. boards.

A New View of Society; or, Essays on the Formation of the Human Character, preparatory to the development of a plan for gradually ameliorating the condition of mankind. By Robert Owen, of New Lanark. The second edition, 8vo. 6s. boards.

THEOLOGY.

A Paraphrase on the Four Evangelists; wherein, for the clearer understanding of the Sacred History, the whole text and paraphrase are printed in separate columns over against each other, with critical notes on the more difficult passages. Very useful for families. By Samuel Clarke, D.D. Rector of St. James's Westminster. A new edition, 2 vol. 8vo. 18s. boards.

Sermons on Various Subjects. By the late Richard Price, D.D. F.R.S. 8vo. 10s. 6d.

Faith and Works Contrasted and Reconciled, in six letters to a Christian Friend. Containing remarks on a late Address by Dr. Chalmers (of Glasgow) and other sentiments as to the doctrine of Grace: Shewing also that the influence of the Gospel extends to all the common transactions of life. 8vo. 2s.

The Biblical Cyclopædia; or, Dictionary of the Holy Scriptures: intended to facilitate an acquaintance with the inspired writings. By William Jones, Author of the History of the Waldenses. Illustrated by maps and plates 2 vol. 8vo. 1l. 16s. boards.

A New Edition, (to which is prefixed an Account of the Life of the Author) of A New Literal Translation from the Original Greek, of all the Apostolical Epistles. With a Commentary, and Notes, Philological, Critical, Explanatory, and Practical. To which is added a History of the Life of the Apostle Paul. By James Macknight, D.D. 4 vol. 8vo. 2l. 8s. boards. The same, with the original Greek, and old Translation, in 6 vol. 8vo. 3l. 3s. boards.

Sermons on interesting Subjects. By the late Rev. James Scott, D.D. 8vo. 9s.

TRAVELS AND TOPOGRAPHY.

Travels in Brazil, from Pernambuco to Seara; besides occasional excursions. Also, a Voyage to Maranam. The whole exhibiting a picture of the state of society, during a residence of six years in that country. By Henry Koster. 4to. 2l. 10s. boards. Illustrated by plates of costumes.

Sketches of India; or, Observations Descriptive of the Scenery, &c. in Bengal. Written in India in the years 1811-12-13 and 1814. Together with Notes on the Cape of Good Hope, and St. Helena. Written at those places in February, March, and April, 1815. 8vo. 7s.

Walks through London. By David Hughson, LL.D. No. I. and II. each containing 10 engravings to be continued monthly.

Travels in Russia, Tartary and the Crimea. By E. D. Clarke, LL.D. second edition, 2 vols. 8vo. 1l. 16s.

TO CORRESPONDENTS.

We readily acknowledge that we were chargeable with inadvertency in our last Number, in classing the "Dairyman's Daughter" with "Sancho" as a fiction. Our correspondent, (we presume, the Author,) states that 'the minutest article of 'descriptive scenery' in the former narrative, is as correct as the other circumstances of the story; and he justly pleads for an exception in favour of such details, in discussing the doubtful or injurious tendency of religious fictions.

An *Erratum* in the Rev. Dr. Johnson's Sketch of the Life of Cowper, has misled us with respect to the village at which Cowper rested in his journey to Norfolk. At page lxi. of the "Sketch" 'the quiet village of St. Neot's, near Eaton,' should be 'the quiet village of Eaton, near St. Neot's,' St. Neot's being a market town. The church-yard at Eaton, in which the conversation alluded to took place, adjoins the inn on the high north road at which the interesting party slept.

*** We do not hesitate to give insertion to the following Letter from the Rev. Mr. Snow, one of the clergymen who have recently seceded from the Episcopal Church. We shall, at least for the present, refrain from making any comment.

SIR,

I have just now seen the Review of the Bishop of Gloucester's Charge in your Number for this present month; and have read in it your remarks on the subject of a late secession "from the Episcopal Church."

I beg to assure you, Sir, that you altogether misunderstand the principles of those seceders whom you condemn.

The charge which you appear especially to prefer against us, is '*of exalting 'a chimerical assurance above the righteousness of Christ, and of ascribing merit to faith.*' I suppose there never was a more unjust charge, nor one which indicated a more entire ignorance of our opinions. All the seceding ministers to whom you refer, as well as all the other teachers connected with us, would utterly reject such a tenet as that which you attribute to them. The error of supposing faith to be the meritorious cause of a sinner's salvation has been one against which they have in an especial manner contended; whilst all their statements are designed to lead men away from every thing in themselves as a ground of dependence, *to the active and passive obedience of the Son of God.*

I would further add that the definition of faith which you attribute to us, is to the full as absurd in my eyes as it can be in yours.

I particularly request that you will insert this letter in your next Number, in the first place, as *a matter of justice* to persons whose opinions you have misrepresented; and in the second place, to prevent the supposition that the absurd opinions which you attribute to us have in any respect received our countenance

I am, SIR,

Your obedient Servant,

THOMAS SNOW.

Cheltenham, 16th Oct. 1816.

THE

ECLECTIC REVIEW,

FOR DECEMBER, 1816.

Art. I. *The Monarchy according to the Charter.* By the Viscount de Chateaubriand, Peer of France, Minister of State, Chevalier of the Royal and Military Order of St. Louis, Member of the Royal Institute of France. 8vo. pp. ix. 252. Price 7s. 6d. Murray, 1816.

WE imagine that after all the visits and revisits to Paris of our philosophical and sentimental travellers, after all the Letters from France, and Letters from Paris, and Narratives of Events, and Political Reflections, which have had the good effect of furnishing some employment to the London printers during the last twelvemonths, our readers in common with ourselves find it extremely difficult to come to any definite conclusions respecting the real state of parties in France, or even to understand the political tactics of the contending factions. This perplexity would not however be connected with any very anxious solicitude to gain information on the subject, were it not that this country is unfortunately so deeply implicated in the final result of the measures adopted by the French Government. There can be no doubt that France is indebted, in what light soever she may view the obligation, to the presence of foreign troops for the preservation of her internal tranquillity. The mean precautions, the *espionage*, the whole of the domestic policy adopted by the present ministry, sufficiently indicate their conscious weakness and insecurity; and it may be presumed that their information as to the real circumstances of the country, is not less accurate than that of our London politicians. No doubt they are aware that ties of individual interest alone, attach any portion of the population to the present dynasty; that the Charter has but few charms in the eyes of a nation which finds itself made free by force, and rendered loyal by the Police. A Charter which, so far from being a treaty between the Prince and the Subject, is bestowed as a gratuity emanating from the paternal heart of the monarch, and which, so far from constituting the assertion of rights on the part of the people, is sub-

stantially but a collection of edicts adopted as the mere framework of government, is not calculated to conciliate opinion, or to inspire confidence. Deficient in all the requisites of a a compact, it provides no guarantee for the people who, in the very acceptance of that Constitution, only submit to authority.

'The last article in the Constitution,' remarks the venerable M. Grégoire, 'enacts, that it shall be submitted to the acceptance of the French people, and nevertheless that the member of the ancient dynasty called to the throne, shall be proclaimed King of the French as soon as he shall have signed it, and sworn to observe and to enforce it. Is it then for the sake of mere form, and in courtesy only, that the people are called in? Had they thought fit to reject your work, as they had a right to do, in what a dilemma would you have been precipitated? I do not mean to raise any doubt as to the wish that the nation may manifest; but we must take our stand upon principles, and can it be denied, that in order to give validity to an act of this nature, the respective ratifications of the contracting parties ought to have preceded the taking of possession?'*

That which imparts value and efficiency to a Charter, is its being actually a Bill of Rights; a declaration of the rights and liberties of the subject; having for its basis, not the precarious will of a monarch, but the conscious power of a free people, and guarded by that watchful spirit of liberty from which it emanated. But the French Charter has no such origin or safeguard, for political liberty has no existence in France. The contentions between the Constitutionalists and the Royalists, are not those of a people struggling for their rights, but of parties striving for ascendency. Strange, that the Constitution and the Charter should seem to be the watch-words of the rival factions! But of what use is a Charter, where the Sovereign, disdaining, according to M. Chateaubriand's representation, to be 'King by the Constitution of the Empire,' assumes the language of absolute prerogative; where an extra-legitimacy is pretended to, neither sanctioned by the Charter, nor recognised by the people; and where the minister violates the very letter of the boasted compact with impunity? And yet it is by the Constitutionalists that this Charter is violated; and the Royalists, the *ultra* Royalists, are those who are in direct opposition to the King. Are we then to imagine, that the one party are with laudable intentions attempting to establish the Constitution by arbitrary means, and that the other aim at tyrannizing by means

* "De la Constitution Française de L'An 1814. Par M. Grégoire, Ancien Evêque de Blois, Senateur, &c. &c." 4me. Edition, 8vo. Paris. 1814. p. 22.

of the Charter?—that the one party are culpable in their measures only, while the other are to be suspected for their designs? For in fact, the Constitutionalists, it seems, are 'afraid of liberty.' The Ultras want to make a bad use of it; and the King himself is afraid of them.

It might throw some light on the mystery, had we any accurate information as to the sort of materials of which the present ministry are composed, and the secret principle which binds them together in their present line of policy. This information cannot be derived from the representations of newspapers, or the crude opinions which our travelled gentlemen import from the *Palais Royal.* The charges or admissions of an opponent often however afford us the best clew to the character of a man or of a party. M. De Chateaubriand insinuates pretty broadly, that the Constitutionalists are involved in a conspiracy against the Bourbons; and to give credibility to his charge, he thus proceeds to designate some of the individuals who occupy, as we presume, a prominent station in that party.

'One of these persons may I admit, have served the King all his life: but he is ambitious; he has no fortune, he wants places, he observes that a certain party is the path to favour, and he embraces that party.

'Another was irreproachable until the *hundred days;* but during that fatal period he was guilty of mean compliances, and since that has become irreconcileable. He punishes *us* for the fault which he committed, and the more venomously, because this fault shews alike want of judgment and weakness of character: great personal interests are in fact less inimical to the Bourbons, than little personal vanities.

'A fourth, during the *hundred days,* was heroic, but since then his pride has been wounded, and a private pique has induced him to enlist under the banners which he had formerly opposed.

'Another is religious, but he has been persuaded that to urge AT PRESENT the interests of the Church, would be highly imprudent, and that too much precipitation might ruin its interests.

'Another is attached to legitimate monarchy, but happens to abhor the nobility, and does not much like the priests.

'Another loves the Bourbons, has served them, and would serve them again; but he wishes for freedom and the political results of the Revolution, and has strangely taken it into his head that the Royalists are undermining liberty, and wish to undo all that has been done.

'Another would be inclined to think that there were some danger, were he not convinced that we are alarmists who only cry out because we are discontented, and because we have been defeated in our intrigues and private plans of ambition.

'Others, in fine, and they form the greater number, are careless, frivolous, or pusillanimous, and wish only for pleasure and ease; they dread the very thoughts of any thing that looks like independence,

and take the line of *submission*, weakly fancying it to be that of *quiet*.' pp. 207—209.

This passage certainly appears to warrant one deduction, that the '*interests of the Church*' form a leading object of the party to which our Author is attached, and that it is constituted of those who *do* like *the priests*, and of those who are in the interest of the old nobility. Of this we never had any doubt; and it is a circumstance deserving of remark, that the men who discover so ardent a love for the Charter, should be mainly that class of the nation the least interested in the extension of popular freedom,—the partisans of the old aristocracy, and of a bigoted, rapacious priesthood. M. de Chateaubriand has let us into another secret, namely, that there are some of his opponents, who, though they love the Bourbons, wish for freedom, and who think, strange as the opinion is according to his representation, that *the Royalists are undermining liberty*. Now, the existence of this opinion as entertained, not by a few coffee-house politicians, or remote observers, but by individuals in official situations, active occupants of the scene of political intrigue, is a fact on which we lay far greater stress, than on a hundred political reflections. The existence of such an opinion is indeed no demonstration of its being founded on truth; but one cannot conceive that the character of the Royalists should be altogether mistaken by persons whose integrity M. Chateaubriand himself seems not to question, and whose principles evidently entitle them to respect. And it is no small tribute to that party against whom our Author vents his eloquence, that it should comprise men whose acknowledged moral and religious character, rendered it necessary for him to tax his ingenuity, to shew how they could become the dupes of the ascendant faction. Something more, then, is obviously necessary, than is comprehended in the Viscount's motto, 'The 'King, the Charter, and Honest men.' If these honest men are weak men, they may, by his own shewing, fall into the class of conspirators against the liberties of their country. Weak men are to be found on each side of a political question, and it is by them especially that the ruin of a nation is often precipitated. M. de Chateaubriand himself may be an honest man. It is possible that though endued with sensibility, and a romantic imagination, though, moreover, a fine writer and a nobleman, he may nevertheless, in point of judgement, be in some degree a weak man: this 'Abdiel' of loyalty may not be an 'excellent statesman' or a profound philosopher. Indeed, we can scarcely contemplate a man *honestly* devoted to all the mummeries of the Romish superstition, expatiating on them with rapture as the *beauties of Christianity*, and exclaiming, as in the Eighty-fourth Chapter of the present work, 'What

'does not our country owe to the Catholic religion!'—without having our estimate of his understanding depressed in proportion to our belief of his integrity.

The suppression of the present work by the Police, in what motive soever it originated, was certainly a very foolish as well as arbitrary measure, and reflects more discredit on the present ministers of France, than all that M. de Chateaubriand alleges against them. Probably the measure was more vindictive than prudential; and yet the anxiety the ministry have shewn with regard to the late election of Deputies, might lead them to apprehend danger from the circulation of this volume at the present moment. Or the Police itself might take umbrage at the freedom with which the Author deprecates its unconstitutional powers. However this may be, the suppression will have had but the effect of giving double notoriety to the work, and weight to its opinions, and of placing M. de Chateaubriand in the engaging attitude of an injured patriot. But we must hasten to satisfy the curiosity of our readers as to the contents of the work itself.

'France,' according to M. de Chateaubriand, 'desires her legitimate king. There are three modes of government which might exist under the legitimate king. 1. The Old Regime. 2. A Despotism. 3. The Charter.'

It seems that there are many who still sigh for the ancient form of government. 'Unhappily,' says our Author in his "Political Reflections," 'that beautiful political edifice has been 'thrown to the ground.'

'We do not stop to enquire whether it was more solid or more perfect than that raised in its stead; whether the old government, founded upon religion like those of the days of antiquity, and formed slowly by our manners, our character, our soil, our climate, and proved by the experience of ages; was not more in harmony with the genius of the nation, and more fitted to produce great men and substantial virtues, than the government which replaced it. We enquire not, nor do we examine, whether that which is now called the progress of political light, is a real progress, or a retrograde movement of the human mind, a return towards barbarism, and an absolute corruption of religion, of politics, of morality, and of taste. All that may be maintained; and those who take that cause in hand cannot be deficient in powerful reasons, and, above all, in pathetic sentiments for the justification of their opinion. But it is necessary, in life, always to set out from the point at which we have arrived. A fact is a fact; and whether the government which was destroyed was bad or good, this much is certain, that the people of France are no longer in that situation which they occupied a century back, much less what they were three ages ago.' *Political Reflections on the True Interests of the French Nation.* 8vo. 1814. pp. 123—125.

'In short,' as he elsewhere confesses, 'mankind now possess a general and a mutual portion of knowledge, of which *you cannot*

deprive them. With this the King is well acquainted, because his mind is justly enlightened, and *therefore he has given us a charter.*'

And therefore—M. de Chateaubriand is quite right—*therefore* 'the old regime is now impossible.'

Despotism requires 'an iron hand, an audacious spirit,' an army devoted to its leader. A Bourbon cannot, our Author conceives, become a despot.

The only mode that remains, is a Charter. And this only possible mode, M. de Chateaubriand remarks, agrees with the fact. 'We have a Charter, and we can have nothing but this 'Charter.' This being assumed as the basis of all political discussions, he proceeds to vindicate the constitutional doctrine so essential to freedom of discussion, that ministers alone are responsible for all the acts of government. 'The most devoted 'Royalist may,' he contends, 'venture to push aside the shield, 'though blazoned with the king's image, and attack the 'minister who stands behind it. Our business is with him—'not with the King.' Our Author displays much good sense in treating of this subject, a quality by which his writings are certainly characterized whenever his imagination will admit of his keeping the safe line of argument and fact. He complains that for want of making this proper distinction between the King and his Ministers, the Chamber of Deputies, the majority of whom were undoubtedly Royalists, 'hesitated to oppose any thing that 'was produced to them in the King's name;' because the proposed law was submitted in the shape of an *ordonnance*—"Louis, by the grace of God," &c. He shews that to give 'the initiation of laws' to the King, to the exclusion of the Chambers, is ultimately to degrade the royal person, and to weaken the prerogative; that the *secret* suggestion of laws is an absurdity; that the free and open proposition of laws, is the essence of a Representative Government; and that with 'a 'passive senate, a mute legislature,' the Charter becomes null, and a free constitution but a name.

One is apt, on reading these just but obvious remarks, to feel something like a contemptuous surprise, that such truisms should need be thus formally argued before an assembly of enlightened politicians and constitutionalists—like those of Paris! But we do not think that this self-complacent feeling is altogether authorized by the superior light of our own statesmen. M. de Chateaubriand, it is evident from all his writings, has studied English history and the English constitution with advantage, and he regards with intelligent admiration the constitutional provisions by which our liberties are guarded. He continually refers to these as a model for other nations, and draws his illustrations of the principles of government, from our own history. The responsibility of ministers, one of the first principles of

our constitution, is thus recognised by a foreigner. What shall we say then to an English statesman, returning from Paris, infected, as it should seem, with the very ideas that M. de Chateaubriand reprobates, and in love with the *purer* forms of government that the Continental nations enjoy, bringing forward continually the private sentiments of the Head of the Government, to shield his advisers from responsibility, attributing to his personal will the acts of his ministers, and in a strain of modest self-denying loyalty lavishing on his Royal master the praise of those achievements which have exhausted our country? Is such a man fit to be entrusted with the interests of nations, as the representative of an English prince, or as the servant of a free people?

It would be well were the panegyrics lavished by M. de Chateaubriand and others on the English Constitution, to lead our countrymen to gain more intelligent notions respecting its principles and characteristic excellences. The instance alluded to is not the only one in which the spirit of the Constitution has been daringly violated. Doctrines which had slumbered in the graves of the Stuarts, have obtained a vampire resurrection, and walk at large in the face of day. We too have our Royalists, but they are men attached not to the person but to the power of the King, who 'hesitate to oppose any thing that 'is produced to them' by the *Minister.* According to their exposition of the doctrines of the Constitution, it is not the King only that can do no wrong, but the Administration. *They* would shudder at the idea of attacking the Minister behind the shield of Prerogative. In the fanaticism of their loyalty, they call in Scripture as the expositor of the Constitution, and would fain have us believe that to "Honour the King," to "render unto "Cæsar the things that are Cæsar's," and to pay "tribute to "whom tribute is due," imply that we should implicitly submit to all the aggressions of the Crown, support a corrupt Administration, applaud the war, and cheerfully bear the income-tax: that is, in plain words, political liberty is discountenanced by Christianity as incompatible with civil obedience, and the English Constitution which expressly recognises the doctrine of resistance, 'that ultimate resource,' as De Lolme terms it, 'of an oppressed people,' admits of no other conduct on the part of the Christian subject, than that which the Apostle enjoined on the tumultuary Jews, on their becoming converts to Christianity in the days of Nero.*

* It is perhaps unnecessary to say, that in making these remarks, we have no personal reference. But we shall take this occasion of bestowing a very few words more on the Rev. John Scott. Our allusion to the venerated name of the Rector of Aston Sandford, has

' is with the Minister, not with the King :' with the Minister as responsible for the acts of Government. This responsibility implies that the duties of Government have a respect to the rights of the people, and that the people, through the medium of their representatives, are warranted in calling the Ministry to account for the administration of its delegated power. This power on the part of their rulers, and this liberty on the part of the subject, rest on exactly the same basis : both originate in law, and both are circumscribed by law. Surely this is not the period when the awful and much-abused responsibility of ministers ought to be treated as a chimera, or annulled out of courtesy, by any men who wish well to their country.

We return to M. de Chateaubriand. He is fearful that his exposition of the principles of a Representative Government, will tend to reduce the monarch, according to the notions of some of the Royalists, to ' a mere idol which we adore, but which has ' neither motion nor power.' To combat this mistake, he proceeds to rehearse, in a style bordering closely upon poetry, the

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and inoffensive, nothing of which they need be afraid. If thou doest that which is evil, be afraid, for he beareth not the "*sword in vain.*" He is an avenger to execute wrath upon him that doeth evil. Christians were not to consider themselves privileged above their fellow-citizens, as their religion conferred upon them no civil immunities, but left them subject to all the ties and restraints, whatever they were, which could be justly imposed by the civil power, or any other part of mankind

' The limits of every duty must be determined by its *reasons*, and the only ones assigned *here*, or that *can* be assigned for submission to civil authority, are its *tendencies to do good;* wherever therefore this shall cease to be the case, submission becomes absurd, having no longer any *rational view*. But at what time this evil shall be judged to have arrived, or what remedy it may be proper to apply, Christianity does not decide, but leaves to be determined by an appeal to natural reason and right. By one of the strongest misconceptions in the world, when we are taught that Christianity does not bestow upon us any *new* rights, it has been thought to strip us of our *old;* which is just the same as it would be to conclude, that because it did not first furnish us with hands or feet, it obliges us to cut them off.

' Under every form of government, that civil order which affords protection to property, and tranquillity to individuals, must be obeyed; and I have no doubt, that before the revolution in France, they who are now its warmest admirers, had they lived there, would have yielded a quiet submission to its laws, as being conscious the social compact can only be considered as dissolved, by an expression of the general will.'—*Christianity consistent with a Love of Freedom.* By Robert Hall, M. A. 8vo. 1791. pp. 42—6.

M. de Chateaubriand has in a few emphatic words exposed the fallacious notions of the *Ultras* of France. ' Our business

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led this gentleman actually to drag his excellent father before the public, for the purpose of gravely shaking his stick at us. We have the highest respect for the Rev. T. Scott's theological knowledge, and for his piety; but if his political opinions are indeed such as this letter would lead us to imagine, we do not hesitate to say, that they are in our view not more at variance with the principles of the English Constitution, than with the dictates of reason and of Scripture.

As Protestant Dissenters, we seldom feel disposed to concede a point to *authority*, nor do we wish to give importance to our own opinions by a name; but the following remarks from the pen of the Rev. Robert Hall, are at once so apposite and so judicious, that we do not hesitate to transcribe them.

' That (passage of Scripture) on which the greatest stress is laid, (by those who condemn the exertions of Christians in the cause of freedom,) is found in the ninth chapter of the Epistle to the Romans: " Let every soul be subject," &c. This passage, which, from the time of Sir Robert Filmer to the present day, has been the strong hold of the doctrine of passive obedience and non-resistance, will admit of an easy solution, by attending to the nature of Christianity, and the circumstances of its professors, during the period it was written. The extraordinary privileges and dignity conferred by the Gospel on believers, must have affected the minds of the first Christians, just emerging from the shades of ignorance, and awakened to new hopes, with singular force. Feeling an elevation to which they were strangers before, and looking down upon the world around them, as the vassals of sin and Satan, they might be easily tempted to imagine the restraint of laws could not extend to persons so highly privileged, and that it was ignominious in the free men of Jesus Christ to submit to the yoke of idolatrous rulers. Natural to their situation as these sentiments might be, none could be conceived of more detrimental to the credit and propagation of a rising religion, or more likely to draw down upon its professors the whole weight of the Roman empire, with which they were in no condition to contend. In this situation, it was proper for the Apostle to remind Christians, their religion did not interfere with the rights of princes, or diminish their obligation to attend to those salutary regulations, which are established for the protection of innocence, and the punishment of the guilty. That this only was the intention of the writer, may be inferred from the considerations he adduces to strengthen his advice. He does not draw his arguments for submission from any thing *peculiar* to the *Christian system*, as he must have done, had he intended to oppose that religion to the natural rights of mankind, but from the utility and necessity of civil restraints. The Ruler is the Minister of God to thee for good, is the reason he urges for submission. Civil government, as if he had said, is a salutary institution, appointed to restrain and punish outrage and injustice, but exhibiting to the quiet

'is with the Minister, not with the King:' with the Minister as responsible for the acts of Government. This responsibility implies that the duties of Government have a respect to the rights of the people, and that the people, through the medium of their representatives, are warranted in calling the Ministry to account for the administration of its delegated power. This power on the part of their rulers, and this liberty on the part of the subject, rest on exactly the same basis: both originate in law, and both are circumscribed by law. Surely this is not the period when the awful and much-abused responsibility of ministers ought to be treated as a chimera, or annulled out of courtesy, by any men who wish well to their country.

We return to M. de Chateaubriand. He is fearful that his exposition of the principles of a Representative Government, will tend to reduce the monarch, according to the notions of some of the Royalists, to 'a mere idol which we adore, but which has 'neither motion nor power.' To combat this mistake, he proceeds to rehearse, in a style bordering closely upon poetry, the

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and inoffensive, nothing of which they need be afraid. If thou doest that which is evil, be afraid, for he beareth not the "*sword in vain.*" He is an avenger to execute wrath upon him that doeth evil. Christians were not to consider themselves privileged above their fellow-citizens, as their religion conferred upon them no civil immunities, but left them subject to all the ties and restraints, whatever they were, which could be justly imposed by the civil power, or any other part of mankind

'The limits of every duty must be determined by its *reasons*, and the only ones assigned *here*, or that *can* be assigned for submission to civil authority, are its *tendencies to do good;* wherever therefore this shall cease to be the case, submission becomes absurd, having no longer any *rational view*. But at what time this evil shall be judged to have arrived, or what remedy it may be proper to apply, Christianity does not decide, but leaves to be determined by an appeal to natural reason and right. By one of the strongest misconceptions in the world, when we are taught that Christianity does not bestow upon us any *new* rights, it has been thought to strip us of our *old;* which is just the same as it would be to conclude, that because it did not first furnish us with hands or feet, it obliges us to cut them off.

'Under every form of government, that civil order which affords protection to property, and tranquillity to individuals, must be obeyed; and I have no doubt, that before the revolution in France, they who are now its warmest admirers, had they lived there, would have yielded a quiet submission to its laws, as being conscious the social compact can only be considered as dissolved, by an expression of the general will.'—*Christianity consistent with a Love of Freedom.* By Robert Hall, M. A. 8vo. 1791. pp. 42—6.

glories of the Royal Prerogative, asserting, among other strange things, that 'the king in such a monarchy is more absolute 'than any monarch of France has been before him, more 'master at Paris, than Louis XIV. at Versailles.'

'He holds in his hand the manners, the laws, the ministry, the police, the army, and the power of peace and war!

'He drops his extended hand—the whole machine stops;

'He raises it—all is again in motion.'

This is a rather bold flight for an Occidental courtier, but it will suit the meridian of Paris well enough. M. de Chateaubriand could not hope to please without a little extravagance. Again:

'He is accountable only to God and his conscience. He is the head "or *visible prelate*" of the *Gallican* Church. He is *the father of all private families, the example of their duties, and the fountain of their education and morals.*'

Happy, happy France, if this be the character of her monarch! M. de Chateaubriand might well address the son of such a Constitutional King, were he blessed with one, in the language of our Laureate:—

'Look to thy sire, and in his steady way
'Learn thou to tread.'

But if M. de Chateaubriand means that the kingly office includes the moral characteristics with which he invests the image of royalty, he is chargeable with great absurdity. There is no people, perhaps, by whom the private virtues of a monarch are so affectionately and reverently appreciated, as by the English. Their loyalty to one who should exhibit, in any exemplary degree, the Christian character, would be almost unbounded. It would be of a nature far superior to the blind homage paid to grandeur and power; it would partake of filial veneration; it would lead them to overlook or to forget a hundred political errors. And if the honours of age were superadded to the claims of character and the titles of royalty, and still more if the person of the aged monarch was rendered sacred by sufferings, the feelings with which he would be regarded, would be something more than loyalty, or at least such loyalty as the object of a Frenchman's idolatry never awakened in the bosoms of his most devoted parasites. But although the private character of the monarch is in a moral respect of so vast importance, it is in a political respect not subject to the public cognisance, and it has therefore no influence on the loyalty of the nation. In this sense, the Prince is accountable only to God and his conscience; an immunity, if immunity it may be termed,

which is not however the exclusive prerogative of royalty. It applies to his ministers also, considered in their private capacity, to nearly the same extent. So far from announcing a privilege, the words of M. de Chateaubriand simply convey a momentous and fearful truth—While the minister is accountable to the people, the monarch *is* accountable to God.

From the consideration of the Royal Prerogative, M. de Chateaubriand proceeds to suggest the necessity of conferring higher privileges, honours, and fortune, on the CHAMBER OF PEERS. He deprecates the rendering of all the peerages hereditary; but insists on the expediency of re-establishing the right of *entailing* property in the order of primogeniture, and of increasing the natural force and importance of the aristocracy, which he considers as the barrier and safeguard of the throne, and as a necessary balance to the democratic importance of the Chamber of Deputies. On the subject of hereditary peerage, it may be interesting to our readers to have the sentiments of the Bishop of Blois, which of course are dictated by a rather opposite view of the question :—

'Personal merit constitutes the only true nobility: every 'one, to borrow the expression of a French poet, is the son of 'his own actions. In spite of the murmurings of a ticklish 'vanity, those prejudices which relate to an hereditary nobility 'will perhaps one day be swept away, as so many others have 'been, and will no longer exist but in the history of human 'aberrations. The merit which is derived from parchments, 'has, no less than that which lies in the colour of the skin, 'undergone long since its trial at the tribunal of religion and 'of philosophy, and these by anticipation appreciate the establishment, in the nineteenth century, of an hereditary nobility, 'an hereditary peerage.

'Would the constitutional equilibrium be deranged, if the 'nomination of senators was not vested exclusively in the 'king, and if it required the concurrence of the three authorities which compose the legislative power? In the latter 'case, the individual elected would be the man of the nation, '(l'homme de la nation); but now, a senator will henceforth be only *l'homme du monarque*, and instead of being the 'representative of the people, he will represent, to use the 'expression of a learned English writer, only himself and his 'family. Hereditary succession, moreover, closes one door 'on superior merit, while it opens it to an individual invested 'with a title which neither confers nor even implies any merit; 'to a youth who may be either a wise man or a blockhead, an 'honest man or a scoundrel, till the secret be discovered of rendering talents and virtue likewise hereditary.'—*De la Constitution Française, de l'An*, 1814. *page* 13.

With regard to the Chamber of Deputies, M. de Chateaubriand complains that it is deficient in the precise knowledge of its own powers, inasmuch as the responsibility of ministers is still indefinite. He justly remarks, that if the ministers are considered as accountable to the King only, they may ruin the country at their ease, and the Chamber, become their slaves, will fall into disgrace. They should be masters of the Chambers in fact, by being identified with the majority, but their servants in form. But the question is, Will a representative Government be suited to the feelings of France, and be supported by public opinion? M. de Chateaubriand's reply is, 'We have the Charter: let us give it at least a fair trial.'

The Freedom of the Press is his next topic, and on this he acquits himself with manly explicitness, and displays very correct views of the true interests of Government.

'Without the Liberty of the Press there can be no representative Government.

'A representative Government is founded on and enlightened by public opinion; the Chambers cannot be aware of that opinion if the opinion has no organ.

'In a representative Government there are two tribunals—the Chambers, where the interests of the people are debated; the public, in which the conduct of the Chambers is discussed.

'In the differences which may arise between the Ministers and the Chambers, how is the public to know the truth if the journals are under the restraint of the Ministers themselves, an interested party in the dispute? How shall the Ministers and the Chambers ascertain the public opinion, if the Press, *the tongue of the people*, be not free?' p. 39.

'A constitutional Monarchy the powers of the monarch and of the Legislature must be consistent and balanced. But if you throw the Press into the scale of the Ministers, and permit them to employ it exclusively in their own favour, they will soon turn the public opinion against the Chambers: the balance is destroyed, and the constitution in danger.' p. 40.

The following remarks deserve particular attention.

'"The freedom of the press will harass and distract the Administration: every body will write, every body will advise; and between praise, and projects, and libels, there will be no means of carrying on the Government."

'All this is mighty plausible: but Ministers sincerely constitutional can never wish us to risk the state, in order to spare their *feelings*—such men will not sacrifice the dignity of their stations and their nature, to the smarts or itchings of a miserable vanity—they will not disgrace a free Monarchy with the punctilious jealousies and paltry despotism of an aristocracy. "In Aristocracies," says Montesquieu, "the magistrates are little princes, not high enough to "look down upon libels; a shaft aimed at a monarch on the elevation

" of his throne, falls short of him, but a poor little aristocratic " lord it pierces through and through."

'I beg Ministers to recollect that they are not little aristocratic lords; they are the constitutional servants of a constitutional King. An able Minister does not disregard, but he does not fear, the freedom of the press—it attacks him, but he survives.

'To be sure, Ministers will have some journals against them—well: others will be for them—they will be attacked, they will be defended, like their brethren in London.

'Is the British Ministry disturbed by the jokes of the opposition, or the abuse of the Morning Chronicle? What has not been said, what not written, against Mr. Pitt? was his power diminished by it, and is his glory eclipsed?

'One thing I must concede: the Liberty of the Press would render it necessary that Ministers should be men of talents and character, that they should be able to get the majority of the Chambers and the public on their side. Good writers will not then be wanting in their interests: and the journals, well written and widely circulated, will give them an honest support. They will be ten times as strong as they now are, for they will gather the public sentiment about them. When they no longer oppose themselves to the current of opinion, and stand up like exceptions to the feeling of the country, they may smile at the petty reproaches which journalists may cast upon them.

'I also beg to observe that Governments are not constituted for the exclusive use or profit of Ministers—There are others also, who have some little interest in them. If our Ministers dislike the annoyance which the freedom of the press may produce, they should go live elsewhere; a free government can never please them, for without the Liberty of the Press there can be no constitutional freedom.

'A final and not unimportant consideration for Ministers is, that the Liberty of the Press relieves them from an irksome responsibility to foreign powers. They would be no longer pestered with those diplomatic notes which the negligence of a censor, or the ignorance of editors, now bring down upon them; and being no longer obliged to give way to such representations, they will no longer be obliged to degrade the dignity of their sovereign and the nation.' pp. 48—50.

It is a remarkable fact, that the French Press, though under the immediate control of the Minister, has long teemed with the most inflammatory *tirades* against the usurpation and ambition of Great Britain. The same police that seized two editions of M. de Chateaubriand's present work, connives at the effusions of atrabilious jealousy against this country.

M. de Chateaubriand has some very sensible remarks on the Ministry, as subsisting under a representative monarchy, which, he conceives, '*must and ought to be changed* till the fit men ' are found—*till the Chambers and the public shall have* ' *forced men of talents into eminence and power.*' What would our government-men say to assertions so bold as this, if

they had come from an English Constitutionalist? What would our most Christian politicians say to such doctrine as he afterwards maintains—'that under a constitutional monarchy, public opinion is *the legitimate source and principle* of an 'Administration—*principium et fons*; and that consequently, 'Ministers should spring as it were, out of the majority of the 'Chamber of Deputies, which is the organ of the popular 'feeling?' Possibly these are the sentiments for the assertion of which the name of De Chateaubriand is erased from the list of Privy Counsellors; and we question whether he would not have run a similar hazard, had he been a Right Honourable member of a different Privy Council.

'As there are men,' our Author proceeds to remark, 'who cannot be Ministers under a legitimate Monarchy, so there are ministers who ought not to exist under a Constitutional Government. Need I designate the Minister of General Police.'

Of this frightful and enormous system of internal despotism, this *imperium in imperio*, the Author speaks with just indignation, and shews that it is not only unconstitutional, but at once useless and dangerous.

'The general Police is in fact a political Police, a party engine,—its chief tendency is to stifle the public opinion, if it cannot disguise it—to stab, in short, the constitution to the heart. Unknown under the old regime—incompatible with the new—it is a monster born of anarchy and despotism, and bred in the filth of the revolution.'

'What is a good Police? A good Police is that which bribes the servant to accuse his master; which seduces the son to betray his father; which lays snares for friendship, and man-traps for innocence.

'A good Minister of Police will persecute if he cannot corrupt fidelity, lest it should reveal the turpitude of the offers which it has resisted. To reward crime, to entrap innocence—this is the whole secret of the Police!

'The master of this formidable engine is the more terrible, because his power mixes itself with all the other departments: in fact, he is the *prime*, if not the *sole*, Minister. Nay, *He* may be said to be *King*, who commands the whole gendarmerie of France, and annually levies, without check or account to the people, seven or eight millions (from 350,000 to 400,000l. sterling).

'Thus whatever escapes the snares of the Police may be bought by its gold, and secured by its pensions. If it should meditate treason; but if its preparations be as yet incomplete; if it fear a premature discovery;—to dissipate suspicion, to give an earnest of its frightful fidelity—it invents a conspiracy, and sacrifices, to its credit and its treason, some wretches, under whose feet it has itself dug the pit-fall.' p. 76.

From the discussion of these elementary principles of the Government, our Author proceeds to examine the false systems upon which, as he conceives, the three administrations succes-

sively established in France have alike proceeded. The sketch which he gives of their history, though it should be received with caution, is probably as impartial as could be expected from an anti-ministerialist, and supplies us with much interesting information.

'When in 1814 the Minister for Foreign Affairs (M. de Talleyrand) set out for Vienna, he left behind him a very well-bred and even pleasant cabinet, but totally unfit for business; and bringing to it that sort of pettishness which one feels at finding his reputation slipping from under him.'

This cabinet, M. de Chateaubriand remarks, consisted for the most part, of upright men, and consistent royalists; but they were weak from internal division, suspicious from the feeling of incapacity, yet without the foresight that would have enabled them to avert real danger: terrified at their responsibility, and soured by opposition, they pronounced their own sentence in calling in the aid of the Revolutionists, and were at length 'overthrown by a storm which they might have 'prevented.'

Talleyrand, 'the prime minister of the first Cabinet, was 'placed, by common consent, at the head of the second;' but the trammels in which his unfortunate coalition with Fouché placed him, prevented his following that honourable course of policy, to which, according to our Author, he was naturally inclined by exalted birth and extraordinary talents. Of this celebrated personage he speaks in terms of high respect, attributing to Fouché the intrigues, the false alarms, and the revolutionary plans, of the second Cabinet. The coalition of opposite parties, which was formed in favour of the republican minister, he represents as a most extraordinary mania, arising partly from panic, partly from 'the delusion of gratitude' to a man unworthy of confidence. 'The Prime Minister,' he says, 'escaped from the torrent which had at first carried him away 'with so many others—was glad to return to juster principles, 'and to a system sincerely royal and constitutional.'

'The acts of so discordant an administration could not but be contradictory: some of them are excellent, others deplorable, and which will entail on our institutions the most disastrous effects. Candour obliges me to confess, that if the present cabinet has been involved in inextricable difficulties, the greater part of those difficulties they inherit from their predecessors.

'A single example will suffice to show how egregiously the second Ministry could be mistaken in the most important points.

'The moment the reins of government were confided to it, it ought to have lost no time in bringing to justice all great criminals, —in exiling those who might be thought to deserve banishment— and in publishing a *full* and *entire amnesty* to ALL the rest: the

guilty would then have been punished, and the weak would have been forgiven.

'But, instead of this obvious measure, they permitted punishment and fear to hover over France. Called upon, too late, to take cognizance of these offences, the Chambers have been forced to open wounds and renew discussions to exasperate passions, and awaken recollections. Prosecutions and sentences—at once partial and unlimited—are going on even at the moment I write; and as we have seen one person convicted for the same precise offence of which others have been acquitted, this rigour and this indulgence have the appearance of mutually reproaching each other with injustice.

'Dissatisfaction went on increasing: the Ministers, disunited, began to look for help in the conflicting opinions of parties.' pp. 109—110.

At length, before the Session commenced, 'the very shadow 'of the Chambers sufficed,' according to our Author's representation, 'to dissipate a ministry which trembled by anticipation at their voice, and dared not meet them.' The ministers were dismissed. But surely whatever influence their own imprudence and errors had in accelerating their fall, there must have been reasons for their actual dismission, of which M. de Chateaubriand either is ignorant or affects ignorance: 'shadows' do not displace a Ministry.

The laws proposed by the third Cabinet 'were great and 'useful public measures,' and 'they were all adopted by the 'Chamber, though with considerable amendments:' but this Ministry also committed, according to our Author, the error of not following the Constitutional course, and acting with the *majority*. The Chamber, accordingly, 'which should have 'been a meeting of friends, became a field of battle.'

The remainder of the volume is devoted to an examination of 'that system of errors,' to which the Author attributes all the misfortunes of the monarchy, and from which he anticipates the most mischievous consequences; a system deliberately pursued, by some, from secret designs of revolutionary projects, adhered to by other Statesmen, from ignorance, from party spirit, or from obstinacy and ill-humour; which has, like all other human opinions, its knaves and its dupes, but the tendency of which, from what motives soever it is adopted, is to drag the country to an abyss,—to strand and wreck the legitimate Monarchy. Such is the representation of M. de Chateaubriand, who, in the subsequent pages of his work, discovers more distinctly that its leading object is to vindicate the cause of the Royalists of France against those who think that 'France ought *to be governed on the principle of revolu-* '*tionary interests.*'

'Follow this system, as a clue, and it will lead you through all the recesses and intricacies of the Cabinet. You will see at once

the reason of what before appeared inconceivable, and you will have the secret of the whole ministerial riddle.'

The men who have adopted this principle of government, are not themselves revolutionists, but they are actuated, our Author affirms, by the mistaken persuasion, that the majority of the nation is. They proceed upon the supposition that there are no royalists in France, that 'the Deputies do not repre-'sent the public opinion,' that 'the majority of the Chamber 'is not the organ of the nation,' and that 'the royalists 'are incapable:' suppositions contrary to fact, and supported by calumny.

Here we plunge at once into the midst of French politics and ministerial intrigue; and M. de Chateaubriand's clew, though it may guide us to a knowledge of the measures of the present government, affords us no assistance, either in ascertaining the *facts* upon which it proceeds, or in judging of the general expediency of their line of policy. M. de Chateaubriand represents his opponents as under delusion with regard to the real state of the public mind, as ignorant of the condition of the nation, and as supporting their error by falsehood. He deals pretty largely in assertion and denial: but as to the promised proofs of his allegations, we have very little in the shape of evidence, and that little is vague and unsatisfactory.

It is undoubtedly very credible, that the Ministry of a nation should be under delusion and mistake as to the real state of public feeling. 'They collect the general opinion,' as M. de Chateaubriand remarks, 'through very narrow and contracted 'channels.' Indeed, to a certain extent they manufacture opinion, 'as an organ grinder makes music by the machine 'which he works,' and they deceive themselves with the echo of their own voice. Ministers are sometimes the last persons to hear, or at least to give credit to, the most notorious facts relative to the internal condition of the people. Lord Castlereagh thought that this country was in a most prosperous and flourishing condition, and that the low-bred murmurs of the people proceeded from merely an ignorant impatience of taxation, long after every other individual in the nation, from the landed proprietor down to the tax gatherer, was feelingly aware of the sad reverse. And the flagrant pertinacity of our Ministers with regard to the Income tax, displayed this ignorance in the clearest light. We are seldom eager to learn what we dread to hear and wish to disbelieve.

The voice of the nation may make itself heard through its representatives; but every one knows that the character of a Parliamentary majority does not always correspond with the public feeling. The process by which popular opinion communicates itself in the shape of influence to its legislative organ

whilst they pretend to idolize the monarch, declaim [illegible] nst the Prince of his blood,—would plant the lily in a desert, and would tear up all the shoots which surround the royal stem.' p. 178.

Have we then at length found out the 'secret of the mini-'terial riddle?' And is this the lame and impotent conclusion to which the clew conducts us? The Ministers, '*under the pro-*'*tection of the bayonets of Europe*, under the influence of 'foreign envoys,' have succeeded in countermining the intrigues of the Angoulême faction. Is this what has roused the indignation of M. de Chateaubriand and the *people of France*? Who are the Princes of the blood whose cause he would advocate? A priest-ridden bigot and a libertine, whom all France and all Europe despise! And to create a feeling in their favour, he would insinuate that *foreigners* wish to dictate to the Chambers. Hear this staunch old Royalist.

'Which is most a Frenchman, you who talk to me of *foreigners* when we are discussing the laws of my country, or I who address to the Chamber of Peers the words which I now repeat: "It is the "French blood which flows in my veins, which excites, no doubt, the "impatience I feel, when, in order to influence my vote, I am told of "authorities which are not those of my country; I cannot bear fo-"reign dictation, and if Europe should insist on forcing even the "Charter upon me, I would go and live at Constantinople."' p. 21.

We know not to what foreign-dictation our patriot alludes, but from the malignant abuse with which the Ministerial printers are permitted to insult this country, and from the partiality which M. de Chateaubriand discovers for the English constitution, we have reason to hope that our own Government is innocent of any such interference; the more so, as the measures resorted to by the French Ministers, have been highly arbitrary, weak, and intemperate. M. de Chateaubriand ought to have good ground for insinuations of so invidious and even inflammatory a nature.

But there must be some reasons still behind, which attach our Author and other well-meaning men, to the *Ultra* Royalist faction, and by which all this zeal for the Charter, this jealousy of foreign influence, and this devotion to the *legitimate* dynasty, would be at once explained. It will be remembered, that the principal source of contention between the Ministry and the Chamber of Deputies, was, the '*unalienated property of the* '*Church*.' It was upon this subject the Deputies displayed that firmness which provoked the dissolution of the Chamber. 'By banishing the Regicides, and *suspending the sale of na-*'*tional domains*,' our Author affirms, 'it has stopped the course of the Revolution.' 'Can it ever be forgiven?' Again: '*The system of Revolutionary interests* is every where in-'compatible with *Religion*.'

'At first they (the party) endeavoured to excite a civil war in the south, with a view of throwing the odium on the Catholics. All the Laws proposed by the Chambers have been rendered abortive: not one of their resolutions on the subject of religion has risen from the grave of the Minister's portfolio, to which they were consigned. This gives a double advantage to the *Revolutionary interests*;—the apostate continues to receive his pension, while the parish priest is dying of hunger.

'Thus almost nothing has been done since the restoration of *the eldest son of the Church* to heal its wounds, or alleviate its degradation: and yet what does not our country owe to the Catholic religion!' —p. 196, 197.

We have no room for reflections; we must confine our attention to facts. No doubt, France owes much to the Catholic religion:—the St. Bartholomew massacre, for instance, and not less the triumph of Atheism and all its consequent horrors at the Revolution. But it will be evident, that the cause of the priesthood is the real object of M. de Chateaubriand's anxiety; and were we to surmise that this is the real characteristic of the *Ultra* party, and that the return of the Royalist majority in the last Chamber of Deputies was effected by the secret influence of the priesthood we should not, perhaps, be far from the solution of the enigma. What other influence, we would ask, could have effected the simultaneous election, in nearly all the departments of the kingdom, of men attached to the Bourbons, yet hostile to a *royalist* administration?

This article has already extended far beyond the limits we had assigned to it; but the following extracts are so remarkable for that sentimental sophistry peculiar to the Roman Catholic zealot, and at the same time afford so clear an insight into the views and political principles of the Author, that we do not hesitate to transcribe them, as specimens of that '*admirable* '*eloquence* and *unanswerable force of reasoning*' in favour of '*a church establishment*,' which a certain contemporary Journal describes as characteristic of this part of the work*.

'All the propositions of the Chamber of Deputies, relative to the Clergy, were not only just and moral, but were eminently politic. Superficial minds did not see this; but what do they see?

'Are you desirous that our new institutions be loved and respected? teach the Clergy sincerely to love and respect these institutions.—Let them accompany the King to the ancient altar of Clovis: let them be together anointed with the sacred oil—let there be as it were a joint coronation, and their reign will begin; till then, if I dare so express myself, the Charter will want sanctity in the eyes of the multitude; the liberty which is not derived from heaven will seem the work of the Revolution; and we shall never learn to love the

* See the Quarterly Review, No. xxx. p. 437.

child of our crimes and our misfortunes. What could we hope from a Charter which should be thought endangered by the mention of God and his servants?—from a liberty whose natural allies should be impiety, immorality, and injustice?

'But in order to attach the Clergy to your government, remove the proscription under which the government oppresses it—he who distributes the bread of life, should be able to give alms, and not reduced to ask them: associate him to the state, and let not the minister of God be a stranger among men.

'Thus, permit the Church to acquire property: restore to it the portion of its land which has not yet been sold.—It is proved by the example of England, that the existence of an endowed Clergy is not incompatible with that of a constitutional Government. To say that if the Church shall possess landed property, the Clergy would become a political body in France, is a chimera which the enemies of religion advance without believing. They know perfectly well how completely our manners and our ideas are now opposed to all invasion on the part of the Clergy.—There are persons—quite as sincere as the others—who are afraid of the Court of Rome!—"Those who, now-"a-days, cry *Popery!*" said Dr. Johnson, "would have cried Fire! "at the deluge." p. 224, 225.

'The Peerage should be attached to the Sees of all the Archbishoprics: let there be in the Chamber of Peers the bench of Bishops, as exists in the House of Lords in England. I do not see even what should prevent a Clergyman from being elected a member of the Chamber of Deputies. The Charter does not forbid it, if he be a landed proprietor—it would neither offend our manners nor our recollections; for the Clergy formerly constituted the first order of our States General, and we have been accustomed to hear them speak from the pulpit and in political assemblies.' p. 228.

'"But will not the spirit of the Clergy be in opposition to the spirit "of the Constitutional Government?"

'When, I ask in return, was the Christian Religion the enemy of liberty, or of the laws? Has not the Gospel been preached on all the earth? Is it not one of its divine and miraculous characteristics, that it applies itself to all the forms of society?

'In the middle ages, Italy was covered with Republics, and Italy was then Catholic, as it is now. Do not the three Swiss Cantons of Uri, Schwitz, and Underwalde, profess the Catholic religion, and have not four centuries elapsed since they set to Europe, then barbarous, the example of freedom? In England, a rich and powerful Clergy is the most assured support of the Throne, as of the Constitution: and the time is probably not far distant, when the Catholic Clergy of Ireland will be admitted to the benefits of that admirable Constitution.

'In fine, if you leave, as has been done hitherto, the Clergy wholly disregarded, you will necessarily render them hostile, or at least indifferent: a large part of public opinion will follow them and quit you.—The Clergy, poor and wretched, as you will have left them, will be, in spite of you, a wheel within the wheel of the state.—They

will more strongly remember the rank they once enjoyed, while you keep them aloof, than when you shall have admitted them to all that you can now impart. If they complain then, it would be without justice, for they must of course feel the modifications that have been experienced by the other orders of the State.' p. 229, 230.

These threats are not wholly unmeaning: bear witness, La Vendée!

It is, after all, a novel circumstance in the history of nations, that the Priest and the Noble should be the party in the State to advocate Constitutional liberty, the freedom of the Press, and the Charter. Would it not be deplorable that they should lose their present sense of the value of liberty, in the exultation of power? In their present circumstances, they are under the control of moral inducements which may give a beneficial direction to their exertions; and they contribute to form that element of moral resistance so essential to the consolidation and security of those Constitutional rights which are the basis of political liberty. But should the *Ultra* Royalists, through the violence and incompetency of their political opponents, succeed at length in carrying their point, and should the *Princes of the blood* be permitted 'to take part in the Government,' though de Chateaubriand himself were the Prime Minister, and 'the King, the 'Charter, and Honest Men,' were his motto, even then we should tremble for the liberties of the nation, and the prospect, in regard to the propagation of pure and vital Christianity, would be gloomy indeed. M. Grégoire, in the pamphlet already alluded to, cites the following couplet from a French poet,

'Le ciel, en séparant la France et l'Angleterre,
'Sauva la liberté du reste de la terre.'

Will the time never arrive when France shall morally no less than politically, be free?

Art. II. *A Plea for Sacramental Communion on Catholic Principles.* By J. M. Mason, D.D. New York. Whiting and Fanshaw, pp. 400. 1816.

IT is a singular coincidence, that while the controversy respecting Terms of Communion originated and has been so ably investigated in this country, it should, without any previous concert between the writers, be contemporaneously entered on in the United States of America, and if not with equal, yet with distinguished ability. There is, however, a material difference in the plan and method which the skilful controvertists have respectively adopted, as well as in the peculiar circumstances by which their feelings were excited, and their immediate objects determined. It would be interesting to enter somewhat largely into a comparative examination of the different works,

did we not fear that we should become almost unawares too deeply entangled in a controversy we have determined to decline. We shall therefore limit our present remarks to a general analysis of Dr. Mason's book. The copy which has reached us, is highly creditable to the American press: it will not be long, we imagine, before it issues from our own.

'In August, 1810, a combination of circumstances wholly providential, being unsought and unexpected by all concerned, led the third Associate Reformed Church in the city of New York, then recently formed under the ministry of Dr. John M. Mason, to hold their assemblies in the house belonging to the church under the care of Dr. John B Romeyn, a minister of the General Assembly of the Presbyterian Church in North America.'

The effects of this arrangement are very strikingly described by Dr. Mason, in their gradual progress. The interchange of good wishes and offices of love, the partial blendings of the congregations, increasing esteem and affection, went on to acquire strength, until 'the bulk of the members of both churches, as 'well as some belonging to correlate churches, mingled their 'affections and their testimony in the holy ordinance' of the Supper of the Lord. This event excited considerable interest in the public mind; and, as might have been anticipated, was variously received. The stiffness and alienation respectively maintained by the Established and the Seceding Churches in Scotland, are well known, and it appears that they had not abated of their mutual jealousy even in a foreign land.

'All things, therefore, considered, we are not to wonder that the report of what happened at New York was received, by very many, with dislike and alarm. This effect is so perfectly analogous to the laws which govern feeling in masses of men, that it could not have been hindered but by a miracle, or something very like a miracle. They are startled by nothing so soon as by encroachment upon their habits; and will rather permit their understanding to be unfruitful, than the routine of their thoughts and conduct to be broken up. Let us not complain of this propensity, although it may be, and often is, indulged too far. It is a wise provision in the economy of human nature, without which there would be neither stability, order, nor comfort. Remove it, and the past would furnish no lessons for the future. Intellect would be wasted on premises without conclusions, and life on experiments without results. Therefore no principle is more firmly established in the minds of all who think correctly and act discreetly, than this—that *wanton invasion of social habits is of the essence of folly.* Yet there is an extreme of caution as reprehensible and hurtful as the extreme of rashness..... It is settled by common consent, and for the best of reasons, that whatever be the courtesy due to public habit, we are not to bow before it with superstitious reverence..... At no time and upon no pretence, must it be allowed to usurp the right of controlling conscience in matters of *scriptural*

principle; nor to exert the pestilent prerogative of abetting the cause of error by arresting the progress of enquiry after truth. Unless we accede to this proposition the rock is swept away from under our feet. The doctrine of Reformation is the worst of heresies; and every attempt to enforce it a profligate insurrection against human peace.'

Dr. Mason describes himself as having been long under the impression that the restrictive principle was erroneous; and with manly ingenuousness he expresses his apprehension that he may 'be found to have lent himself to mere party passions, when 'he ought to have immolated them on the altar of love to Jesus 'Christ, in expressions of love which he was compelled to deny 'even to those who bore the image of Christ.' An instance is related in a note, of a young woman thus repelled, and the painful emotions which the sight of her grief awakened in Dr. M.'s breast, are strongly expressed.

'How did his heart smite him! He went home exclaiming to himself—"Can this be right? Is it possible that such is the law of the Redeemer's House?"'

Part the First is occupied with a clear and forcible statement of the Scripture doctrine, deduced from this first and undeniable principle—'*The Church of God is* ONE.' Without collecting a large number of texts which might tend rather to encumber his argument than to elucidate its distinctness, Dr. Mason takes his stand at once upon the ground assumed by St. Paul in the 12th chapter of the 1st Corinthians, and argues from it directly to his point. His exposition of the Apostle's illustration from the constitution of the human body, is as follows:—

'1st. That the multitude of its members does not destroy its unity, nor their solution to it as a whole—*all the members of that one body being* MANY, *are* ONE *body.*' v. 12.

'2. That their union with the body is the foundation of all the value, beauty, and excellence of the members in their respective places.' v. 15—24.

'3. That the efficiency of the members consists in their mutual cooperation as parts of a common whole—*that there should be no* SCHISM *in the body.*' v. 25.

'4. That from their union with the body, there results, by a divine constitution, a communion of interests, a sympathy of feeling, and a reciprocation of benefits—*that the members should have the same care one for another; and whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.*' v. 25, 26.

'The use of this similitude Paul declares to be an illustration of the unity of the Church, and of the intimate communion of believers. *Now are ye the body of Christ, and members in particular.*'

'It is true that the Apostle turns his argument directly against the contentions in the Corinthian Church about the superiority, or inferiority, of public offices and spiritual gifts. *And God hath set some in the church; first Apostles, secondarily Prophets, &c.* v 28—30. But it is also true that the *principles* of his argument are general, are equally applicable to every thing which tends to cherish among Christians a *party feeling*, at the expense of weakening the sense of their union, or of interrupting their communion as members of the body of Christ, and were intended to be so applied; for they are part of the Apostle's remonstrance against the schismatic spirit which had split up the Church of Corinth into a number of factions..... scandalous, however, as their schisms were, they had not proceeded to separation, nor did they dream of breaking communion..... Moreover, the Apostle has himself extended his argument to matters which, without affecting the substance of our faith, hope, or duty, do yet produce great diversity of opinion and habit; and has shewn that they ought not to infringe upon Christian union; nor, consequently, upon the expression of it in Christian communion..... Finally, the Apostle opposes the spirit of ecclesiastical faction to the spirit of Christian love. This heavenly grace he exalts above prophecies, tongues, knowledge, the faith of miracles, the most magnificent alms, the very zeal of martyrdom! Now this love, the only cure for the gangrene of party strife—the most characteristic feature of Christ's image in a renewed man,—the most precious fruit of his grace; and yet the fruit which the bulk of his professed followers seem to think themselves under hardly any obligations to cultivate—this love is declared to originate in the love of God shed abroad in the heart; and to be drawn out toward the brethren precisely on this account, that they are the *children of God.*'

From the various reasonings on this point, Dr. M. infers, 1st. That the Body of Christ is *one*. 2. That as by the constitution of the natural body, the various members form one complete whole, and as such sympathize with each other; so, by the Divine constitution of Christ's spiritual body, the different members are united with each other in inseparable 'union and communion.' 3. That 'the members of this body of Christ have 'a common and unalienable interest in all the provision which 'God has made for its nutriment, growth, and consolation.' And, therefore, 4. That they are under a common and sacred obligation not to withhold from each other the privileges of their union to Christ, and the symbols of their mutual fraternity. The Dr. then proceeds to strengthen his conclusion by the consideration of the common tenure by which 'all Christian 'churches and people hold their Christian privileges;' *i. e.* by grant from the Lord Jesus Christ. Hence, he inquires by what authority any body of Christians presume to invalidate a universal right.

'The sacramental table is spread. I approach and ask for a seat. You say, "No." "Do you dispute my Christian character and

standing?" "Not in the least." "Why then am I refused?" "You do not belong to *our* church." *Your* church! what do you mean by *your* church? Is it any thing more than a branch of *Christ's* church? Whose table is this? Is it the *Lord's* table, or *yours*? If yours, and not his, I have done. But if it is the *Lord's*, where did you acquire the power of shutting out from its mercies any one of his people? I claim my seat under my master's grant. Shew me your warrant for interfering with it.'"

This is a general view of Dr. Mason's statement of the Scripture Doctrine, and he reduces it to these two 'results.'

'1. That they who have a right to sacramental communion any where, have a right to it every where.'

'2. That no qualification for such communion may, by the law of Christ, be exacted from any individual, other than VISIBLE Christianity.'

Part the Second, entitled 'Facts,' is more complicated and extended; but it is quite impossible for us to devote sufficient space for a complete view of its interesting but various contents. It displays considerable acquaintance with the stores of ecclesiastical antiquity, and is wholly free from affectation or parade. While it is made perfectly intelligible to the common reader, it appeals also to the man of learning and investigation. We shall endeavour to give a general idea of its scope, but for a full detail of its facts and reasonings we must refer our readers to the original.

Dr. Mason distributes his illustrative parts into three classes. 1. Those which are derived from the *Apostolic* times. 2. Those which refer to the *Primitive* Church immediately succeeding. 3. Those dependent on the History of the Reformation. The illustrations thus obtained he considers as decisive in favour of '*Catholic*,' as opposed to *sectional* communion. Under the first of these heads he investigates the circumstances connected with the reception of the first converts 'after the full 'introduction of the New Testament economy'—'the case of 'the Ethiopian Eunuch'—'the history of Saul of Tarsus'—'the case of Cornelius'—'the history of the reference from 'Antioch, and of the proceedings thereon by the Synod of Je-'rusalem.'

The second class of facts, leads him into a wider range of inquiry, in which he expatiates with a perfect knowledge of his subject. In this section the writer pursues his discussion under three heads, and inquires, '1. In what the Primitive 'Church viewed her Unity as consisting. 2. By what it was 'liable to be broken, and 3. How it was to be maintained.' Her Unity he represents as consisting in her common faith — her common institutions — and brotherly love. There is

great energy in his language in reference to the latter principle.

'With all her imperfections,' he remarks, 'on this point; with all the wranglings and schisms which sprung up in her bosom, the primitive church, *as a whole*, presented a family picture which should make us blush; and *would* make us blush, if we had not, by inveterate habits of collision, and by the artifice of bestowing hallowed names upon unhallowed things, rid ourselves, in a great degree, of Christian shame. That which was the *exception* among the 'elders,' seems to be the *rule* among the moderns. Their concord was the rule, their disagreements the exception: our concord is the exception, our disagreements the rule. We should feel it to be a cruel satire, were any one to say of us, as the Pagans did of the early believers, "Behold, how these Christians love one another?" '

The second point of inquiry—'By what the Primitive 'Church considered her unity as liable to be broken'—the Dr. considers first, 'after the good old way, negatively,' and then, positively. It was not liable to violation, 'by a difference in 'rites and *customs in worship*—nor by *imperfections* in 'moral *discipline*—nor by diversities in the *form of govern-* 'ment—nor by dissonant views on *subordinate points of* 'doctrine.'

We could willingly extract the glowing and eloquent description of the different conduct of St. Paul when mere customs or when substantial principles were subjects of inquiry, but we find ourselves necessitated to pass on to an admirable passage on the 'moral description of the church.'

'Christ has himself informed us that the complete prevention or cure of abuses and scandals, is beyond their (the governors of the church's) reach—that tares will be so mingled with the wheat as to render their separation, by human hands, impracticable without the hazard of rooting up the wheat also—and that while in the *wise* performance of their duty, they are to do the best which their circumstances permit, they must wait for the entire purgation of the Church till the second coming of the Son of Man, who shall then send forth his angels, and they shall gather out of his kingdom all things that offend, and them who do iniquity. Nevertheless, there have not been wanting in the Church of God, attempts to effect what his word pronounces to be impossible. Zeal without knowledge—the generous but untrained ardour of juvenile reformers, who can be taught by experience alone that "old Adam is too hard for young "Melancthon,"—the well meant but visionary projects of recluse devotion estranged from real life, and from the world, even the Christian world, as it actually exists—and, not unfrequently, that pragmatical officiousness which proclaims with Jehu, "Come and "see my zeal for the Lord!" and offers piles of incense on the altar of its own vanity, for every shred which it strews on the altar of God—all these things have set men at work to find or to

erect an immaculate church. The success of the experiment has been worthy of its wit. But though it always has failed, and will for ever fail, of accomplishing its professed aim; it never has failed, and never will fail, of producing one deplorable consequence. It engenders and nourishes a morbid humour, an unhappy fastidiousness, which make the religious temperament extremely irritable; fill the mind with disgust and the mouth with complaint; and finally break up, or forbid, Christian fellowship under the pretence of superior purity; but in very deed, for faults, if not trivial in themselves, yet too often trivial in comparison with the faults of the complainers.'

It is not, however, to be inferred from this reproof of the sourness and affectation which have been the injurious peculiarities of so many sectarians, and especially of many among those whom we imagine Dr. Mason to have here more closely in view, the conscientious but stern and rigorous separatists from the Scottish Kirk, that he is in any degree an advocate for relaxation of discipline or depravation of moral sentiment. His language upon these points, is uniformly that of the moral teacher, and the firm maintainer of ecclesiastical order.

Under his third negation, Dr. M. for a moment quits his defensive position and attacks Episcopalianism. On this subject he is admirable and unanswerable, and we regret exceedingly our inability to give free scope to his arguments and references. Having ascertained 'what the primitive church did not view as 'inconsistent with her visible unity,' he goes on to examine the opposite and affirmative side, and to shew that her unity was only violated 'by *schisms* within her bosom—by the renun-'ciation of *fundamental* truth—and by *withdrawing from her* '*communion.*'

In his third inquiry into the means by which the unity of the church was 'preserved and proclaimed,' he concludes that it was thus maintained,

'1. By an inflexible adherence to the great truths of the Gospel as summed up in her creed.'....2. 'By her members' conformity to the customs and usages of any particular church which they might happen to visit.'....3. 'By respecting and supporting *discipline* wheresoever and by whomsoever, within her pale, inflicted.'....4. 'By holding ministerial and Christian communion with all true churches, as opportunity offered.'

Under this head, the Dr. brings forth a quotation from the 'Constitutions' commonly called 'Apostolic,' which we think makes rather against him. In the event of a stranger making application to any church for admission to a participation in its privileges, the deacon is directed to ascertain not only that he is 'sound in the faith,' but also that he is one '*of*

'*accord with the church in the things of the Lord.*' It would seem very clear that this last phrase must mean something more than being 'sound in the faith;' and many will be apt to suspect that it may bear the very meaning against which Dr. Mason is contending. It is rather strange that it should have escaped his quick and penetrating mind, that this passage may be fairly understood to imply a more perfect and minute agreement than one which should include merely the few and simple fundamentals of the Christian faith. This portion of the volume closes with the following expressive language.

'Here then we take leave of the *primitive* church. Even in the fourth century many grievous abuses had sprung up, grown rank, and brought forth their poisonous fruit, especially in her worship and government. The policy of CONSTANTINE which secularized her form; his profusion, which corrupted her virtue; and the meretricious attire which banished her modesty, prepared her for rapid infidelities to her LORD, and for her final prostitution to the MAN OF SIN. From the fifth century may be dated that career of shame which, particularly in the Western empire, she ran, with wild incontinence, through the night of the "dark ages;" until she was branded from above as the "MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH."

We cannot follow Dr. Mason through his Third Class of facts which are too interesting, as well as too voluminous for abridgement. He refers to the confessions of the various Reformed Churches, in proof of his positions, and mingles with this dry detail, many shrewd reasonings and eloquent appeals. He terms Knox, the Scottish Elijah, and Calvin,

'The PAUL of the Reformation. Had any thing been wanting in his own writings, in the opinion of his contemporaries, in his influence with the political and ecclesiastical cabinets of Protestant Europe, and in the dread and terror of the Papists, to evince the greatness of this extraordinary man, it would have been supplied by the rancorous malignity which assailed him during his life; and which has been hardly, if at all, abated by his death. His very name seems at this day to blister the tribes of error in all its gradations, and to form a solitary exception to the reverence which the world entertains for departed genius. More than two hundred and fifty years have elapsed since he went to join the Apostle whom he so much resembled, in the kingdom of God; and there is hardly an enemy to the truth, of whatever size, who does not think it incumbent on him to derive importance from "a gird" at the memory of Calvin.'

A most interesting narrative is given of the proceedings connected with the Polish *Consensus*, and of the persevering efforts of the French Protestant churches, to effect a general harmony of Christians upon such broad grounds, as to include even

Arminians; at least the project expressly reckons among the 'points to be omitted,' the 'subtle opinions broached by VAN 'ARMIN about free will, the saints' perseverance and predestina-'tion.' And our excellent Bishop Hall, in the very synod of Dort, exclaimed—'What have we to do with the disgraceful 'titles of Remonstrants, Contra-remonstrants, Calvinists, Ar-'minians? We are Christians, let us also be of one soul.' In a note upon this passage, Dr. M. very justly remarks, that these epithets then bore a very different sense from their present acceptation; they were then used as terms of rancour and rejection; they have now become technical terms, and 'convey very complex ideas with more brevity and precision 'than could easily be done by a periphrasis.' The history of the renunciation of the great Protestant principle of communion by the Established Churches of England and Scotland, and of its maintenance by the Westminster Assembly, is written with a masterly hand. Referring to the first of these, Dr. Mason gives way to the indignant feeling occasioned by the remembrance of her oppressions.

'To those who are acquainted with the history of this disastrous period, it would be superfluous to detail the mercies of *Laud*, and the mysteries of the *Star-Chamber*. Suffice it to observe, that the contests in the Church of England between the high-handed conformists and their demurring brethren, furnished proof, and not refutation, of the doctrine here advanced in favour of Catholic communion. No whim, nor abuse, nor corruption, which they were not required to *approve*, severed the Puritans from the Established Church. They grieved, they mourned, they expostulated, about things which afflicted their consciences, but they thought not of separation. Had they been allowed to exonerate themselves from the charge of countenancing what, in all sincerity, they disallowed; or had they not been commanded to belie their conviction by an explicit approbation of what they abhorred, the name of dissenters from the Church of England had never been known. Un-episcopal in their judgment they certainly were, as were all the continental Protestants, and all the Fathers of the British Reformation. They disliked, they loathed, certain exterior observances; but still, had they been permitted to dislike and to loathe without exhibiting public disturbance—had they not been required to deny what they believed to be truth, and to profess what they believed to be falsehood—had not the price of their peace in the Establishment been rated so high as the perjury of their souls before God, they had never been separated from the Church of England. As it was, they did not *retire*, they were *driven* from her bosom; and they have thus left upon record their testimony of martyrdom to the sacredness of that communion which belongs to the church of God, and to the criminality of dividing it upon slight pretences.'

Into the dispute respecting the meaning of the phrase 'Com-

'munion of Saints,' it would be impossible for us to enter, without mutilating the clear and distinct, yet brief and weighty statements of Dr. M. This we feel no disposition to do: and shall therefore satisfy ourselves with remarking, that here at least we generally agree with him, and that he has successfully opposed hard arguments to *Aquinatic* distinctions. We subjoin the Doctor's own summary of this important section.

'The preceding pages are believed to have shewn, that the communion for which they plead is enjoined in the word of God—was understood to be so enjoined by the Apostolic and primitive church—was acted upon under that persuasion—was contended for in opposition to every sort of sectaries—was asserted, and the doctrine of it inserted, in the briefest summary of faith ever current in the churches, the Apostles' creed—was maintained at the revival of the cause of God and truth at the Reformation—was practised to the greatest extent in the best of churches in the best of times—was cordially received by that venerable representation of evangelical interests, the Assembly of Divines at Westminster—is in perfect unison with the known convictions and conduct of the most glorious champions of the cross whom England ever saw—was not only received, but is formally, explicitly, and fully maintained in their profession of faith—has been re-asserted and vindicated by the church of *Scotland* thirty years before the *Secession*—and stands, at this hour, a conspicuous part of the solemn, public profession of churches which, on both sides of the Atlantic, have originated from her.'

Part the Third—'A review of objections'—does not fall short of the ability displayed in the former sections of the work; it is, however, even less susceptible of compression, and we must here content ourselves with a simple reference to the original, the republication of which we have been given to understand, since we began this article, may be shortly expected.

Part the Fourth—'The *consequences* of sectarian, as opposed to Catholic communion'—is the concluding chapter. Dr. Mason points out these consequences, 'in relation to ourselves—to the Church of God at large—and to the surrounding world.' Whatever may be thought of his arguments, the force of eloquence with which he urges them will be denied by none. There is a powerful energy, an overwhelming vehemence in his reproofs and expostulations, that seem to bear down his antagonist. It might be easy, perhaps, to detect minor faults in the style and manner of this able work, but we have no disposition to apply this inferior sort of criticism to powers of such richness and magnitude. Dr. Mason's mind is of a bold, determined, and elevated cast; he possesses the eloquence both of words and argument, though not in equal perfection, yet in powerful combination; and with these rare excellences it is perhaps a natural defect that his strength is sometimes injurious to just refinement, and that his language

is sometimes forced. We shall conclude this article with the peroration of his work.

'In very deed, sectarians are Christians in disguise. Sectarian distinctions are masks; sectarian champions, ecclesiastical knights covered with their armour, themselves unseen. The masks are of all hues and all features. They must be removed before you can perceive that the combatants are of one species. Sectarianism stripped off, you see the Christians. You discover the identity of race—the family features—those beautiful features in which they resemble their Father who is in Heaven, and are "conformed to the image of the "first-born among many brethren."

'Blessed likeness! enchanting loveliness! Are the painted earth-made vizors which conceal the "human face divine," and substitute in its room their own deformed and forbidding visages, worth the price they cost us? worth the conflicts which have all the pains of military warfare without its recompence, and all the hardihood of chivalry without its generosity? worth the broken unity, the blighted peace, the tarnished beauty, the prostrate energy, the humbled honour, of the Church of God? Ah no! Our hearts *feel* that they are not. What then remains but to lay aside our petty contests? to strike our hands in a covenant of love—a 'holy league,' offensive and defensive, for the common Christianity—to present our consolidated front to the legions of error and death, and march on, under the command and conduct of the Captain of our salvation, till the nations mingle their shouts in that thundering *Alleluia*—"The Lord "God Omnipotent reigneth."

We now take our leave of this able and impressive writer. Whatever may be thought of his general arguments, there can be no question concerning the skill with which he has conducted it; and whatever may be the fate of his main positions, all sincere Christians will join with him in deprecating that mutual jealousy and alienation of spirit, which have so long subsisted among men formed to admire and love one another. 'Sectarian fires,' says Dr. Mason, 'put out Christian light:' it is however some consolation, that the day will come when Christian light shall for ever extinguish sectarian fires.

Art. III. *Monastic and Baronial Remains;* with other interesting Fragments of Antiquity, in England, Wales, and Scotland. Illustrated with upwards of one Hundred Plates. By G. J. Parkyns, Esq. Royal 8vo. 2 Vols. pp. 288. Price 4l. Longman and Co. 1816.

IT is a commodious circumstance attending the gratification of taste in contemplating the greater proportion of architectural ruins, that we cannot regret that they *are* ruins. We often indeed do regret to see them *so much* dilapidated, but we do not in the least envy the persons who had the advantage of seeing them entire. Thus, we have the solemnity of the images of past

ages and generations, combined with satisfaction that the *state* which existed in those times and among those people, is gone into the past with them, never to return.

The two classes of antiquities specified in the title above transcribed, please us by their irreparable decay, as monuments of the destruction of feudality and Popish superstition, of which these remains strongly illustrate the savage and the slavish character. How grim is that vision of a former age, which rises to the view of a reflective spirit, while contemplating one of these dilapidated castles, while looking up at the remains of towers and battlements, while passing through the deep and massive gate-ways, while observing the rocky solidity and thickness of the walls, while winding through the narrow gloomy passages, and while looking down into the dungeons, where, in a dismal twilight, and surrounded closely by an impenetrable construction of stone, so many wretches have pined in protracted despair, or awaited a speedy and violent death. However disparted by time, or worn by the elements, or mantled with ivy, or crowned with wall-flowers, or enlightened now by the wide access of sunshine, the ruins may be, they retain unalterably a frowning and as it were malevolent aspect. The structure has much the same effect on the imagination, as the sight of a skeleton of some gigantic murderer. The idea of merely *defensive* strength, is quite secondary in the beholder's reflections. The predominant impression is that of a hold of barbarous and turbulent beings, ready to rush out on enterprises of revenge, and slaughter, and devastation; or returned to rest in the spoils and the exultation of their destructive success. And when the thought is extended to the rural tracts between several of these fortresses, their condition in that age is presented in all the forms of a disturbed culture and a harrassed population.

The edifices raised by Popery, and abandoned to the operation of time since the fall of that hateful domination, suggest—by their gloom, by their superstitious uncouth imagery, by their arrangements for the purpose of vain rites, and for the privilege and accommodation of the performers and teachers of them, and by their enormous expense of labour—an impressive idea of the enslaved condition of the human mind; and we may rejoice, with gratitude to Heaven, that in these ruins we behold so many signs of its deliverance from what was so little better than Pagan idolatry. It is a mind of very little elevation, that in contemplating the cloisters, and arches, and broken walls, can be more gratified in the way of taste than of philanthropy and religion; more pleased by picturesque appearance, than sympathetic with the exultation of prophets and confessors, that is thus far, "Babylon is fallen!"

Meanwhile, there is no danger of the resumption of 'Monastic 'and Baronial' architecture. In this country its characteristic uses being gone irrevocably, together with the very means, in a pecuniary sense, of maintaining it, on any scale comparable to its former magnificence, the style itself, with whatever were its merits, is surrendered to the times to which it belonged. And nothing can appear more impertinent than the raising, in recent times, of some few ecclesiastical edifices, in such imitation as to seem like mockery of the temples of Popish superstition;—unless it be that wretched caprice of wealth that, in two or three notorious instances, has been building, at an immeasurable expense, abbeys and castles, with all their now unmeaning appurtenances, for mere places of abode. Who has not marvelled at such a whimsical vanity in elderly men, choosing expedients adapted to provoke perpetual ridicule, as the ambitious means of securing perpetual fame?

As to the relics of the ambitious labours of the older times, there can be no question whether it be desirable to have accurate delineations of them added to our elegant literature, before they are still further sunk in ruins or quite destroyed. Mr. Parkyns's work will be regarded as a pleasing and valuable addition to the numerous performances of this class. It is in part a republication. The Preface states, that in early life, Mr. P. belonging to a regiment which happened to be encamped on the same ground with that to which Captain Grose belonged, contracted an intimate friendship with that antiquary, and, by his means, 'with Mr. James Moore, a gentleman whose talents 'as an amateur draughtsman, claimed every consideration, and 'whose abilities at length riveted the attention of the Author to 'these subjects.' It is added,

'Ere the first named celebrated and excellent man had completed his great work of Antiquities, he paid the debt of nature in Ireland. After his decease, being urged by their mutual (common) friend, who made an offer of an extensive collection of sketches, made by himself in various summer excursions, and assured of the valuable aid of Mr. Caley towards obtaining the requisite descriptions—for whose solicitude the utmost acknowledgements are due—the present writer was induced to undertake a publication somewhat similar to Mr. Grose's, but on a smaller scale; of which a commencing volume was published in the year 1793, under the title of *Monastic Remains*, &c.'

'The volume formerly ushered to the world being merely an experiment, the objects contained in it were fortuitously selected; in the present, which becomes a new work, it will be considerably extended: the first of these volumes, as originally purposed, is still confined to England and Wales; the second embraces many interesting objects in North Britain.'

Some particulars of explanation are briefly and not imper-

tinently introduced. After the publication of the volume above mentioned, which had a flattering success with the public, Mr. P. was proceeding, with a valuable stock and accession of materials, to prepare another, with the intention of 'yearly' committing a volume to the press; but his progress was stopped 'by the occurrence of a fire at the copper-plate printer's, which 'destroyed a considerable number of impressions, and many of 'the plates,' combined with a sudden call to North America, to settle some concerns of property. But he never relinquished the intention of prosecuting this favourite undertaking. During this long suspension, it seems, 'an unhandsome attempt was 'made,' by an individual not named, 'to produce little less than 'a piracy of it,' by bad imitations, accompanied with an 'endeavour to wrest from the memory of the Author's late friend 'the title of originality;' and the production appeared even after the Author had returned to England, and was known to have resumed his work. There can now be no further competition.

Some of the expressions in this Preface, would *seem* to imply that the second volume cannot have completed the Author's design; but there is no positive information of its intended further prosecution. It is proper to mention, that though these volumes comprise a hundred and twelve short descriptive articles, each referring to a distinct plate, not more than ninety-nine prints are inserted. There is a notice from the Publishers, that 'having been disappointed of plates for thirteen of the 'subjects, it is their intention to deliver them hereafter to the 'purchasers of the work, at a moderate charge.'

Mr. Parkyns explicitly signifies that he does not take upon him the task of formal antiquarian investigation.

'Whatever literary illustrations occur, must be considered as entirely subordinate to the efforts of the pencil. To exhibit to the historian and antiquary a sketch of those monastic, castellated, and other remains, necessarily forming objects of their curiosity, *as they are*, or *as they were*; to assist in preserving or elucidating those exquisite monuments of ages long since passed away, thereby conveying to a polished people, a just sense of the religious, civil, and military talents, as also of the splendour of their ancestors; and at the same time to offer an interesting pocket companion to the amateur, or the tourist, are the entire motives of the author.'

The engravings are in aquatinta, and washed over with various tints, chiefly yellowish or reddish brown, to give the effect, though not in a glaring degree, of seeing the objects through coloured glasses. A deep shade is thus thrown over many of the views. However unnatural this mode of finishing may be, it certainly is pleasing to the majority of eyes. It gives an effect of richness, and magnitude, and perhaps re-

moteness, an effect as of something intervening, to prevent our being too close to the object. It is but an equivocal recommendation to say that it helps to obscure any defects, and soften or refine the coarseness, of the engraving. In the present work the engravings are generally good, many of them very beautiful. The subjects are well selected, consisting really and exclusively of antiquities, and such antiquities as deserve attention; and they do not include a number of insignificant objects which the pencil might have sketched at idle moments, without the draughtsman's taking the trouble to quit the high road. The points of view also appear to be generally well chosen.

Some of the plates in the first volume are visibly the worse for having given a former impression. Here and there, also, the trees will appear to be in too undefined a mass, and the clouds too solid and formal at the edges. The contracted dimensions have in a number of instances confined the view to a small part of a grand ruin, as in the case of Ludlow and Ragland castles, and therefore precluded an adequate idea of their magnificence. The size somewhat varies, some of the plates being four inches by three, and others, four and a half by three and a half. On the whole, the volumes form a pleasing and elegant assemblage of views. The titles of the subjects are much too numerous to be here recited.

The letter-press descriptions are generally somewhat less than two full pages, containing slight sketches of the history of the edifices, and notices of their present state, and of any thing remarkable in the vicinity. Any one of them, transcribed without selection, will be a fair specimen: for instance,

'RIEVAL ABBEY, YORKSHIRE.

'Rieval, or Rivaulx Abbey, the first of the Cistertian order in Yorkshire, was founded in 1131, or the following year, by Walter Espec, a great man in the court of King Henry I. This Walter, having lost his son and heir, (who, by a fall from his horse, broke his neck,) built and endowed three monasteries; viz. Rieval and Kirkham, in Yorkshire, and Wardon, in Bedfordshire.

'Many were the benefactors, and large the possessions, of this abbey; and Pope Alexander III. by his bull, dated 1140, confirmed to the abbot of St. Mary's, at Rieval, and to his brethren and successors, all their possessions with divers privileges. At the dissolution, here were an abbot and twenty-three monks. The situation at Rieval Abbey, and the very noble ruins still existing, render it highly deserving of notice. In the magnificent demesnes of Mr. Duncombe, near Helmesley, are two terraces of surprising length, the extremities ornamented with temples: the first commanding Helmesley town, and its noble castle, above the surrounding trees, and, deep beneath, a beautiful valley, with the river Rye, winding among hanging woods; the distance presenting a rich and extensive landscape. About the centre of this noble walk (near a mile in length) stands

the house, and a similar situation cannot be found. The traveller, descending into the vale, and fording the river by a circuitous route, arrives at the other terrace, which is of a conical shape; hence he looks down into a confined vale, on every side encompassed with hills; and, deep beneath, the venerable and majestic remains of this abbey strike him unexpectedly with inexpressible reverence. A deep narrow path leads down to this sequestered spot; and here may be seen the ruins of the church, which, excepting the tower and roof, is almost perfect. The masonry of the interior is of a clear brown stone, as perfect as if lately built, and highly ornamented: the ends of the aile and transept, formed by high lancet windows, and the side ailes, unroofed, shew some beautiful flying buttresses. Large remains of the apartments belonging to the abbey, adjoining these ruins, are overgrown with moss and briars, as if totally unfrequented by man. Here is much scope for conjecture respecting the refectory, cloyster, dormitory, and indeed the general plan; the more interesting because these ruins have been but little visited by antiquaries. In short, Rieval, from the fine state of its remains, enriched by weather-tints and ivy, and its retired situation, would afford ample amusement for a week; a hasty survey is inadequate to form a proper idea of its numerous beauties.'

Art. IV. *Elements of Electricity and Electro-Chemistry.* By George John Singer. 8vo. pp. 480. Price 16s. Longman and Co. 1814.

DR. SINGER'S treatise bears throughout the stamp of excellence. We have seldom indeed met with a treatise on any branch of science, in which the style and manner have accorded more with our own notions of the requisites for a philosophical work. On the one hand, it is free from that superficial, that fashionable *semi*-rhetorical character, if we may so express it, of the present day, which cheats the reader into a supposition that he is gaining knowledge, while he is merely running over words: and, on the other hand, it partakes not in the smallest degree of that dry axiomatic manner, which repels rather than invites the general reader.

The volume is however open to one objection; but we may safely add, to only one of any magnitude. Dr. Singer appears throughout to take for granted, the actual truth of the positive and negative hypothesis, as explanatory of electrical phenomena: at any rate, he all along assumes as a theory, what is still but an hypothesis; and an hypothesis, it may be remarked, which, especially since the many recent discoveries in respect to the laws of Voltaic electricity, it is extremely difficult to reconcile with some of the facts connected with this most interesting branch of natural philosophy.

Dr. S. first treats of the nature and sources of electrical action; describing minutely what are, and what are not, conductors of electricity. He then considers the theory of electric

excitation, treats particularly and in an interesting manner, of the several remarkable phenomena of electric light; and concludes this first division of his treatise, with a minute statement of the laws which invariably regulate the electric influence. The second part of the work is appropriated to the consideration and explanation of the mechanical and chemical agents of electricity, and the natural agencies of this power. In the course of this section of the book, are detailed, with much perspicuity, the experiments of Franklin and others, in relation to the electrical phenomena of the atmosphere. He dwells somewhat minutely on the connexion which electricity has both with medicine and natural history, and then passes on to the subject of Voltaic electricity, or, as it is more commonly named, Galvanism, the origin, history, and peculiarities of which are presented to the reader in a manner calculated to fix his attention on this recently discovered, but very extraordinary power.

'The discoveries of Franklin (says Dr. Singer) displayed the influence of electricity in the production of the most magnificent phenomena of nature. That of Volta has led to the rapid development of its connexion with her more silent, but important processes. Like the power of gravitation, it seems to apply more extensively, the farther its investigation is pursued. Like that power too, its nature may for ever escape our cognizance; but the contemplation of its effects may supply new facts calculated to extend the resources of art, and enlighten our conception of the infinite variety and harmony of natural phenomena. Such pursuits are amongst the best sources of intellectual improvement, for they call into action the highest powers of the mind, and present a constant succession of interesting objects for their exercise.'

Art. V. *Biblical Gleanings;* or a Collection of Passages of Scripture, that have been generally considered to be mistranslated in the Received English Version; with proposed Corrections. Also, the Important Various Readings in both Testaments, and Occasional Notes interspersed, with a View to the Illustration of obscure and ambiguous Texts. Together with several other Matters, tending to the general elucidation of the Sacred Writings. By Thomas Wemyss. 8vo. pp. 304. Price 7s. 6d.; York, printed; Ogles and Co. London. 1816.

THE zealous and still increasing attention which has, of late years, and in all Protestant countries, been exercised upon the criticism and interpretation of the Holy Scriptures, is calculated to excite both pleasure and pain in a reflecting mind: pleasure, in the amazing treasures which have been drawn from philology and the history of man and of nature, to elucidate the sacred volume, and to confirm its exalted claims; and pain, on account of the rashness, the presumption, the plagiarisms,

the ignorance, and the profaneness, which have, in many instances, dishonoured the name of Biblical Criticism. Yet, on a calm survey of this extensive field, and a rational calculation of its prospects, we have no hesitation in giving the preponderance to the pleasing and encouraging side. Though infidels and ungodly men have thrust their sickle into this harvest, their learning and sagacity have left much produce to those who would make a better use of it, and their very errors and irreverence have ultimately turned to good. 'The grass 'withereth, the flower fadeth; but the word of our God shall 'stand for ever.'

Some good men were alarmed at hearing that a set of scholars in England and in Germany, were treating the Bible exactly as they would treat Homer, or Herodotus: but when the case was rightly understood, the most devout friends of Revelation found nothing to justify apprehension. The genuine text of the Scriptures can be ascertained by no other means than those which are employed to procure a correct edition of an ancient classic; and nothing but the minute study of that text, according to the established principles of grammar and idiom, can be the handmaid to a just interpretation of its sense. What the wheelwright and the plough-maker are to the man who cultivates the soil, philology and criticism are to the student of revealed truth: but they can be of no efficiency to the *right end* of that truth, unless they are combined with moral and spiritual qualifications, humility, practical submission to the righteousness and wisdom of God, mental integrity, and the spirit of prayer. It is difficult to say which is the more absurd or pernicious extreme, to disclaim the subsidiaries of mere criticism and grammatical interpretation, or to rest in them. The union of intellectual and spiritual qualifications, is clearly intimated in the Apostle's declaration: 'From 'a child thou hast known the Holy Scriptures, which are able 'to make thee wise unto salvation, through faith which is in 'Christ Jesus.'

The books necessary for extensive and satisfactory information on this subject, are both numerous and costly; and many of them are in languages inaccessible to the mere English reader. We are, therefore, pleased with Mr. Wemyss's *Biblical Gleanings*. It exhibits many of the most valuable criticisms on the text of the Old and New Testaments, in a cheap and compendious form, and in a manner adapted to inform and gratify those who have not studied the original languages. The plan is a detail of passages, of which the common translation is conceived to be susceptible of amendment, arranged in classes, and under each class following the order of books in the Bible. The classes form chapters under these titles:—Miscellaneous Pas-

sages; the most important Various Readings; Passages illustrated by Notes; Transpositions; Improved Punctuation; Passages applied to particular Doctrinal Purposes; Titles of Christ altered from the Common Version; Passages affected by the Article; Passages illustrated by translating the Proper Names; Passages cavilled at by the Deists; Passages made ludicrous by the Common Version; Passages deficient in Perspicuity, and in Grammatical Purity; want of Uniformity of rendering in the Common Version; Passages of that Version deficient in Delicacy; and in Propriety. The succeeding fifteen chapters are occupied with lists of Latinisms, Syriasms, military, judicial, and other technical phrases, apparent contradictions, &c. Remarks on the Hebraisms and the Symbolical Language of Scripture, a List of Biblical Authors, and a General Table of Texts.

There is a want of order, and to some degree an inconvenience in this, that the passages under each Scripture book do not follow in the regular succession of chapters and verses, but are set down promiscuously as they seem to have occurred. Mr. Wemyss has, upon system, suppressed the mention of the authors from whom he has compiled his materials; assigning for his reason, that 'the regular notation of each author's name, at the 'close of the several extracts, might withdraw the reader's at-'tention from what is written, to [the person] who wrote it.' But, in adopting this method, is he aware that he is virtually taking upon himself a warranty for the justness of every remark? Such a responsibility we should be very unwilling to incur; for not a few of the proposed emendations of our Common Version, appear to us disputable, and others, decidedly objectionable.

Of omissions it would appear captious to speak, as Mr. Wemyss assures us that he has 'still a strong *corps de reserve*:' but we cannot avoid feeling some surprise at the absence of many solid and important criticisms, for which room might have been made by the ejection of multitudes which are trifling or dubious. Though the chapter of Various Readings is professedly but a selection, yet we should not expect to find some of *the most remarkable* omitted. Such, for instance, are Acts xx. 28. 'Church of the Lord,' or 'of the Lord and God.' The transposition of Rom. xvi. 25—27. to the end of chap. xiv. Eph. i. 18. 'Eyes of your heart.'—v. 21. 'Fear of Christ.' Col. iii. 15. 'Peace of Christ.' 1 Tim. iii. 'Who was mani-'fested.'

In the collection of Passages illustrated by Notes, there are many useful observations, and not a few very trivial and disputable. In page 197, we meet with the following extraordinary translation and annotation: 'John xvii. 2. That he should 'give to them, *all* (or, *every thing*) that thou hast given to

'him, (even) eternal life." 'The Common Version renders 'after Beza, in a way most favourable to predestination. But 'the above is the natural and proper sense, and contradicts no 'article of faith.' A more forced or unnatural construction could hardly be conceived! The neuter πᾶν occurs in the very same acceptation in chap. vi. 37, 39, of the same Evangelist, to signify persons; and in the latter example, it stands, as here, in the nominative absolute. That the plural αὐτοῖς is put in apposition with πᾶν is no difficulty, for it is not uncommon to find a collective noun of the singular number joined with a plural attribute. The rendering of our Common Version ought not to be ascribed to any deference for Beza, which would indeed be a very unjust suspicion, in any case, upon King James's translators. The greatest adversaries of Beza and of his doctrines, Castalio, Grotius, the Roman Catholic translators of the Mons Testament, Semler, Rosenmuller, and all the best critics, are unanimous in giving it the same interpretation.

Notwithstanding the defects and errors which it is our duty to remark, and to which a work of this nature must be acknowledged to be peculiarly liable, we regard these "Gleanings" as calculated to be useful, and we hope they will be followed by a richer harvest.

Art. VI. *Egypt, a Series of One Hundred and Ten Engravings, exhibiting the Antiquities, Architecture, Inhabitants, Costume, Hieroglyphics, Animals, Scenery, &c. of that Country;* with accompanying Descriptions and Explanations, in French and English, selected from the celebrated Work detailing the Expedition of the French, by *Baron* Vivant Denon, Officer of the Legion of Honour, &c. &c. Royal Folio. The first ten Parts. To be completed in twenty-one Parts. Price 5s each. C. Taylor. 1815-6.

A FEW plain statements will furnish our readers with competent information respecting this work. M. Denon, one of the men of letters who accompanied the Egyptian expedition, and distinguished as one of the ablest of the French draughtsmen, published at Paris, in 1802, only two years after his return, his Travels in Egypt, in two magnificent Atlas folio volumes, one containing the letter press, by Didot, the other about a hundred and fifty engravings, of fine execution. Within the same year, and at too short an interval for any very careful retouching of the plates, appeared a second edition, the text in two volumes quarto, the plates again in Atlas folio. The first edition was charged in London at about twenty guineas, and has sometimes, in subsequent years, been sold at a much higher price; the second has been put in recent catalogues at about twelve guineas.

We remember looking over the splendid volume of plates, not

long after its appearance. On opening it, we could not but acknowledge a very sensible disappointment. The sight of its colossal dimensions had elated our imagination with the idea of pictures whose magnitude, bearing some analogy to the enormous mass of the Egyptian structures, would almost overpower us with their magnificent images. What was our surprise then, on opening the redoubted *tome*, to find some of the most stupendous structures on which the sun ever shone, represented within a space of comparatively a few inches, somewhere towards the middle, or one side, of an Atlas breadth of paper, which suggested a strong image of a bare, wide, flat, glaring tract of the Egyptian sandy desert. This was not the case with all the engravings, certainly; a minor proportion of them had some tolerable correspondence in dimensions to the volume; but, taking altogether, we doubt whether we have ever seen in a graphical work, such an excess of sumptuous equipment beyond the real magnitude of the artists' performance.

At the same time, allowing for the dimensions, there could be but one opinion as to the excellence of the engravings.

In the same year, 1802, M. Peltier published in London an edition of the work of Denon. The letter-press was in two rather thin quarto volumes, comprising the Travels, with the addition of a very large appendix of interesting memoirs relative to Egypt and its antiquities, which had been published in France by several accomplished members of the Egyptian Institute: the letter press part of his edition was thus rendered far more valuable than the Paris 'edition.' It was accompanied with a selection of sixty plates, copied from the Paris edition, on paper somewhat larger than the common folio size, forming a volume of most humble exterior shew compared with the gigantic port and presence of the prototype. But then the engravings were by no means reduced in the same proportion. They very fairly occupied their allotted ground of paper, and made no diminutive figure beside the originals. The engravers were Armstrong, Cardon, Mitan, Audinet, Roffe, Pollard, &c. &c. &c. As to the selection of the subjects, M. Peltier says,

'Under the impossibility of copying all the plates of the Paris edition, and in the wish to produce an edition less unwieldy and expensive, I have chosen by preference the drawings which are the most interesting to artists and men of letters. I have set aside the views of the coasts of the Mediterranean, the representations of the battles between the French and the Mamelukes, and the views of the modern towns of Egypt, the costumes and the portraits of the principal personages of the country, who have had any concern with the French army, as being of much inferior interest; but I believe I have omitted nothing of consequence in the department of monuments of antiquity.'

As to the merit of the Plates, he says 'they are at least equal 'to those of the original, if some of them are not superior.' This was saying, and gratuitously saying, a great deal too much. Several of them, judged by the present standard of excellence, are of indifferent execution, though possibly not unfaithful in point of general representation; and a considerable number claim not more than moderate praise. A very large proportion of them, however, are decidedly good; they could not well be otherwise, as coming from the hands of the workmen whose names are given above. Several are very highly finished and beautiful. On the whole, they constitute a respectable and valuable series of representations.

The propriety of so very particular a notice of Peltier's edition of the engravings, will immediately appear, when we remark that that edition, so far as it reaches, is identical with the present, which is another impression taken from the same plates, with the addition, by the time the work is completed, of about fifty not given by Peltier. Of the history, if we may so call it, of these additional ones, we have no information. We should conjecture that they may have been executed at the same time as the others, and originally intended to accompany them; but not a word of explanation is given. Indeed, the whole series is introduced to the public with a perfect silence as to its origin. We somewhat question the policy and perhaps the absolute fairness, of such a reserve. Persons who deliberate on purchasing a work of very considerable price, without having the advantage of first inspecting it, are desirous and have a right to be plainly informed of every material circumstance respecting the manner of its preparation. We have ourselves heard the inquiry—*What* are these advertised engravings?—from persons apprized of the existence of Peltier's edition of Denon. It naturally occurs, that should they be identical, the latter set of impressions will come with some degree of disadvantage.

We suppose it likely, for indeed we do not know, that Peltier's edition might not be very large, as to number of impressions. We have compared a copy of it with a copy of the first ten numbers of the present publication; and though somewhat of the inevitable difference is clearly perceptible, we think that in this latter work, in the majority of the plates, the impressions do not appear *very* materially impaired. Indeed, it is not a large proportion of them that are worked in that very attenuated and finished style that suffers most by repetitions of impression. So far therefore as can be judged from the copy we have inspected, the plates have come to this second service in a respectable state of preservation.

The case is, of course, still better with the very numerous supplementary engravings, which have not, within our observa-

tion at least, been published before. At the same time it is to be acknowledged, that these additional ones are inferior, in subjects and execution, to the *average* of those published by Peltier. But few of them have the signature of the higher class of artists. The groupes, however, of rough portraits of Egyptians and Arabs, appear to be sketched in a spirited manner; they are on a large scale, and form, we think, the most interesting portion of the supplementary delineations.

To any one who may have looked into the original work, it is unnecessary to remark, that a very considerable proportion of the plates, perhaps as much as one in five or six, are assemblages of simple outlines of hieroglyphics, bas-reliefs, &c.

On the whole, then, there can be no hesitation to pronounce the present a valuable publication, and at a price not exorbitant. Four pages of letter-press explanations, in French and English, accompany each number.

It would be quite impertinent to enlarge, at this day, on the merits of '*Baron* Denon.' The most animated praise is due to the industry, and the wonderful rapidity of execution, evinced in the performance of his part of the business of the Egyptian expedition. But the publisher seems greatly to overrate his opportunities. His narrative shews how miserably those opportunities were restricted by the implacable and universal hostility of the natives against the French, which rendered it absolutely impossible to venture to the smallest distance from the station or march of some strong military party. And the military parties, however much their leaders might wish to accommodate their movements to favour the pursuits of knowledge and taste, (and General Desaix had this disposition in the greatest degree,) were compiled to make this the last object of their attention. In his Preface he acknowledges and laments the inconvenience and transientness of his visits to the most memorable localities. He apologizes, for example, for the slight manner in which he has represented the Pyramids of Saccára, by relating that he traversed the place at a gallop. Several of his seven visits to Thebes, if we remember right, were not of an hour's duration; and in none of them had he the facilities and the time demanded by the signal magnitude and importance of his task. Very few artists could, under the same circumstances, have accomplished so much; but a number of his drawings, of very considerable or even grand objects, could not have been, on the spot, much more than general and almost vacant outlines, to be filled up afterwards from memory: and many, he acknowledges, were on too small a scale, and, from his very unfavourable circumstances, could not have been otherwise. While, therefore, there can be no manner of question as to the general truth and perfectly Egyptian character of his representations, it is more

than probable that in the *minutiæ* of finishing there must be a considerable share of arbitrary disposition. We recollect, for instance, having observed a somewhat different arrangement of hieroglyphics on one of the temples, as represented in an engraving given by Peltier, and in one of the large, rough, but valuable sketches of Major Hayes, published by Mr. Hamilton as illustrations of his *Ægyptiaca*,—sketches, we believe, of the highest authority. It is, at the same time, to be acknowledged, that the exact disposition of such *minutiæ*, is of very little importance to the main purposes of the representations, provided there be a faithful exhibition of the general character and *principal* details of these majestic structures and ruins: and this merit, in a very high degree, is universally ascribed to the French traveller.

Art. VII. *The Life of the Right Reverend Father in God, Jeremy Taylor, D.D. Chaplain in Ordinary to King Charles I. and Lord Bishop of Down, Connor, and Dromore.* By the Rev. Henry Kaye Bonney, M.A. of Christ's College, Cambridge; Prebendary of Lincoln; Rector of King's Cliffe, Northamptonshire, &c. &c. 8vo. pp. 408. Price 12s. Cadell and Davies. 1815.

BIOGRAPHY is a most instructive, but at the same time a very difficult department of history. A nicely discriminative judgement, patient and laborious research, with a deep insight into human character, are essentially requisite to fulfil its just claims with fidelity and reputation. Talents of a high order may be advantageously and therefore laudably employed in investigating and developing the moral features of the human character—the remote but actual springs and motives of human conduct. The meagre, uninteresting, and indeed trifling details, of eminent persons, which are so frequently ushered into public notice, are absolutely offensive to every reader of taste and discernment. How truly unfortunate when a man of distinguished qualifications comes within the grasp of one of the *familiars* of this race of biographical inquisitors. How are his name and memory tortured, and made to speak and to say all that ignorance or party spirit chooses to dictate. And even under the hand of an injudicious or partial friend, a character becomes moulded into so strange a shape, or into so shapeless a thing, that a close inspection destroys all the interest that a slighter knowledge had excited.

We cannot deny that the perusal of the volume before us produced a painful feeling in our mind; and we regret to say that we closed Mr. Bonney's Life of the pious Jeremy Taylor, with diminished feelings of veneration towards this distinguished prelate. Every real Christian who is acquainted with the name and writings of Bishop Taylor, must ardently wish to see his

character drawn by a master in the art. It might surely have been expected, that after so many years have glided away, the heat of party spirit had subsided sufficiently to enable a writer to estimate accurately the merits, and to decide impartially concerning the defects, of the subject of his remarks. So far, however, is this from being the case in the present instance, that the design is but ill concealed, of making the life of Jeremy Taylor a vehicle of invective against the enemies of the Star Chamber and the opponents of Episcopacy; an occasion of preferring the most extravagant claims in behalf of the hierarchy, and a channel through which flattery of a most fulsome and indiscriminate nature may be lavished on its more dignified members. Upon no other principle can we account for the minute and tedious accuracy with which many trifling circumstances are here detailed, while events of deep interest are passed over in a most cursory manner. A prominent place is given to the notice of persons who had but a very remote connexion with the subject of these memoirs, while others, whom an impartial writer would have mentioned with honour, are either kept out of sight or branded with infamy. To the same cause also it is to be ascribed, that the extracts from the numerous and valuable writings of Taylor, which are introduced, are chiefly those which celebrate the immaculate purity and consummate excellence of the Established Church, and represent her enemies as irreligious, hypocritical, ignorant, and utterly contemptible; persons, as this biographer informs us, 'whose hypocrisy and blasphemy cannot be 'contemplated by any religious mind without indignation and 'horror.'

The proper subjects of biographical disquisition naturally divide themselves into three classes. The first consists of persons whose reputation is founded wholly on the elevation of their genius, on the splendour of their talents, or on the extent of their erudition. Belonging to this class, our readers will readily supply many names of men from both the ancients and moderns, whose genius was adapted to enlighten the darkest ages, and who needed not the concurrence of favourable circumstances, or the patronage of the great, to raise them far above the ordinary level of their species. The second class includes those who are indebted for their posthumous fame, chiefly to the peculiar situations into which they were thrown, as if by accident, and to the eventful periods in which they lived. Among these are the long lists of conquerors, and heroes, and ambitious statesmen, and factious demagogues, thousands of whom would have slept in obscure graves, had not circumstances over which they had no control, lifted them into public notice. The third is composed of men who owe

mine the throne itself, fell a victim; not as Mr. Bonney asserts, to the malice of vindictive enemies, but to his own pride and ambition. Taylor and others took alarm, rushed into the breach, and strained every nerve to prop up the tottering edifice. Soon after Bishop Hall had published his "Humble Remonstrance," (to which several of the most eminent Nonconformist ministers replied, under the well known signature of Smectymnuus,) Taylor produced a tract entitled, "Episcopacy asserted," which was published by royal authority. But neither the polemical acumen of these disputants, nor the royal sanction with which they were invested, could stem the torrent which had set in with irresistible force. The misguided and unhappy Charles appealed to arms, and was speedily driven from his capital. With a fidelity that reflects great credit on his memory, Taylor now attached himself to the person, and resolved to share the declining fortunes, of his sovereign. Desirous of administering the consolations of religion to his prince, when they might be most needed, he continued during several years to accompany the movements of the royal army, and to expose himself unarmed to all the perils of war. At what time and by what circumstances he was induced to withdraw from this post of danger, is not known, but it is certain that he retired into Wales in 1645. In the first period of his retirement, his straitened circumstances obliged him to undertake the education of youth; but afterwards he resided in the mansion of the Earl of Carberry, at Golden Grove, in whose family he officiated as domestic chaplain during several years, and beneath whose hospitable roof many of his best practical works were composed. These productions were highly appreciated, not only by those of his own party, but by many distinguished republicans, who were induced by a respect for his piety and talents to shew him repeated acts of kindness. In reference to this part of his history, he writes thus in the Epistle Dedicatory to his "Liberty of Prophesying:"

"In the great storm which had dashed the vessel of the Church in pieces, he had been cast upon the coast of Wales, and in a little boat thought to have enjoyed that rest and quietness, which in England, in a greater, he could not hope for. Here he cast anchor, and thinking to ride safely, the storm followed him with such impetuous violence, that it broke a cable, and he lost his anchor; and here again he was exposed to the mercy of the sea, and the gentleness of an element that could neither distinguish persons nor things. And but that he who stilleth the raging of the sea, and the noise of his waves, and the madness of the people, had provided a plank for him, he had been lost to all the opportunities of content or study. But he knew not whether he had been more preserved by the courtesies of his friends, or the gentleness and mercies of a noble enemy."—p. 56, 57.

'*with seraphic warmth.*' It is however more probable, that it was founded on the more than *Semi-Catholicism* of his archiepiscopal patron, and the strong tendency to Popery which then began to manifest itself in the court of Charles I. But the fallacy of these hopes was soon discovered by a sermon preached at Oxford in 1638, which stands first on the list of his numerous publications, and which was exclusively directed against the errors of the Roman Church. Having been introduced by Laud to royal favour, he was appointed chaplain in ordinary to the king, in 1637-8, and about the same period, was instituted to the rectory of Uppingham, in Rutlandshire. Those of our readers who are acquainted with the eminently devotional writings of Jeremy Taylor, will readily believe, that he entered with pious zeal on the sacred duties of his office, and was unremitting in his attention to the spiritual concerns of his flock; but they will doubtless be surprised to find that this part of his character must be supplied by their own imagination. His biographer despatches this important feature of his official character, in a single sentence; and he proceeds to inform us, that he was always present at the election of parish officers, that he negotiated with the Bishop of Peterborough concerning an organ, and that he entered, with his own hand, in the parish books, a list of the books, vestments, vessels, and other furniture that belonged to the church.

As many of our readers may not be sufficiently enlightened on this subject, we shall extract for their edification, and for the instruction of Church-wardens in the duties of their office, part of the note which contains the items of these sacred utensils. If the Author had not taken care to inform us that they belonged to the Protestant Church at Uppingham, we should have ignorantly imagined that they formed a part of the splendid pageantry of our Lady of Loretto's Chapel*.

Public affairs were now drawing towards a crisis. Laud, whose arbitrary and tyrannical measures contributed more than all beside, to demolish the fabric of episcopacy, and to under-

* "They are stated as follows: One chalice with a cover silver and "gilt, two patins silver and gilt, two pewter flagons; one diaper "napkin for a *corporale*, (which signifies, we are told, "Sindonem, "*in qua Corpus Christi fuit involutum*,") one bible, one book of "common prayer, one altar cloth of green silk damask, two altar "cloths of diaper, one long *cushion of crimson velvet* lined with "crimson serge with four great tassels of crimson silk; one short "cushion of the same, one tippet of taffety sarcenet, one surplice; "two black *hoods* of serge lined with taffety sarcenet. All these "were *dedicated* on the 10th of May 1639, for the use of the Church "of Uppingham, by the Bishop of Peterboro' in his Cathedral "Church."

mine the throne itself, fell a victim; not as Mr. Bonney asserts, to the malice of vindictive enemies, but to his own pride and ambition. Taylor and others took alarm, rushed into the breach, and strained every nerve to prop up the tottering edifice. Soon after Bishop Hall had published his "Humble Remonstrance," (to which several of the most eminent Nonconformist ministers replied, under the well-known signature of Smectymnuus,) Taylor produced a tract entitled, "Episcopacy asserted," which was published by royal authority. But neither the polemical acumen of these disputants, nor the royal sanction with which they were invested, could stem the torrent which had set in with irresistible force. The misguided and unhappy Charles appealed to arms, and was speedily driven from his capital. With a fidelity that reflects great credit on his memory, Taylor now attached himself to the person, and resolved to share the declining fortunes, of his sovereign. Desirous of administering the consolations of religion to his prince, when they might be most needed, he continued during several years to accompany the movements of the royal army, and to expose himself unarmed to all the perils of war. At what time and by what circumstances he was induced to withdraw from this post of danger, is not known, but it is certain that he retired into Wales in 1645. In the first period of his retirement, his straitened circumstances obliged him to undertake the education of youth; but afterwards he resided in the mansion of the Earl of Carberry, at Golden Grove, in whose family he officiated as domestic chaplain during several years, and beneath whose hospitable roof many of his best practical works were composed. These productions were highly appreciated, not only by those of his own party, but by many distinguished republicans, who were induced by a respect for his piety and talents to shew him repeated acts of kindness. In reference to this part of his history, he writes thus in the Epistle Dedicatory to his "Liberty of Prophesying:"

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In 1654, an attempt was made by some of the Royalists to overthrow the Commonwealth, and replace the Stuarts on the throne. In consequence of this conspiracy, Taylor fell under suspicion; a warrant was issued for his apprehension; and he was, for a short time, committed to Chepstow castle. It is evident however from his own statement, that he was treated with great lenity and indulgence. Soon after his liberation, he was induced, partly by a severe domestic affliction, and partly by the desire of superintending the publication of his works, to remove to London. During his residence in the metropolis, he officiated statedly, as minister, to a small congregation of Royalists, who still adhered to the formularies of the Church of England; and it does not appear that either himself or his hearers were interrupted in their religious exercises. By this means he was introduced to the friendship of Lord Conway, who afforded him a peaceful retreat during the remainder of the Interregnum, at Portmore in Ireland. When measures were adopted to procure the restoration of the Stuarts, Taylor, with many others, hastened to London. His signature was affixed to the memorable 'Declaration of 'the Nobility and Gentry,' in which a pledge was publicly given, that 'all rancour and former animosities should be 'buried:' a pledge which was soon afterwards as publicly violated. Mr. Bonney inserts this document, as a proof of the temper and moderation of the party by whom the king was restored; but it is on the other hand a convincing proof of their duplicity and treachery, particularly when viewed in connexion with the iniquitous history of those times. We are, however, willing to believe, that the guilt of this treachery does not belong to all who subscribed the declaration; but merely to a few time-serving parasites, who made such upright and conscientious men as Taylor, their dupes. It must have occasioned him deep regret in future years, to find that he had given a pledge which he was utterly incapable of redeeming.

The highest dignities of that Church to which he had so firmly adhered in her adversity, and which he had defended with so much ability, were now offered for his acceptance; nor does the history of that Church contain many instances in which those dignities have been so worthily bestowed. It had been the height of ingratitude in the restored Monarch, not to reward the old and tried friend of his unhappy parent; and to the newly-established Episcopal Church, not to place at her head one of her brightest ornaments and ablest defenders. Almost immediately after the king's accession, Taylor was preferred to the bishopric of Down and Connor, to which was afterwards annexed that of Dromore. It is somewhat amusing to observe with what complacency our biographer dwells on

the splendid spectacle which was exhibited, at this period, of the consecration of three archbishops and eleven bishops, at one time, in the Cathedral of St. Patrick; the ceremony of which was concluded with the following chorus, written for the occasion, by the Dean of St. Patrick:

'Angels look down and joy to see
Like that above a *monarchy;*
Angels look down, and joy to see
Like that above an *hierarchy.*'

In consequence of the holy rites performed on this occasion, 'at which the lords justices and council, and general convention, with the mayor and aldermen, attended in their robes,' Mr. B. gravely tells us, that 'the new bishops, like the apostles 'at Jerusalem, received *power* from on high, before their 'dispersion to the several flocks, over which the Holy Ghost 'had made them overseers:' but in what that *power* consisted, or by whom it was conveyed,—whether by the letters patent of Charles II. or by the imposition of the hands of the archbishop, he does not condescend to inform us. To make the parallel complete, he should have stated, that on their arrival in their several dioceses, they began to work miracles, and speak with tongues, and prophesy; for it is to these special and miraculous gifts that the passage, which is accommodated to this consecration-service, originally refers. Placed in new and widely different circumstances, the bishop now directed his studies to a different object, and instead of vindicating Episcopacy as formerly, he began to attack the errors and superstitions of the Romish Church, some curious instances of which are recorded in the present volume. The composition of several polemical and practical treatises, together with his diocesan duties, seem to have filled up the few remaining years of his life. His death took place in 1667, 'when,' according to his biographer,

'He who, with such weight of argument had defended the cause of truth; He who with unexampled eloquence, had displayed to man the grounds of happiness; He who, with such moving accents, had *forewarned* the world of the incessant march of death by the uncertainty of life, was now to ratify his word by his own example. Thus engaged, whilst his mind was intent upon those gracious words of his Saviour, "Blessed are the poor in spirit," &c. he was summoned to practise his own advice: "Say no more, but when God calls, "lay aside thy papers, and first dress thy soul, and then thy hearse."' pp. 354—5.

His Funeral Discourse was delivered by the most intimate companion of his latter years, ***Dean Rust***, and Mr. B. has described it as a Sermon which, 'in expression and pathos has 'seldom been surpassed.' Our readers shall judge.

'To sum up all, this great prelate had the good humour of a gen-

tleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a counsellor, the sagacity of a prophet, the reason of an angel, and the piety of a saint: he had devotion enough for a cloister, learning enough for a university, and wit enough for a college of virtuosi; and, had his parts and endowments been parcelled out amongst his clergy that he left behind him, it would perhaps have made one of the best dioceses in the world But alas! "our father, "our father; the horses of our Israel, and the Chariot thereof," he is gone and has carried his mantle and his spirit along with him up to heaven; and the sons of the prophets have lost all their beauty and lustre, which they enjoyed only from the *reflexion of his excellences, which were bright and radiant enough to cast a glory upon a whole order of men.* But the sun of this our world, after many attempts to break through the crust of an earthly body, is at last swallowed up in the great vortex of eternity, and there all his maculæ are scattered and dissolved, and he is fixed in an orb of glory, and shines among his *brethren stars*, that in their several ages gave light to the world, and turned many souls unto righteousness: and we that are left behind, though we can never reach his perfections, must study to imitate his virtues, that we may at last come to sit at his feet in the mansions of glory.'

We profess ourselves utterly at a loss to reconcile this tissue of extravagant conceits and turgid flatteries, either with piety, good taste, or even common sense.

The greater part of this volume consists of notices of the successive publications of Dr. Taylor, in the order of time in which they appeared; summaries of their contents, and copious extracts. We have not been at the pains to examine whether the bishop is responsible for all the extravagant high-church pretensions to which his biographer has given currency in his name. If it is so, we cannot wonder that the Papists should have indulged hopes of him, for we are not aware that the bishops of Rome themselves, in the plenitude of their priestly pride, ever carried their pretensions higher. To what degree of authority have they ever aspired, beyond that of *creating apostles?* Yet Mr. Bonney informs us, that

'Taylor, in his Tract on 'Episcopacy,' employs consummate learning, and adduces powerful evidence to demonstrate that Christ instituted a government in his Church, which was first committed by him to the Apostles, with a power of *joining others, and appointing successors in the apostleship*, that this succession into the ordinary office of apostleship is continued in the order of bishops; for *the apostle and bishop are the same as well in name and person as in office*; which Christ himself has made distinct from that of Presbyters—conferring on apostles some powers, which he did not give to others; as of ordination, confirmation, and *superiority of jurisdiction; so that bishops are successors in the office of apostleship, according to the general tenor of Antiquity.*' pp. 22.

Is it possible that this Master in Israel could have been ignorant that it was essential to the office of an apostle, that he should have been "a witness of the resurrection of Christ?" —that the Apostles of Jesus Christ themselves did not presume to appoint one to fill up the place of *Judas*, but referred the choice to God himself, by *the use of the lot*; and that the Apostle Paul makes the *validity* of his office rest on his having been constituted an apostle—"not by man, but by revelation "of Jesus Christ?" A singular concession is made in connexion with the forecited passage, that the distinguishing of names, (alluding particularly to those of bishop and presbyter or elder,) did not take place, till *after the death of the Apostles*, '*which names before were used in common.*' So then, it seems from the confession even of this high-toned Episcopalian, that the establishment of a hierarchy in the the Church, is an *innovation* which crept into the Church after the Apostles' death, or an improvement upon the apostolical constitution of the primitive Churches. Now this is downright Nonconformity—the precise doctrine which has been maintained in all the ordination services of Protestant Dissenting Ministers, from the days of the Puritans to the present period!

The next object to which the distinguished polemical talents of Taylor were directed, was a defence of Liturgical forms of worship. This treatise is written with peculiar moderation and temper, considering the state of the times, and the violence of political parties. In it he justly censures those enthusiastic notions relative to extemporary prayer, into which some had fallen, and which are not even in the present day quite extinct; and states that,

'Whatever this gift is, or this spirit of prayer, it is to be acquired by human industry, by searching the Scriptures, by reading, by conference, and by whatsoever else faculties are improved and habits enlarged. God's Spirit hath done his work sufficiently this way, and he loves not either in nature or grace, (which are his two great sanctions,) to multiply miracles when there is no need.'

But when, in a subsequent part of this tract, he proceeds to affirm that 'set forms of Liturgy are necessary to preserve 'unity in the Church,' and that 'their absence must prove a 'fruitful source of heresies and divisions,' we feel disposed to ask—Have these liturgical forms produced the effect which is ascribed to them? If, by 'unity,' be meant only the stated observance of the same forms, this boasted argument dwindles into a mere truism; but if it mean *unity of faith*, facts prove the contrary, for we will venture to affirm that there are as many varieties of religious opinions, and those too on subjects of vital importance, *within*, as there are *without* the pale

of the Establishment; though the desks may, in all cases speak the same language, the pulpits will be found to be as discordant as if no such authorized standard was prescribed—or as when "every company uses a new form of prayer at every "convention."

Mr. Bonney furnishes us with a rather curious abstract of a Discourse of Baptism, published by Dr. Taylor in 1653. As a theological authority, few would lay much stress on the opinions of this eloquent writer; but they present a specimen of the doctrines at that time held by Episcopal divines, and his biographer does not intimate any thing bordering upon disapprobation or disagreement.

'After laying down what the rite of Baptism is, he proceeds to shew what are the benefits arising from it, and points out the first fruit to be, admission into Christ's kingdom; the next, adoption into the covenant; the third, a new birth by which we enter into the new world, *the new creation*, the blessings and spiritualties of the kingdom. He asserts that "In Baptism all our sins are pardoned; and not only this, but that it puts us into a state of pardon for the time to come."

'The next benefit of Baptism, which is also a verification of this, he states is a sanctification of the baptized person by the Spirit of Grace; and that to understand this we must consider it by its real effects, and what it produces on the soul.

'1st. It is suppletory of original righteousness, and the effect of the spirit is "Light" or "Illumination." And he descends upon us in Baptism, to become the principle of a new life. But all these intermedial blessings tend to a glorious conclusion; for he adds, "Baptism consigns us to a holy Resurrection. And lastly, by *Baptism we are saved.*"' pp. 179—80.

We are obliged to depend upon Mr. Bonney as to the accuracy of these quotations, but 'the judicious Hooker' does not stop very far short of Bishop Taylor in his representation of the efficacy of Baptism.*

* The considerations suggested by Dr. Watts in his "Humble "Attempt,' in reference to the *advantages which Protestant Dissenters enjoy in matters of religion*, deserve to receive at this time peculiar attention, as pointing out the personal use to be made of the present controversy. The first advantage which the Dr. mentions, is this.

'You are not in so much danger of taking up with the outward forms of religion, instead of the inward power and more spiritual part of it, as your neighbours may be, and that particularly in the two following instances. *First, You are in no such danger of mistaking Baptism for inward and real regeneration*, as those who are educated in the established church. You are not in the least tempted or encouraged in any of your Ministrations to suppose that your

But the most important, and by far the most valuable of Jeremy Taylor's controversial writings, is his "Liberty of Prophesying," in which he contends for toleration on a scale far too wide to accord with the prejudices of his biographer. In pleading for liberty of conscience in behalf of himself and his brethren, he maintains that 'free toleration should be allowed to all' who did not speak against the Apostles' creed, weaken the hands of Government, or were not enemies to a good life. In resting the question on so *broad a basis*, and by insisting upon the freedom of all Christians to exercise their worship, who do not offend in the above mentioned principles, Mr. Bonney seems to think, that 'in his zeal for his injured brethren he may have 'overstepped those bounds which are necessary for the preser-'vation of spiritual government and unity in the Church.' What this liberal and tolerant biographer's sentiments are on the question of religious liberty, may be gathered from a note which is introduced somewhat violently in p. 313. Having

souls are regenerated by the outward ceremony of Baptism, or that you are really born again, and made new creatures by being baptized with water, to which unhappy and dangerous mistake the office of Baptism in the church of England hath been thought to give too much countenance in the plain sense of the expressions, and without any sufficient guard or caution. And the answer in the Catechism which children are taught, does but too much confirm and establish them in this mistake. And when their parents hear it mentioned so expressly at the Baptism, that *the child*, after it is baptized, *is regenerate and grafted into the body of Christ's Church*, and that *this infant is regenerated with the Holy Spirit*, 'tis no wonder if they encourage children to believe in a most literal sense what their Catechism expressly teaches them, that they are all born again so as to become *the children of God, members of Christ, and heirs of heaven by baptism*. I readily grant that many of the ministers of the church and the wiser Christians do know and believe that there is no such inward grace and salvation really communicated by baptismal water: yet almost all the expressions in the offices relating both to public and private baptism, and to the baptism of those of riper years, establish persons in the same mistake, and that, as I hinted before, without any manifest caution to secure them from it.

'But you, my friends, who separate from the national forms of worship, are afraid of receiving this doctrine, for you think it a matter of dangerous consequence both with regard to yourselves and your children.'—'You therefore lie under the strongest obligations to see to it that you have better evidences of regeneration than your mere baptism with water.' pp. 175—179. (12*mo edition*, 1731.) This dangerous opinion respecting baptism, Dr. Watts subsequently shews, is '*repeated in the office of Confirmation*,' which is the second instance to which he refers. The solemn application which he makes of the argument, ought to be impressed on the minds of all who have attended to this important subject.

stated in the text, that 'the seat of the Earl of Bridgwater had 'been, before the Rebellion, the scene of Milton's Comus, and 'that after the Restoration it had fallen into the hands of a 'nobleman of equal worth, and fostered a muse of equal viva-'city,' he proceeds in a style worthy of a Bonner, a Laud, or a Sacheverel, to remark, that—

'High as the burlesque may seem in Butler's incomparable poem, it is but a transcript of the mode of reasoning which prevailed at that time amongst the independent party; whose hypocrisy and blasphemy cannot be contemplated by any religious mind without indignation and horror. At the same time a more striking lesson cannot be produced against the *indulgence of the wild opinions which led to such results*. And no argument can carry with it such powerful conviction of their inevitable and fatal consequences, as a reference to the plain history of those enthusiastical and rebellious times.'

It must however be remembered, that Taylor, at the time of writing this plea for religious toleration, which seems to have given such alarm to his biographer, was, in point of fact, *a Dissenter* In common with many other zealous partisans of the royal cause, he had been deprived of his benefice. and prohibited from using, in public worship, the Liturgy of the Church of England. These privations had a wonderful effect in removing the film of prejudice from his eyes. But after the lapse of a few years, when ecclesiastical honours were lavished upon him, his opinions on this subject must have undergone a material change, or he could never have consented to sit as a member of that Privy Council from which those persecuting edicts proceeded, by which two thousand of the best men the Church of England ever contained, were ejected, silenced, in many cases imprisoned, and in some swept into an untimely grave. Such is the corrupting influence of power and opulence even on the best of men!

As a favourable specimen of our Author's style of composition, we shall extract the comparison he has drawn between this distinguished prelate and the admirable author of 'Paradise Lost;' a parallel which would certainly have done him great credit, had not its excellence been neutralized by a note, in which it is insinuated that our British Bard shines in plumes borrowed from the Bishop of Down and Connor!

'Milton may be first selected, as coming nearest to him (Dr. Taylor) in many particulars. Born within five years of each other, and educated in the same university, they launched forth into life at a period the most eventful that England ever witnessed, when two powerful parties were drawing towards an open rupture, each supported by abilities that have rarely appeared in any age. The minds of both Taylor and Milton "had a large grasp;" their spirits were firm, cou-

rageous, and ardent; their understandings intensely fixed upon religion. In the hour of contention two such characters could not be indifferent spectators. The one plunged into the tide of boundless liberty, the other espoused the cause of violated prerogative. Zeal prompted the hand of both, which gave an elevated tone to every chord they struck, whether in the cause of politics or religion. Milton embellishes his style often when least expected. If he be writing on the rules of education, he breaks from the sober and deliberate march of the philosophical enquirer, detains the mind no longer in the demonstration of that part of the subject which he is discussing, but says, "I will strait conduct you to a hill side, where I will "point ye out the right path of a noble and virtuous education, labo- "rious indeed at the first ascent, but else so smooth, so green, so "full of goodly prospect and melodious sounds on every side, that "the harp of Orpheus was not more charming." In this and other passages that might be cited from the prose of Milton, we perceive that we are conversing with a person of a high and majestic order, whose energy may be thought to equal, but not surpass that of Taylor. In intellectual opulence, in brightness of fancy, in richness and fluency of expression, the balance is so nearly even, that we hesitate to pronounce which side preponderates.'

Art. VIII. *Farewell Sermons of some of the most eminent of the Nonconformist Ministers, delivered at the Period of their Ejectment by the Act of Uniformity in the Year* 1662. To which is prefixed, An Historical and Biographical Preface. 8vo pp. xvi. 449. 11s.—Gale and Fenner, 1816.

THE larger proportion of the Sermons contained in this collection, were not delivered on the 24th of August, as is erroneously stated in the Preface, but on the 17th of that month, the Lord's day that immediately preceded the Feast of Bartholomew, in 1662, when the Act of Uniformity took effect. The originators of this cruel Act well knew what would be the nature of its operations, and it is therefore quite reasonable to infer that they were perfectly satisfied in regard to the consequences which they foresaw would result from it. The Act was not designed to alarm the unholy, or to rouse the indolent; it left them in full and quiet possession of their offices and of their ease. It was a political institute, directed against the pious and the diligent in the Church, whom it expelled beyond its pale; and thus the kingdom was wholly abandoned to its haughty triumph over principles which Apostles would have gloried in maintaining, and over persons, as the victims of its vengeance, whom they would hail as fellow-helpers of the truth.

Were the pious clergy of the Establishment to resign their preferments in the Church, it would, it should seem, be a ques-

tion with some persons, whether situations elsewhere of equal utility with those they now occupy, could be pointed out for them:—whether it would be an advantage to the cause of true religion in the land, that no parochial cure should be administered by men, allowed to be well qualified to stem the torrent of heretical pravity? Such reasoners, it would seem, are not aware that the whole force of their arguments directs itself with keen severity against their own Church. Many good men, members of the Establishment, have most unreservedly condemned the Act of Uniformity: still, that Act has even Evangelical apologists. Here, however, we need not have recourse to supposition, on which to found our appeal: a fact readily offers itself. The Act of Uniformity, it is well known, ejected more than two thousand ministers from the Church, a much larger number, it is probable, than will ever again, at one time, quit its communion. Was it, we may ask, an advantage to the cause of true religion in the land, that men, so ably qualified to stem the torrent of heretical pravity, as the confessors of Bartholomew's day, were deprived of their parochial cures? We are quite willing, and indeed are desirous, at all times, to acknowledge to the utmost the qualifications of the pious clergy of the present day; but certainly we cannot concede that their qualifications are superior to those of Bates, and Baxter, and Howe, and many others of the Nonconformists. By the silence which was imposed upon these men, multitudes of immortal souls were consigned over to the danger of perishing everlastingly. And what situations of equal utility, we would ask, with those which they occupied, would Evangelical apologists for this Act have pointed out to the ejected clergy? Their situations were as important as those in which the Evangelical clergy of our days are placed. But it is an undeniable fact, that had the measure involved the spiritual misery of half the nation, the Act would have passed: no consideration that the land would be left destitute of the means of salvation, would have arrested the Act in its progress, or delayed its execution even for an hour.

But while we adopt this method of pointing out the inconsistency of those persons who attempt to extenuate the forcible ejectment of the Nonconformists from the Church, we do not shrink from fairly meeting the question.

On the supposition that in consequence of our representations a secession to any extent from the Church were to be effected,—that twenty or forty Evangelical clergymen, that is, a number equal to a hundredth, or a fiftieth part of the ejected ministers, should leave their parochial cures, we have been called upon to contemplate the evils which would be produced by such a measure. Shall we adopt the reasoning that has elsewhere been urged, that the ejectment was beneficial to the cause of

religion, as an enlarged sphere of action was by that measure prepared for the ejected ministers? It is true that the things which happened to them tended to advance the interests of the Gospel, and that numerous flourishing religious societies were formed and nourished by their care: but it must be added, that these originated and were matured under circumstances of which the Church could not be an approving party. When they were cast out, the rulers of the Church considered that there was an end to their character and work as ministers and pastors: all the good they subsequently accomplished, was done at the peril of life. It was made penal for them either to preach, or to conduct public worship: they were immured in prisons, exposed to the most grievous vexation, and doomed to every kind of wretchedness.

No difficulty, however, could possibly arise in regard to finding situations of equal utility with those which the Parish Churches of England offer. The Nonconformist ministers found such situations: 'God dwells not in temples made 'with hands.' The ejected ministers preached in the fields to congregations as large as any they had ever addressed in Gothic edifices; they gathered around them on the mountains and in the plains, which they had sought at the risk of life, multitudes as numerous as had ever hung upon their lips in consecrated buildings.

Were any of the pious clergy to resign their preferments in the Church from a real conviction of its errors, we cannot believe that their utility would be at all diminished. Loosened from the fetters which the laws of their complicate ecclesiastical polity impose upon them, they would be enabled more closely to approximate in their practice to that of the primitive teachers of the Gospel. They would no longer be compelled to confine their preaching to the parish church, or the chapel of ease. But as ministers of the Establishment, they have no other situations of utility, than the consecrated edifices of the land. When these are deprived of ministers who teach the way of salvation, the prospect is truly deplorable. It is of no consequence on what ground the ministers of Christianity take their stations while they are engaged in declaring its counsels: fields, and *barns*, and dwelling-houses, as well as chapels and meeting-houses, afford them the που στω. The opposing class are compelled to confine all legitimate preaching to buildings consecrated by their Episcopal superiors. We cannot see that true religion would have any thing to fear, were the Evangelical clergy to abandon their stations in the Church. But as such direful consequences are anticipated in the supposed removal of the pious clergy from their parochial cures, we ask, What were the consequences likely to follow the enactment of

the Act of Uniformity, while it was a measure in contemplation?—Many hundreds of the most pious and best qualified of the clergy are on the point of being excluded from the useful stations which they occupy as Christian teachers! What a subject for the serious consideration of real Christians! And it is one, not of hypothesis—not of possibility, but of fact.

The state of the Episcopal Church after this expulsion of its purest and most faithful ministers, gradually deteriorated, till Evangelical preaching became almost annihilated within its pale, and heretical pravity overspread the land. The Act of Uniformity, therefore, if the visible means of saving mankind be of primary consideration to a Christian, cannot fail of receiving his condemnation, as a measure fraught with incalculable mischief, and directly tending to accomplish the everlasting ruin of souls. If there are those who do not view it in this light, can their eye be single? Other interests than those of truth, and other fears than those which the apprehension of men's perishing in ignorance and sin awakens, must predominate in their minds. 'Forbidding the Apostles to speak to the Gentiles that 'they might be saved,' was the circumstance of guilt which filled up the measure of Jewish criminality, and prepared the Jewish people for the day of Divine vengeance. The Act of Uniformity and the proceedings of its advisers and enactors towards the Nonconformist ministers, were directed to a purpose precisely similar: "Forbidding them to speak to men, "that they might be saved." The conduct of the patronisers of this Act, is utterly incapable of defence in the judgement of those who identify all that constitutes salvation with the preaching of the Gospel. If there be circumstances which prevent any class of persons from bearing down the full tide of their reprobation on this infamous Act, they are clearly those which have no connexion with the simplicity of Christian truth. The contrast which the 'Established Church' presents to the primitive Church of Christ, is prominently striking? The spirit and the principles of the former bear no resemblance to those of the latter. The primitive Church was spiritual; the Church of England is a temporal institute, an establishment formed of a political basis, and governed by political laws. Its Constitution and Acts convey, we apprehend, no very incorrect notion of what was not in our Lord's mind, when he asserted that his kingdom was not of this world, and all candid discerning men may easily perceive, that laws which could not be executed without silencing and ruining Christian Ministers, who were exemplary in their office, and blameless in their lives, could not originate in the acknowledgement of Christ's authority, nor be intended for the furtherance of spiritual objects.

The ejectment of the two thousand divines, could not have

occurred in a purely spiritual Church; and while this infamous transaction stands recorded in ecclesiastical history, it will be a prominent proof that the Church Establishment is a secular and a political institute.

These discourses exhibit nothing which indicates indifference towards the truth, or betrays the neglect of spiritual interests. They abound with forcible inculcations to Christians of a proper attention to their religious duties. The preachers strenuously exhort their hearers to attend a ministry calculated to promote their spiritual welfare. And this conduct, it may be remarked, is the very reverse of what some Evangelical clergymen of the present day have recommended. More than one instance might be produced, where stated attendance in the parish Church has been inculcated as the duty of the people from whom their evangelical Pastor was about to remove, and his successor might be a 'deceiver of the people,' a preacher of error, not of truth. Attendance on a preacher of 'damnable doctrine,' doctrine which the evangelical pastor has denounced as destructive to the souls of men, has been indirectly urged as a duty, in preference to attendance on the ministrations of a pastor, out of the Church, whose doctrine and manner of life accord with the doctrine and practice of the clerical adviser. On what principles acknowledged by the Gospel can such advice be founded? Ought a minister of Christ to be accessary to the diffusion of error? Can he be acquitted of the charge of aiding in the administration of death, by taking part with those who present to the lips of men the 'poisoned chalice' instead of the water of life? There are clergymen, we well know, who are honourable exceptions, whose counsels better accord with their professions: but it is painful to remark that any man bearing the name of a Christian Teacher, and occupying no mean place as an Evangelical clergyman in the Church, should symbolize with error that involves eternal death, as he assuredly does who aids its operations by giving, in any circumstances, and for any reasons whatever, his sanction to a practice which infallibly exposes to such a peril. The depreciation of truth in any case is one of the highest of moral offences.

We should fail in our duty in reviewing the Sermons before us, were we not to notice the truly Christian temper which pervades them. They were delivered under circumstances of the most painful kind. Their Authors had received harsh and unmerited treatment, and experienced the sharpest provocations. They had wives and children for whom they wished to provide; they had friends among whom they would have fondly remained; they had homes to the attractions of which they were feelingly alive; but all these they were compelled for conscience' sake to abandon! Yet, such was their patience under injuries, so

well did they support their Christian character, that in these their last public addresses, no bitter invective, no imprecations, no improper expressions, escape their lips.

'Do not,' says Dr. Jacomb, 'add affliction to affliction; be not uncharitable in judging of us, as if through pride, faction, obstinacy, or devotedness to a party, or which is worse than all, in opposition to authority, we do dissent. The Judge of all hearts knows it is not so: but it is merely from those apprehensions which after prayer, and the use of all means do yet continue that doing thus and thus, we should displease God; therefore deal charitably with us in this day of our affliction. If we be mistaken, I pray God to convince us; if others be mistaken, whether in a public or private capacity, I pray God in mercy to convince them.' p. 156.

'I know you expect I should say something as to my non-conformity. I shall only say thus much. It is neither fancy, faction, or humour, that makes me not to comply, but merely for fear of offending God. And if after the best means used for my illumination; as prayer to God, discourse, study, I am not able to be satisfied concerning the lawfulness of what is required: if it be my unhappiness to be in error, surely men will have no reason to be angry with me in this world, and I hope God will pardon me in the next.'

Dr. Bates's Sermon, p. 181.

'Seeing this is like to be the last opportunity that I shall have to speak to you from this place, being prohibited to preach unless upon such terms as I confess my conscience dares not submit unto.—Could I see a sufficient warrant from the word of God for those ceremonies and other things that are enjoined, I should readily submit unto them; for I can take the great God to witness with my conscience that nothing in the world grieveth me a hundredth part so much as to be hindered from the work of the ministry, and to be disabled from serving my great master Christ in that employment. But seeing I cannot find my warrant thence, I dare not go against my conscience and do evil that good may come.—I dare not give my assent or consent to any thing in God's worship, which is not warranted from his word; but I think it the lesser evil of the two to expose myself to sufferings in the world, rather than to undergo the checks and reproaches of a wounded and grieved conscience.'

Mr. Gaspine's Sermon, p. 392.

This volume contains the farewell discourses of Calamy, Manton, Caryl, Case, Jenkin, Baxter, Jacomb, Bates, Watson, Lye, Mede, Newcomen, Brookes, Collins, Gaspine, Seaman, and Evanke. The names of these divines are so well known, and most readers of theological works are so well acquainted with the character of their writings, that we need not extend our observations on this republication of their valedictory discourses. We shall transcribe a paragraph from Mr. Gaspine's Sermon, as that of an Author who is less known by his writings than most of his associates.

" Is not the kingdom of heaven that thou art entitled to, enough to make thee amends for all thy trouble and calamities in the end? Art thou troubled by the profane world, and vexed up and down by thy enemies, and not suffered to rest in quiet? And is it not enough for thee that the kingdom of heaven is the place of thine eternal rest and happiness, where thou shalt be for ever advanced above their reach? Art thou exposed to the loss of thy place and estate in the world, and will not an incorrupted crown of glory and an eternal inheritance among them that are sanctified, make thee amends for those petty losses that thou sustainest here? Art thou the off-scouring of the world here? And is it not enough that thou shalt be glorified in the presence of saints and angels hereafter? Art thou slandered and reproached by the world? And is not this enough to support thee that thou shalt be acquitted at the bar of Christ? Dost thou suffer the loss of liberty? And art thou under restraint and imprisonment, and is not this enough to comfort thee, that thou art free from the captivity and fetters by which so many thousands in the world are led captive by Satan at his pleasure, and that thou art free from the prison of hell? Put the case (which is the greatest trouble that a godly man can undergo in the world) thou art to lose thy life for the sake of Christ, and of a good conscience, however a believer's interest in the kingdom of heaven should keep him from being dismayed at that loss; an eternal life of happiness and glory will be enough to recompence thee a thousand fold for loss of this frail life.' p. 377.

We hope every person, especially every Protestant Dissenting Minister, to whom the principles of religious liberty are, or ought to be, dear, and the memories of the Nonconformist divines, venerable, and who may not possess the original publication, will avail himself of the opportunity of adding it to his collection of books. To inspire an enlightened regard for the men who ventured life and all its endearing objects to obtain the freedom of man as the worshipper of his Creator, and the subject of religion, and for the principles which they asserted, it is only necessary for every man to put this question to his own mind: What would or might have been the state of this country, and the condition of its inhabitants, at the present day, had no resistance been offered to the measures of ecclesiastical rulers combined with the powers of civil government? That inquiry is worthy of the minds of all rational creatures, and we recommend it to all our readers.

Art. IX. *The Poetic Mirror*, or the Living Bards of Great Britain. 12mo. pp. 275.

(Concluded from Page 512.)

MR. WORDSWORTH is the third on the list of contributors, and we have no fewer than three poems, entitled, "The Stranger," "The Flying Tailor," and "James "Rigg," purporting to be 'further portions of "The Recluse." The Author has evidently taken his estimate of Mr. Wordsworth's genius, from the Edinburgh Review, and he appears to deem his poetry the finest subject for broad burlesque. So far as his aim is to afford diversion, he completely succeeds; and he could not have succeeded by any other mode of imitation. Wordsworth, in his more elevated moods, in his matchless descriptions of natural scenery, in his exquisitely pathetic touches of feeling and character, may defy alike imitation and ridicule; but when misled by system he ventures to be prosaic and colloquial, or falls into a strain of mysticism peculiar to himself, or attempts to dress out sage Philosophy in a slouched hat, threadbare coat and gaiters, *then* Mr. Wordsworth comes fully within reach of mimicry. And if mimicry could but laugh him out of some of his eccentricities, this Poetic Mirror would be of essential service in shewing him his gait and gesture. That poetry must have some vice of style attached to it, which is susceptible of any imitation like the following, that should have the power of forcibly recalling the original.

'It boots not here to tell all that was said.
The Laureate, sighing, utter'd some few words
Of most sublime and solemn tendency.
The Shepherd spoke most incoherent stuff
About the bones of sheep, that on the hills
Perish unseen, holding their stations so.
And he, the tented Angler of the lakes,
Alias the Man of Palms, said nothing meet.
He was o'ercome with feeling,—it is known
To many, and not quite to me unknown,
That the youth's heart is better than his head.

'Glad of this opportunity, I said,
Still pointing to the bones, "Access for you
Is yet preserved to principles of truth,
Which the imaginative will upholds
In seats of wisdom, not to be approach'd
By the inferior faculty that moulds
With her minute and speculative pains
Opinions ever changing—I have seen
Regenerative Nature prostrate lie
And drink the souls of things—of living things

And things inanimate, and thus hold up
The beings that we are—that change shall clothe
The naked spirit ceasing to deplore
The burden of existence, her dull eye
To other scenes still changing still unchanged.
The thinking thoughtless school-boy, the bold youth
Of soul impetuous, and the bashful maid,
All cogitative yield obedience up.
And whence this tribute? wherefore these regards?
Not from the naked heart alone of man,
Though framed to high distinction upon earth,
As the soul spring and fountain-head of tears,
His own peculiar utterance for distress
Or gladness—it is not the vital part
Of feeling to produce them, without aid
From the pure soul, the soul sublimed and pure
With her two faculties of eye and ear,
Not without such assistance could the eye
Of these benign observances prevail;
Thus are they born, thus foster'd, and maintain'd,
And by the care prospective of our wise
Forefathers, who, to guard against the shocks,
The fluctuation, and decay of things.
There lies the channel and original bed,"
Continued I, still pointing to the lake,
" From the beginning hollow'd out and scoop'd
For man's affections, else betray'd and lost,
And swallow'd up 'mid desarts infinite.
This is the genuine course, the aim and end
Of prescient reason, all conclusions else
Are abject, vain, presumptuous, and perverse." ' pp. 48—51.

The following is in a different style.

' It is somewhat strange
That his mother was a cripple, and his father
Long way declined into the vale of years
When their son Hugh was born. At first the babe
Was sickly, and a smile was seen to pass
Across the midwife's cheek, when, holding up
The sickly wretch, she to the father said,
" A fine man-child!" What else could they expect?
The mother being, as I said before,
A cripple, and the father of the child
Long way declined into the vale of years.
' But mark the wondrous change—ere he was put
By his mother into breeches, Nature strung
The muscular part of his economy
To an unusual strength, and he could leap,
All unimpeded by his petticoats,
Over the stool on which his mother sat
When carding wool, or cleansing vegetables,

Or meek performing other household tasks.
Cunning he watch'd his opportunity,
And oft, as house-affairs did call her thence,
Overleapt Hugh a perfect whirligig,
More than six inches o'er th' astonish'd stool.' pp. 156—157.

It would have been more creditable to the Author's taste and understanding, had he indicated, by some short attempt at serious imitation, that he was not incapable of appreciating the genuine characteristics of Mr. Wordsworth's poetry.

"The Gude Greye Katt," in ridicule of the uncouth dialect of the Ettrick Shepherd's fairy tales, would be utterly unintelligible to Southern readers. We shall therefore pass it over to make room for the following extract from an exquisite burlesque of Mr. Coleridge's "Christabel."

'It is a strange and lovely night,
A greyish pale, but not white!
Is it rain, or is it dew,
That falls so thick I see its hue?
In rays it follows, one, two, three,
Down the air so merrily,
Said Isabelle, so let it be!
'Why does the Lady Isabelle
Sit in the damp and dewy dell
Counting the racks of drizzly rain,
And how often the Rail cries over again?
For she's harping, harping in the brake,
Craik, craik——Craik, craik.
Ten times nine, and thrice eleven;—
That last call was an hundred and seven.
Craik, craik—the hour is near—
Let it come, I have no fear!
Yet it is a dreadful work, I wis,
Such doings in a night like this!
'Sounds the river harsh and loud?
The stream sounds harsh, but not loud.
There is a cloud that seems to hover,
By western hill the church-yard over,
What is it like?—'Tis like a whale;
'Tis like a shark with half the tail,
Not half, but third and more;
Now 'tis a wolf, and now a boar;
It's face is raised—it cometh here;
Let it come—there is no fear.
There's two for heaven, and ten for hell,
Let it come—'tis well—'tis well!
Said the Lady Isabelle.
'What ails that little cut-tail'd whelp,
That it continues to yelp, yelp?
Yelp, yelp, and it turns its eye

Up to the tree and half to the sky,
Half to the sky and full to the cloud,
And still it whines and barks aloud.
Why I should dread I cannot tell:
There is a spirit; I know it well!' pp. 215—217.

This is followed by "The Cherub," after the manner of Mr. Coleridge's "Pains of Sleep."

"Peter of Barnet" and "Carmen Judiciale" are the pretended contributions of the Poet Laureate: the former is, we presume, an humble imitation of Mr. Southey's earlier productions, but it conveys no idea of the general character of his poetry: the latter is intended as a satire on his literary and political feuds with the Edinburgh Review, and archly insinuates the unsparing vehemence and contempt with which Mr. Southey is sometimes too apt to demean himself towards his critical assailants, or political opponents.

The Poet is represented as surveying in a dream the various productions of his creative power, and as proceeding to select a favourite from the groupe.

'Joan I chose, a maid of happy mien;
Her form and mind I polished with care;
A docile girl she proved, of moping vein,
Slow in her motions, haughty in her air;
Some mention'd trivial blame, or slightly frown'd;
Forth to the world she went, her heavenly birth it own'd.

'The next, a son, I bred a Mussulman;
With creeds and dogmas I was hard bested,
For which was right or wrong I could not tell,
So I resolved my offspring should be bred
As various as their lives—the lad I loved,
A boy of wild unearthly mien he proved.

'Then first I noted in my mazy dream
A being scarcely of the human frame,
A tiny thing that from the north did seem,
With swaggering fuming impotence he came;
I fled not, but I shudder'd at his look;
Into his tutelage my boy he took.

'Each principle of truth and purity,
And all that merited the world's acclaim,
This fiend misled—nor could I ever free
From his destroying grasp my darling's fame;
But yet I could not ween that heart of gall
Could be a foe to one, whose heart beat kind to all.

'My third, a Christian and a warrior true,
A bold adventurer on foreign soil,
And next, his brother, a supreme Hindu,
I rear'd with hope, with joy, and painful toil.
Alas! my hopes were vain! I saw them both
Reft by an emmet!—crush'd before a moth!

'Still could I not believe his vengeful spite,
For in his guise a speciousness appear'd;
My bitterness of heart I feigned light;
But wholly as he urged my next I rear'd;
He said of all the gang he was the best,
And wrung his neck before mine eyes in jest.' pp. 246—249.

'The Curse' denounced on the 'False Prophet, canker, 'damned heretick,' as a punishment for his falsehoods and other delinquencies, is of course a parody on the 'curse' of Kehama.

To the remaining three poems is attached the name of John Wilson,

'That man of palms and plagues;'

Or as he is elsewhere designated,

'The light heel'd author of the Isle of Palms,
Illustrious more for leaping than for song.'

So closely do they resemble many of Mr. Wilson's originals, that they can scarcely be considered as burlesquing them. They are upon the whole some of the best things in the volume, but we have no room for further extracts. The unmeaning use which Mr. Wilson has made of the terms faith, holiness, glorify, &c. is well exposed.

There are some lines beginning

'O blessed thing of calm delight
Art thou a phantom of the night
That slumber'st by the lonely strand,
Dreaming of breezes from Fairy land?'

which might be easily mistaken for a literal extract from the Isle of Palms.

As we have allowed no room for further quotations, our readers would not readily excuse us for detaining them with any further remarks on the volume itself. Whether, then, the Author's ingenuity has been worthily bestowed on its composition, or mischievously directed; whether the test to which he has brought the productions of the day be at all fair; whether Momus is any fitter than Midas, to sit as arbiter in the court of Taste; whether the volume discovers a discriminating taste and a ready perception of the distinguishing properties of style, or merely that degree of mimic art which is rarely associated with keen sensibility and original talent; whether, in fact, the Author is capable of appreciating the merits of the writers whose defects he has indeed readily seized, but the character of whose productions, especially in the instances of Wordsworth and Southey, he has wholly neglected, or failed from incompetency, to transfer to the imitation: are questions which, with the evidence now before them, we may safely leave to the verdict of the Public.

Art. X. *Reflections, on the Authorised Version of the Holy Scriptures*, intended to shew its Defects and the Necessity of attempting to improve it, with a Specimen of such an Attempt. By B. Boothroyd, 4to. pp. 58. Gale and Co. 1816.

IT is probably well known to the generality of our readers, that we are indebted for the first *printed* edition of any part of the Scriptures in the English language, to William Tyndal. This distinguished person embraced the doctrine of the Reformation, and having thus rendered himself obnoxious to the Romish hierarchy, he was compelled to leave England, his native country, and seek an asylum in foreign lands. For some time he travelled in Germany, where he became personally acquainted with Luther; he afterwards removed into the Netherlands, and fixed his residence at Antwerp. Justly supposing that the circulation of the Scriptures in the vernacular language, would be efficacious as a means to oppose the superstitions of his countrymen, and of directing their attention to the truth, he projected a translation of the New Testament, and having obtained the assistance of John Fryth, who had been educated at Cambridge, he completed this important work, which was published at Antwerp about three years after the first edition of Luther's German version, in 1523.

The effects produced by this translation of the Scriptures into the English language, may be estimated by the conduct of its adversaries, the Popish clergy, whose authority was not then broken in this country. They alleged that it was not possible to translate the Scriptures into English; they asserted that it was not lawful for the laity to possess them in their mother tongue; that it would make them all heretics; and that rebellion against the civil government would be the consequence of every man's reading the word of God for himself. And so excessive was their hatred, that they committed Tyndal's books to the flames, and soon after procured the death of this great man. The malice and cruelty of these Popish persecutors against the cause which Tyndal had so nobly and so well supported, were vain. They could not extinguish the light which he had kindled. Other competent men came forward to put a finishing hand to Tyndal's undertaking. Tyndal had resolved on translating the whole Bible, and in the execution of his design had proceeded to the end of Nehemiah. Miles Coverdale and John Rogers had been coadjutors with him, and these two persons proceeded separately with the work till it was completed. Coverdale published an edition of the whole Bible, at Zurich, in 1535, which was the first printed Bible in the English language, and is known by the name of its Editor. Rogers also completed the translation which Tyndal had begun, and an

edition of 1500 copies was printed in 1537, at Hamburgh, by Grafton and Whitechurch. This was called Matthews's Bible; a feigned name being affixed to the title-page instead of Tyndal's, from the apprehension that as he had been put to death as a heretic, his name might prejudice the public against the work. The subsequent English Bibles—The "Great Bible," in 1539,—"Cranmer's Bible," in 1540,—The "Geneva Bible," in 1557,—The "Bishops' Bible," in 1568, and the present public version, first printed in 1611, were only so many several revisions of Tyndal's Bible. King James's Translators were expressly ordered to follow the Bishops' Bible, which they were to alter as little as the original necessarily demanded, and they were to use the translations of Tyndal, Matthews, Coverdale, Whitechurch, and the Geneva, when they came closer to the original than the Bishops' Bible. To represent the present public version as an entirely New Translation, is to state what is contrary to the historical fact. It is only a revised impression of a former version, and therefore instead of supplying reasons against a new translation, or a new revision, it is actually a precedent in favour of the latter.

Between the years 1535, the date of the original publication of the English Bible, and 1611, the date of the last revision, an interval of seventy-four years elapsed, in the course of which the public version of the Scriptures had been revised at least five times. Since 1611, when the present Common Version was first put into circulation, a period of no fewer than two hundred and five years has elapsed, during the whole of which, to the present moment, no revision of the English Common Bible has been attempted.

To what cause is this to be attributed? Were our ancestors more solicitous to possess a correct translation of the Divine word, than their descendants? Or was the revision ordered by James I. so accurately executed, as to attain at once the standard of perfection, and thus to supersede all farther attempts at amendment? The affirmative of the first question might justly cover us with shame; and to assign the perfection of the Common Version as a reason for not revising or translating the sacred Scriptures *de novo*, would be absolute folly. Had the present version, at the time when it was first circulated, been an exact representation of the Hebrew and Greek originals, which it certainly was not, there would still be reasons for a revision of it, which no objections could invalidate. But, as in addition to circumstances on which those reasons are grounded, there are others which regard the fidelity of the version itself, we are furnished with unanswerable reasons for maintaining the necessity of a revision of the English Bible, which would seem to be a more satisfactory proceeding than an entirely New Translation.

It is a well known and undeniable fact, that the learned men who made the revision in 1611, were not supplied with materials so ample and efficient for amending the translation as those which are now in our power. Learning has not been slumbering for the last two hundred years. Light sprung up during that long period, and it penetrated and has dissipated the darkness which obscured those of early times. Advances have been made in philology and criticism. The 'publication of Polyglots, of the Samaritan Pentateuch, of ancient and modern versions, of Lexicons, Concordances, critical Dissertations and Sermons; books of Eastern Travels; Disquisitions on the Geography, Customs, and Natural History of the East; accurate tables of chronology, coins, weights and measures,' have contributed essentially toward the improvement and elucidation of the Bible. What powerful aid has been afforded for the better understanding of the Hebrew and Greek originals, by the labours of Walton, Castell, Mill, Wetstein, Griesbach, Michaelis, Bochart, Lightfoot, Grotius, Poole, and many other illustrious writers! It must be evident, therefore, to all intelligent and unprejudiced men, that the early part of the seventeenth century was in all respects less favourable than the present time, for the publication of a correct edition of the English Bible.

Strongly rooted prejudices exist, there is too much reason to fear, in the minds of many, against an amendment of the public version. The very circumstance of there having been no revision of the common translation for upwards of two centuries, has contributed in no inconsiderable degree to cherish and augment those prejudices. Had the public version been repeatedly and recently revised, had every new impression contained corrections and improvements of preceding impressions, and the alterations which the growing advantages of succeeding years might have required, been regularly made, the public attention would have been so repeatedly fixed upon the subject, that no alarm would have been felt, nor any objection have arisen against the measure of revision. No evil consequences followed the repeated revisions of the English Bible in the sixteenth century. The amended version of 1611, produced no unpleasant effects; and there is not the smallest occasion to fear that in a more enlightened age a corrected publication of the Scriptures would be attended with any other than beneficial results.

The ministers of the Established Church, it should seem, virtually pledge themselves to the revision of the Common Version, since the assent which is required from them to all and every thing contained in the Book of Common Prayer, binds them to an approval of a version of a part of the Bible, different

from the common translation. They read in their churches passages as the word of God, which their hearers, on looking into their common Bibles, cannot find but in a sense very different from that which was read to them from the desk. The translation of the Psalms, as inserted in the Book of Common Prayer, varies essentially from the Bible translation. If the former gives the true meaning of the Divine Word, the latter cannot in those several cases in which discrepancies exist. The approbation of the one version necessarily implies the condemnation of the other. No clergyman, surely, would inform an inquirer, that the Psalter is the word of God, but that the Psalms in the Bible translation are not the word of God; nor, *vice versa*, that the Bible translation of the Psalms is the true word of God, but that the Psalter is not. He must reply, that the differences between the two versions are occasioned by errors in the translation of one or of both of them. This is the only proper answer which he could give, and it would surely be immediately remarked by the inquirer, and admitted by the other party, that the errors of translation ought to be corrected. If the Psalter be correct, let the Bible translation be made conformable with it; or if the former be erroneous, let it be amended by means of the latter. It is impossible for the same persons to maintain that the same passages in the original can convey two very different senses in a correct translation. As the assent of the clergy to the Book of Common Prayer includes the approval of the sense as given in the Psalter version, they, to be consistent, must plead for a revision of the Bible, at least for the revision of a part of it; and as no good reason can be assigned for reading the same passages of the Bible in a different sense in the service of any Church, the following discrepancies supply an unanswerable argument for revising the public version.

Common Version.	*Prayer Book Version.*
Ps. vii. 11 "God judgeth the righteous, and God is angry *with the wicked* every day."	— "God is a righteous judge, strong and patient, and God is provoked every day."
xxii. 30. "A seed shall serve him."	—"My seed shall serve him."
xxix 1. "Give unto the Lord, O ye mighty, give unto the Lord glory and strength."	— "Bring unto the Lord, O ye mighty, bring young rams unto the Lord: ascribe unto the Lord worship and strength."
xxx. "To the end that my glory may sing praise to thee, and not be silent."	— "Therefore shall every good man sing of thy praise without ceasing."
xxxvii. 37. "Mark the perfect *man*, and behold the upright: for the end of that man is peace."	— "Keep innocency, and take heed to the thing that is right: for that shall bring a man peace at the last."

xlv. 4. "And in thy majesty ride prosperously, because of truth."

— "Good luck have thou with thine honour: ride on because of the word of truth."

lxxi. 7. "I am as a wonder unto many."

— "I am become as it were a monster unto many."

lxxii. 6. "He shall come down like rain upon the mown grass."

— "He shall come down like the rain into a fleece of wool."

cv. 28. "And they rebelled not against his word."

— "And they were not obedient unto his word."

Mr. Boothroyd's publication is divided into nine sections. In the first is given a short account of the ancient, and of the English versions of the Holy Scriptures. The second contains the opinions of some distinguished divines and critics on the authorized version, intended to shew that it admits of improvement; those of Doddridge, Durell, Bishop Lowth, Blaney, Symonds, and Blackwall, are inserted in this section: the opinions of Archbishop Newcome, and the present Bishop of Landaff, (Dr. Marsh,) occur in other parts of the work. The following sections comprise the Reasons which the Author assigns for his attempting a new translation.

The first reason assigned by the Author, for the present attempt to improve the public version of the Scriptures, is the imperfect and erroneous state of the Hebrew and Greek texts from which the common translation was made. Owing to this cause, the beauty and symmetry of the sacred writings are often injured; contradictions which no ingenuity has been able to reconcile, have been introduced; and omissions and interpolations are numerous in the Common Version. Each of these particulars is accompanied with appropriate examples.

'No approximation,' Mr. Boothroyd remarks, 'can be made towards a perfect version of the Hebrew Scriptures, unless the translator be allowed to supply the acknowledged deficiencies, and correct the manifest errors of the original texts, by the aid of manuscripts, the ancient versions, and the rules of sound and temperate criticism. With what success this method has been adopted by Dr. Lowth in his improved version of Isaiah, by Dr. Blaney in his version of Jeremiah, and by Archbishop Newcome in his version of the Minor Prophets, the learned are generally agreed; and the same judicious method pursued in reference to the whole Scriptures, cannot fail to be attended with a similar result.'

Conjectural emendation is one of the means of removing the errors of the original text, which the Author proposes to employ: a desperate remedy, and one which, we trust, will be used with extreme caution in the proposed translation. It is, we allow, highly probable, that neither existing manuscripts, nor versions, have preserved in their primitive state the whole of the readings of the Hebrew Bible and Greek Testament;

and that manuscripts which have perished with the wrecks of time, might contain original lections: conjecture, therefore, may possibly supply what is wanting to correct the errors of a passage. Its use, however, has in the present age been by far too common. It affords the opportunity of displaying ingenuity, which many authors have been extremely ready to seize; adopting on almost every occasion of embarrassment the suggestions of their own fancy as the means of clearing difficulties which better learning or more patient examination may assist to remove. On this subject, we agree in opinion with Bishop Marsh, that it is better to declare at once that the Hebrew text requires no emendation, than submit the Bible to the critical licentiousness of authors and editors who correct without control. In numerous cases difficulties have been supposed to exist, scarcely for any other purpose than that of displaying critical dexterity. In profane authors this is comparatively of slight importance, and we may with little hazard applaud and adopt the conjectural emendations of Porson in a tragedy of Euripides: but where all is sacred, as in the Scriptures, we are unwilling to admit conjecture as our guide to its true readings; never receiving a letter or a word through this medium, till every other method of explanation has been tried; and even then we are reluctant to admit conjectural emendations, since it is at least doubtful, in our judgement, whether the obscurities of the Bible might not better be suffered to remain, than its sense be endangered by the presumptuous corrections of human fancy. Many writers and translators in modern times, would have 'conjectured less 'had they known more.' We cannot but hope that we shall find in Mr. Boothroyd a praise-worthy exception to a prevailing practice, and that conjecture will, in his hands, be invariably under the direction of the most severe critical judgement.

In the fourth section, Mr. Boothroyd assigns a second reason for attempting an improved version—the great and essential improvement in respect to propriety of language and grammatical accuracy. This is the longest section in the pamphlet, and it must be granted by all competent judges, that on this part of the subject there is very ample scope for enlargement. It cannot be pretended that our language has received no improvement for the last two hundred years, or that the meaning of words has remained unchanged. If therefore the Common Version had been ever so unexceptionable at the period when it was made, unless it be accommodated by the requisite alterations to the present improved state of the English language, it may fail in conveying the sense of the original to a reader of the present day. Many words which were generally understood in the age of James I. may have become obsolete, and others may have acquired a meaning different from that which they bore at

that time. In both these cases the very same reasons which require and justify translation at all, demand revision and amendment. The book is, so far as obsolete words are retained, unintelligible to the common reader. "*Seek after leasing*"—the translation of תבקשו כזב Ps. iv. 3. in the Common Version, is, we apprehend, as little understood by most readers as is the original Hebrew itself; and the same reason which requires an English word for כזב, requires that *leasing* be exchanged for another term. A copious list of words, either wholly obsolete, or obsolete in the sense noticed, is supplied in this section: the bare inspection of it is sufficient to convince the reader that in point of perspicuity the English Bible is susceptible of essential improvement.

'The authorized version contains many obsolete, idiomatical, ambiguous, and harsh phrases. Judges ix, 53. "And a certain woman cast a piece of a milstone upon Abimelech's head, and all to break his scull." The *vau* should be rendered *which:* 'Which fractured, or broke his skull.' *Go your way*, for go. 'Which would take account of his servants:' Matt. xviii. 23. If the following parable did not suggest the true sense of these words, we should suppose that they meant that the Master took an account how many servants he had. "And Herod with his men of war *set him at nought.*" Luke xxiii, 3. (11). This is both idiomatical and vulgar. It should be, 'treated him contemptuously.' "And if this come to the Governor's ears we will persuade him and secure you." (Matt. xxviii, 14. Here seem to be three particulars objectionable within a very narrow compass. The first member of this compounded sentence is both vulgarly expressed, and ill-translated,—the second is ill translated,—and the third is ambiguous.—Perhaps it would be better thus: 'And if this come to a hearing before the Governor, we will appease him, and bear you harmless.'

'Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia.' It would be difficult to point out a more harsh and ambiguous sentence. Locke, and Dr. Waterland, (as quoted by Dr. Dodd from an interleaved Bible,) propose to render it, "We make known to you the godly charity given by the churches of Macedonia." This is perspicuous, and the sense of the passage. For it is evident that the charitable Collection was made *by*, (and not *for*) the churches of Macedonia.'

Of this last example Wakefield gives the following version: 'We signify unto you the extraordinary generosity that hath been 'displayed by the churches of Macedonia.' This translation of the words coincides with that which Mr. Boothroyd would adopt, who it should seem is too hasty in determining the meaning which he approves, to be "the sense of the passage." The original is, Γνωρίζομεν δὲ ὑμῖν ἀδελφοὶ, τὴν χάριν τοῦ θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς μακεδονίας, which we think, with Macknight and Doddridge, is to be understood rather in relation to the "gra-

" cious disposition given to the churches in Macedonia," than to the contribution which they furnished for the relief of their fellow Christians in Judea. We should prefer Wakefield's rendering of the fifth example, to that which Mr. B. has copied from Dr. Symonds: " And if this affair be brought to a hearing " before the governor, we will satisfy him and keep you from " trouble." Dr. Campbell's version would come under the Author's censure: " And if this come to the procurator's ears, " we will appease him and indemnify you."

' The ancient use of *prepositions* and *adverbs*, renders innumerable passages of the authorized version obscure, ambiguous, and in some instances totally alters the sense. It is well known that our old writers made use of prepositions in senses now obsolete; and it is not intended to reflect on our Translators when examples are produced of inaccuracies on this point. The obvious inference from such inaccuracies is, that if the use and signification of words be so much changed, the common version ought to be revised.'

In the Common Version the preposition *of* is improperly used for *by*:—" a son *of* her"—for, " a son *by* her.'—To denote the agent of the verb: as, " said *of* some:" " Lydia attended to the " things spoken *of* Paul." We should imagine that in this example some person was speaking to Lydia concerning the Apostle—not that she was listening to his discourses: ' by some,' ' by Paul,' are the proper expressions. *Of* occurs in numerous instances where modern use requires from: ' heard *of* the Lord,' *from* the Lord; ' heard *of* me,' ' heard *from* me.' It is used in many passages instead of *at:* as, " *of* (at) my hand shalt thou require him." Gen. xxxiii, 3. In other cases, *out of, over, to,* are more proper.

' Ambiguity is occasioned by placing adverbs in a wrong position. Luke xxiii, 32. is one of the most singular renderings in the whole Scriptures. " And there were *also* two *other* malefactors led with him to be put to death." Every one just initiated in the principles of the English Grammar, must perceive, that the two words *also* and *other*, as they stand in our present version, necessarily indicate that our Blessed Lord was a malefactor, as well as the thieves who were crucified with him. But if we substitute *others* for *other*, and place *also* close to the verb, there will be no obscurity or ambiguity: " And two *others* who were malefactors, were also led with him to be put to death." The Bishops' Bible is not liable to the least exception in this respect; for we find, " And there were two others who were evil-doers led with him to be slain."'

This grievous error has been corrected in several recent impressions of the Common Version. Two Oxford Bibles now before us, one of them printed in 1793, the other in 1813, read, " And there were also two other malefactors led with him to " be put to death." In two Cambridge Testaments, printed in 1805, the passage is read differently; one of them, in octavo,

'The language of Psalm xxxvi, 9, conveys no distinct idea to my mind: "In thy light we shall see light." If understood without a figure, it is a mere truism. If understood metaphorically, do the terms in English express properly the metaphor, or convey the sense? I am satisfied no person of judgement or candor will maintain either position. If we understand by light, the word of God, we must desert the idiom in the latter clause: "By thy *light* (or word) we shall be enlightened." Or if we understand *light* to mean God's favour, and by *light* in the close, *joy, prosperity;* this is the version: "Through thy light (or favour) we shall enjoy prosperity." There is evidently a play on the word light, and the term is used in different senses. I conceive the text will admit either rendering, and I hesitate which to prefer.'

The translators of the Common Version having either not understood or not attended to the 'peculiar manner' in which the *tenses* and *conjugations* of the Hebrew verbs are used, have rendered many passages in an ambiguous and obscure manner, which affords Mr. Boothroyd another reason for attempting improvements in the English Bible. How excellent soever the Common Version may be, it is unquestionable that it did not proceed from men eminently skilled in Hebrew. The influence of the Greek and Latin versions is to be traced throughout the whole of it. Nor can this appear at all surprising, if we reflect that King James's translators were only the revisers of a version which, in the first instance, had been made by Tyndal, who, it is highly probable, principally used the Vulgate. Many improvements in the English Bible may doubtless be made by accomplished Hebrew scholars.

'In many instances the English preterite is used when the context and design of the author clearly prove that the present is the proper tense. Our translators in many places have so rendered, and with the strictest propriety. The learned reader need only compare the version of the first Psalm with the Hebrew for a proof of this. Misled by prior translators, they have in many places, improperly rendered it otherwise. Gen. iv, 14, "Behold thou *hast driven* me out this day from the face of the earth, &c." We have not many instances of so many inaccuracies contained in one single commentary. The words seem put together without any regard to sense or propriety. The verb should be in the *present tense*; "Behold thou *drivest me* out this day, &c." If driven *from the face of the earth*, in what other world was he to reside? The original properly signifies, *from the face of this ground:* i. e. the place where Cain had hitherto dwelt. "And it *shall* (will) come to pass that every one that findeth me *shall* slay me." Strange indeed! If *every one*, who might meet with him, was to slay him, how many lives had he, and how often might he be slain? In the next commentary our translators have properly rendered (כל) *whosoever;* and propriety demanded the same rendering here. "And it will come to pass that whosoever findeth me will slay me." The impropriety of *shall* in this last clause is obvious, as

it implies that the person who found him, was under some kind of necessity to slay him. In short the expression of his fear is converted into a prediction.'

In the Common Version, 2 Kings v, 18, Elisha, a true prophet of Jehovah, is represented as conniving at the idolatry of the Syrian General Naaman. By translating the passage in the preterite, according to the original, this inconsistency is removed: "In this "thing the Lord pardon thy servant, that when my Lord went "into the house of Rimmon to bow down himself (or worship) "there, and leaned on my hand, I bowed down myself there; "that I bowed down myself—the Lord pardon thy servant in this "thing." This text has lately been the subject of debate between the Bishop of St David's, and Mr. Bellamy, whose version of the passage is substantially the same as that which we have inserted, and which is transcribed by us from Whitby's Commentary, Vol. 1 p. 380. Ed. 1709, on Luke xii, 8.

A good version of the Scriptures ought to convey as much as possible the spirit and manner of the original. In the Common Version these have been frequently sacrificed by the diversity of renderings which the translators have employed in translating the same Hebrew or Greek words and phrases—as תּוֹרָה, which they rendered by *law, statute, decree, ordinance.* Many passages of Scripture, says Mr. B. would be placed in a striking light by uniformity of rendering. Isaiah xxxvii, 3, 4, should be thus rendered: "This day *is* a day of trouble and of "*reproof*, and of blasphemy.—It may be that the Lord thy "God will *reprove* the words, &c." "Rabshakeh has ut-"tered words of *reproof* against Judah: it may be that God "will reprove the words of the Assyrian." Rom i, 19. "Be-"cause that which is known of God is *manifest* (φανερον) among "them: for God hath *manifested* it (εφανερωσε, not *shewed* it) "unto them." The manner and spirit of the originals cannot be exhibited in a version, unless the poetical parts of Scripture be divided into lines corresponding with the metre. For the same reason, quotations from the Old Testament, and parallel passages, should be uniformly rendered. Matt. xxvi, 41, and Mark xiv, 38, exactly correspond in the original, but differ in our translation: "Watch and pray, that ye enter not into "temptation: the spirit indeed *is* willing, but the flesh *is* "weak." "Watch ye and pray, lest ye enter into temptation: "the spirit truly *is* ready, but the flesh *is* weak." Instances of this kind are very frequent. In Matt. xvi. 26, we have—"What is a man profited;" in Luke ix, 25, "What is a man "advantaged:"—the words of the original being the same in both places. Ὁ ἀρχιτρίκλινος, John ii, 8, 9, is, in the former verse, "Governor of the feast;" in the latter, "Ruler of the feast."

The common reader of the Public Version never can suppose that "Areopagus" and "Mars'-Hill," Acts xvii, 19, 22, are the same place. Γαμος is rendered in some places by wedding, and in others, by marriage, neither of which terms conveys the proper meaning of the word in almost every passage in which it occurs in the New Testament: *convivium nuptiale,* '*marriage feast,*' is clearly the proper rendering.

The concluding section is on the regard due to the Common Version, in which Mr. Boothroyd records his approbation of the rules which Archbishop Newcome has proposed, and his intention of governing himself by them. 'The language, 'sense, and punctuation of our present version,' he remarks, 'should be retained; unless when a "sufficient" reason can be 'assigned for departing from them.' Uniformity in the orthography of proper names, is included in the improvements which the Author contemplates in his projected Version. In the New Testament, King James's translators have followed the Greek, and instead of Elijah, have written Elias; Eliseus for Elisha; Esaias for Isaiah; Charran for Haran; Osee for Hosea, &c.

'The public have a right to know what are the Theological opinions of the author of this attempt. He feels no hesitation in avowing them. Though he has learnt to call no man master, but freely to follow that sense of the Sacred Scriptures which he conceives the original most naturally suggests, yet he owns, that in his general views he most entirely agrees in the Theological sentiments of that great and good man Philip Doddridge.'

'The corrected text for the Old Testament which the author intends to adopt, will be that stated in his edition of the Hebrew Scriptures; and for the New he will *generally* follow the most accurate edition of Griesbach.'

These reflections, though but a small part of what might be written on the subject, are sufficient to prove the object for which they were written. That an improved version of the Scriptures is desirable, and would be highly advantageous, is an opinion in which many illustrious scholars of the present and of past times have cordially united. Into whose hands shall such a work be committed? Into the hands, certainly, of any competent person who may be able and willing to prosecute it. Fidelity and ability are the only requisites. Mr. Boothroyd offers himself for this important enterprise; and as specimens of his qualifications and of the manner in which he proposes to conduct the undertaking, he has accompanied the 'Reflec-'tions' with a translation of nearly the first two chapters of the book of Genesis, and of part of the third chapter of the book of Job, with notes. From these specimens we give the following extracts.

13 'And the evening had been, and the morning had been, a third day; 14 And God said, Let there be luminaries in the expanse of the heavens * *to give light upon the earth*, and to distinguish the day from the night: † and let them be for signs of stated times, and of weeks, and of years; and so it was. 16 For God made the two great luminaries, the greater luminary for the regulation of the day, and the less for the regulation of the night; he made also the stars. 17 And God set them in the expanse of the heavens to give light upon the earth, 18 And to regulate the night, and to distinguish the light from the darkness; and God saw that this also was good.

'14 I adopt the reading of the Samaritan, Sept. and 1 ms. on this comment, and omit the next, as I am satisfied that it has originated from the words omitted being afterwards inserted, and the beginning of this verse again repeated. That office which the light created on the first day had hitherto discharged, is henceforward to be discharged by the sun, moon, and stars. These are to be signs of *stated times*. So J. T. render מועדים, and so the word is most usually rendered. I render שבועות, *weeks*, a sense which it has Chap. xxiv. 55. See Note. On the first day God created light, אור; but on this he created luminaries, מאורות; which implies, a luminous body, a body to which light is attached, as Mercer has justly observed.'

Job, Chapter III.

1 After this, Job opened his mouth, and execrated his own BIRTH-DAY; 2 And Job spake, and said:

3 Perish the day on which I was born,
the night it was said, Lo! a man child!
4 Let that day become darkness;
let God from above never regard it;
let the streaming light never shine on it;
5 Let darkness and death shade claim it;
let a spreading cloud dwell upon it;
let thunder clouds make it frightful!
6 That night, let utter darkness seize it;
let it not be joined with the days of the year;
into the number of months let it not enter!
7 Lo! let that night be solitary;
let no joyful sound ever come thereon.
8 Let those execrate it, who curse the day
of such as are ready to rouse Leviathan.
9 Obscure be the stars of its twilight;
let it expect light, and may there be none;
let it never see the eyelids of the morning;
10 Because it shut not the doors of the womb to me,
nor hid sorrow from mine eyes.

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* Sam. Sept. 1 ms.

† And let them be for luminaries in the expanse of the heavens to give light upon the earth.

These are highly respectable specimens, which cannot fail of procuring for Mr. Boothroyd the good opinion of the public. Should the proposed Version be executed throughout with equal care, its claims to general patronage will not be inconsiderable, as it will possess no common excellence. To the English reader, it will exhibit the variations of the ancient versions, and will include every material correction and improvement of the public version which have been suggested by the most eminent Biblical critics, and which are required that the English Bible may correspond with the present advanced state of Biblical learning.

The undertaking on which Mr. Boothroyd has adventured, is one of high importance and of great labour, requiring not only the attainments of learning, but the higher endowments of a mind unprejudiced and impartial. Of Mr. Boothroyd's qualifications for the office in which he is engaged, we entertain a very favourable opinion. Of his acquaintance with Hebrew literature, he has already furnished proof in his Edition of the Hebrew Bible. He is not deficient in critical acumen, and his judgement is generally exact. We are pleased with the modesty which invariably distinguishes him, and which forms a striking contrast with the offensive intrusions and dogmatic assertions of some other authors. His diligence and perseverance are unquestionable. We must, however, be permitted to caution him against haste in dismissing the sheets of his work from the press, and to submit them to a more rigorous examination than the Prospectus has received. There are several errors in these pages, one of which, in the 'specimen,' we must not omit to notice. Gen. i, 18, 'And to regulate the night,' should be, 'And to regulate the day and the night;' the three words,—'the 'day and'—are left out, either by accident or mistake, as they are indisputably a part of the text.

Some persons may probably be of opinion, that the work on which Mr. B. is employed, is much too arduous to be successfully accomplished by an individual. They will probably advert to the number of translators who were appointed by King James to revise the Bible, and ask whether one man be competent to execute a work which was assigned to fifty-four persons in a former reign. For our own part we confess that we see nothing very weighty in this objection. We should on several accounts prefer a version of the Scriptures by a single translator, principally for the sake of uniformity; and though the work is laborious it is not impracticable.

The present is not the only instance of the Bible's being translated by an individual. Luther translated the Scriptures in circumstances far less propitious than Mr. B.'s. Michaelis, whose literary avocations were so numerous, and whose writings

are so voluminous, found leisure to execute his German version of the Bible. Dr. A. Clarke has recorded (rather to our surprise we own) that he translated the New Testament in *eleven* months, and the Old in little more than *fourteen* months, collating the original text with all the ancient and with several of the modern versions. In foreign countries, individual missionaries have translated the Bible into languages with which they were not by any means so familiar as an English scholar must be with his native tongue, nor did they possess a thousandth part of the advantages which are at Mr. B.'s command From the works of his predecessors he will derive essential and extensive aid. We wish him health and spirits to prosecute his undertaking to its close, and recommend it to the patronage of our readers and the public, whose early and effectual encouragement of the indefatigable and praiseworthy Author, will be as honourable to themselves as it may be grateful to him.

We submit to Mr. Boothroyd's consideration, whether it would not be a further improvement in the arrangement of the version, if the figures which mark the chapters and verses, were removed from their present place in the text, to the outer margin. This plan would answer every purpose of utility to which the present division of our Bibles is accommodated, and it would afford every facility for the more correct distribution of the paragraphs and other divisions of the respective books; after the manner adopted by Griesbach in his Greek Testament.

Mr. Boothroyd proposes to publish the work in parts, and to comprise it in two, or at most three volumes royal quarto, and to give at the close of it a General Introduction to the Holy Scriptures, containing the Evidences of their authenticity and inspiration—the Geography and Natural History of both Testaments—the Opinions, Customs, and Rites of the Jews and other Oriental Nations—the various Sects among the Jews—Tables of Weights, &c.

Art. XI. *Oracular Communications, addressed to Students of the Medical Profession.* By Æsculapius. Price 3s. 6d. London: Cox. 1816.

THOSE of our readers who are about to commence a course of medical studies, to qualify them for general practice, will find in these Esculapian communications many useful hints and some beneficial advice. Some young men who enter upon a course of winter education at one of the London Hospitals, from a deficiency in those plans and arrangements which it is the chief purpose of these pages to suggest, do not reap the full advantage of their industry. Esculapius's plan of study for two years, is as follows:

First Year. *Winter.*—Anatomy and Dissections—Surgery and Hospital practice as *Surgeon's Pupil*—Phisiology—Chemistry—Theory aud *practice* of Medicine.

Summer.—Hospital Practice—Diligent Reading—Midwifery—Botany.

Second Year. *Winter.*—Anatomy and Dissection—Surgery, and Hospital Practice *as Dresser for six months*—Phisiology—Chemistry—Theory and Practice of Medicine.

Summer.—Hospital Practice—Ditto as Physician's Pupil for six months—Diligent Reading—Midwifery and Botany.

This pamphlet is particularly deserving of commendation, from the manner in which decorum and delicacy are urged upon young men, in cases where permission has been obtained to pursue the investigation of disease, subsequent to death.

'Surrounded (says the author) as you will be at these times, by persons whose objections are already weakened, a man of sense will find it easy to impress the minds of spectators with the propriety and necessity of what he is doing, and will convince them that the simple undivided object he is in quest of, is the good of others, and not the gratification of an idle curiosity. *Above all things, most studiously avoid any foolish, flippant observations*; which will only tend to lessen you in the eyes of others, who are conscious that no wise man will jest with the solemnities of death, or hazard a joke in the house of mourning.'

Art. XII. *Unlimited Invitations, in the Gospel Ministry, consistent with Divine Decrees.* A Sermon delivered at Greenwich Road Chapel, June 18, 1815. By W. Chapman. 8vo. Price 2s. 6d. Conder, 1815.

We regret that partly through the constant pressure of other matter, and partly perhaps through inadvertence, we have not taken earlier notice of this discourse. It is an able, serious, experimental, and practical discussion of subjects which present to the human mind the greatest difficulties within the range of moral science. The Author does not pretend to open any new sources of light, or to adduce arguments unheard before; but he does what is better: he brings forward, in a perspicuous order, those facts and principles founded on Scripture and sound reasoning, which are to the student of Christian divinity the same that the collecting and correct stating of phenomena are to the natural philosopher; and from such an induction and comparison, he brings out a body of satisfactory evidence that 'the ways of the Lord are equal.'

'If,' says the Author, 'we cannot completely explore the subject, and fully answer every enquiring mind, we may, from such consideration, satisfy ourselves that our faith in Divine decrees is not at

variance with affectionate entreaties for the salvation of men. What we in vain expect to see fully exhibited in the best of men, is in perfection to be found in the character of God. All his works, in all parts of his vast dominion, and through all eternity and time, constitute one uniform system of unsullied excellence. He is the Author of the Gospel, and it is necessarily consistent with his own purpose.'

Art. XIII. *Spurinna, or the Comforts of Old Age.* With Notes and Biographical Illustrations. By Sir Thomas Bernard, Baronet. 8vo. pp. 248. Price 9s. Longman and Co. 1816.

THE title of this work will immediately recall to the classic reader, Cicero's beautiful philosophical dialogue on Old Age, a composition which may perhaps be considered as exhibiting, in its moral sentiments and in its lofty speculations, the perfection of heathen wisdom. 'Of the materials which Cicero 'possessed,' Sir Thomas Bernard justly remarks, 'no one could 'have made a better use, than he has done in his Essay on Old 'Age. But the Gospel has since opened purer and more valuable sources of consolation, than are to be found in Polytheism 'and heathen Philosophy.' There is something exceedingly affecting in the contemplation of a mind of so majestic stature, and of capacities so vast, blindly feeling for the truth, with an energy of effort resembling 'the grasp of a giant in the dark,' sometimes seeming to catch a glimpse of Divine light, and treading on the verge of certainty, and then timidly receding, as fearing lest that which rested upon no ascertained evidence, might prove delusion:—a pleasing delusion, however, which he resolves to cherish with his latest breath, yet is he fortified in this resolution by the idea that were his hope groundless, it could not expose him to derision in an after-state. Was it the feeling of uncertainty that produced this anxiety, and are we to imagine that had the light of Christianity resolved his doubts, it would have induced that secure indifference with regard to immortality which those who are privileged with Christian knowledge too often manifest? Would he with less complacency and satisfaction have rested in the promises of God than in the conjectures which delighted his intellect? Or rather, may we not suppose that the man who felt transported with so fervent impatience to join the glorious assembly of departed spirits, that he professed himself ready to reject the offer, could it be made him by some divinity, to be replaced in the cradle, would have embraced the certainty of the Christian hope with ineffable ardour, and merged the vain pride of his philosophy in the humility of faith? It might have been so; and had the light which shone around Saul of Tarsus, been communicated in its illuminating energy to his mind, this effect must have followed.

With what delight would a Christian teacher have executed a commission similar to that with which Ananias was charged to the disciple of Gamaliel, when he addressed him, "Brother "Saul, the Lord Jesus, hath sent me that thou mightest re- "ceive thy sight and be filled with the Holy Ghost!" But otherwise, had the discoveries of Revelation respecting a future state, in connexion with all the doctrines of Christianity, been simply proposed to his understanding, the reverse is awfully possible. The "setter forth of strange gods" might have only roused the derision of the sceptical philosopher, and Cicero might still have remained at that classic distance from Christianity, which renders him so illustrious a specimen of the strength and the impotence, the elevation and the imbecility, of human wisdom.

It is not in respect of certainty only, that the Christian philosopher exhibits so vast a superiority over the greatest of Heathens, although in this view the contrast is so striking. It is not merely as a system of *facts*, in contradistinction to a system of opinions, that Christianity transcends the religion of Cicero. Philosophy and Christianity, as respects alike their doctrines, and their bearings upon the character, have scarcely any thing in common; at the very highest point of resemblance, where they seem almost to meet, they are as immeasurably distinct as the perfection of instinct differs from reason in its most incipient state. The philosopher, in whatever age he may exist, that shall have fortified himself in the strength of moral considerations against the fear of death, and shall be pleasing himself with the idea of an immortality in which his literary and social enjoyments shall be perpetuated, apart from all devout references to the Divine Being as the source of happiness, and to a propitiation as the only means of recovery from that lapsed state in which re-union with God is impossible, will be, in his views, in his motives, in his whole character, the very opposite of a Christian; will be in a less favourable condition for becoming one, than an individual of humbler attainments. There is this melancholy reflection attaching to the vague conclusions of the Heathen, that they were not simply uncertain, they were false; proceeding from an utter ignorance of the real condition of human nature and of the laws of the Divine Government. The idea of communion with God as a spring of ineffable enjoyment, and of that perfect assimilation to His moral image, which that communion implies, is wholly foreign to the mere speculations of the intellect. Holiness constituted no part of the glory of that assembly which Cicero desired to join. Much less did he feel the infinite necessity of a Redeemer to whom he might confide his departing spirit, as holding the keys of the invisible world, and as having by his own death 'opened the

'kingdom of heaven to all believers.' Is it not strange then, that the admiration bestowed upon the moral writings of the ancients, and especially upon the DE SENECTUTE, should be so little interrupted, as we fear is the case with many readers, by the constantly pressing reflection that its morality is baseless, its reasonings founded on the most fatal ignorance, and its beauty, that of a statue or a corpse? When we turn from the classic page on which we have dwelt with so much complacency, to the humiliating and tremendous truths of the Gospel, what is the effect? Is pity for the philosopher mingled with the gratitude of the Christian? or are there not emotions *of another kind*, awakened, which may serve to convince us how much more easy it is to human nature to indulge in the speculations of philosophy than to "be reconciled to God?"

The contrast between the philosopher and the Christian would however be lamentably defective, were the superior knowledge, the faith, and the hope which the Gospel imparts, unconnected with consolation and enjoyment of a corresponding superiority. How tremendous soever the discoveries of Revelation may be to an individual who, conscious that neither his character, nor the bent of his desires, is in accordance with the laws of the Divine Government, cannot appropriate to himself the promises of the Gospel, Christianity itself is not chargeable with any tendency but that of happiness. Not to appeal to inspired models of sublime exultation in the prospect of death, we may defy philosophy to produce a passage equal in force and elevation of sentiment to the following extract from Howe's eloquent Sermon on the Redeemer's Dominion over Hades.

'And what now remains to be ascertained? What? Only 'our own intervening death! We must, it is true, be absent 'from these bodies, or we cannot, as we would, be present with 'the Lord. And is that all? Can any thing now be more 'certain than that? O happy state of our case! How should 'our hearts spring and leap for joy, that our affairs are brought 'into this posture; that in order to our perfect blessedness, 'nothing is further wanting but to die; and that the certainty 'of death completes our assurance of it! What should now 'hinder our breaking forth into the most joyful thanksgivings, 'that it is so little doubtful we shall die; that we are in no 'danger of a terrestrial immortality; and that the only thing that 'it remained we should be assured of, is so very sure; that we 'are sure it is not in the power of all this world to keep us 'always in it; that the most spiteful enemy we have in all the 'world, cannot do us that spite to keep us from dying! How 'gloriously may good men triumph over the impotent malice of 'their most mischievous enemies! namely, that the greatest 'mischief, even in their own account, that it can ever be in

'their power to do them, is to put it out of their own power 'ever to hurt them more; for they now go quite out of their 'reach. They can (being permitted) "kill the body, and after '"that have no more that they can do." What a remarkable, 'significant, *after that*, is this! What a defiance doth it im-'port of the utmost effort of human power and spite, that here 'it terminates!'

It has not of course been Sir Thomas Bernard's object to exhibit his hero in contrast with the Cato of Cicero, or to provoke comparison by any studied imitation of the Roman classic, further than in adopting the form of a dialogue between eminent men of the same period.

'The venerable BISHOP HOUGH is the CATO of my Drama; a prelate, who enjoyed an extraordinary degree of health of body and mind, to the advanced age of ninety two, and died, as he had lived, respected and beloved. He is well known for his manly resistance, as President of Magdalen College, to the tyranny of James the Second. His private letters, lately published by our friend Mr Wilmot, present an amiable portrait of his mind; and have enabled me, in some degree, to mark his peculiar manners and mode of expression; so as to offer a view of his character in his nineteth year, in the spring which succeeded the hard frost of 1739, the point of time which I have fixed for this Dialogue. The two other parties are his friend and correspondent, BISHOP GIBSON, then Bishop of London, and MR. LYTTELTON (afterwards Lord Lyttelton) his neighbour in the country.' p 9.

Although Bishop Hough is the principal speaker, the dialogue of the three friends is very naturally and characteristically supported, and in this respect SPURINNA is rendered by the easy elegance of conversation far more interesting and pleasing to English readers, than the stately dissertation which is put into the mouth of the Roman sage. At the same time, it must be confessed that the dialogue is sometimes rather desultory, not to say bordering on the familiarity of common-place; but the variety of anecdote and of historical references, which is introduced, renders the work altogether one of the most entertaining volumes that we have for a long time had the pleasure of perusing, and its influence on the mind is of the most soothing nature.

Bishop Gibson having expressed, in reply to a remark of Bishop Hough, his admiration of his friend's serenity of mind during the successive periods of life, Mr. Lyttelton, who enters at the same time, begs leave to add his request to that of the Bishop of London, that their aged friend would favour them with the secret of attaining these comforts in advanced life, which he seemed so abundantly to enjoy. After an interchange of general remarks, it is agreed, that poverty, sickness, and the casualties common to every period, should be excluded from the

account of the inconveniences of advanced life. Bishop Hough continues:

'Adopting the *Ciceronian* arrangement, I shall therefore class the inconveniences of age under the four following heads:—1st. that it unfits for public life;—2nd. is attended by infirmity of body;—3rd. diminishes the power of animal enjoyment;—and 4th. is a state of anxiety on account of the approach of death.

'*Mr. Lyttelton.* Is not the failure of memory to be included under the inconveniences of age?

'*Bishop Hough,* Certainly.—But I consider it, wherever it exists, whether in age or youth, as an infirmity which may unfit for public life; protesting however that, with exception of cases where the constitution has been originally defective or the memory impaired by *non-exercise,* the recollection of the aged is in general detailed and minute. The fact indeed has been often noticed, that the oldest witnesses are more clear and distinct in their testimony, than the younger.—But to consider the first objection of *unfitness for public life.* There is no doubt but that the aged are less fit for enterprises, which require bodily activity and strength: but they are not therefore disqualified for the conduct of business, or less fit for counsel, advice, or direction. And I must observe that in the government of empires, it is knowledge and experience, not youth and temerity, that are essential. The *advantages* of *young counsellors* have been proverbial, ever since the revolution which followed the death of Solomon. Need I, Mr. Lyttelton, to one of your scale of intellect, observe that with *civilised man,* it is counsel not force, mind not body, that *must* govern. Agamemnon in his speech to the aged Nestor, did not wish for the athletic strength of youth, but for the experienced wisdom of age, to conquer Troy; as Mr. Pope has well translated it:

O would the Gods, in love to Greece, decree
But ten such sages as they grant in thee!
Such wisdom soon should Priam's force destroy,
And soon should fall the haughty towers of Troy.

'It was not by corporeal but by intellectual vigour, that our Royal Master, William, and our English hero, Marlborough, performed those great achievements, for the preservation of our civil and religious liberties, and for the salvation of Europe. It was not muscular strength but mental reflection working by experience, that instructed the former to baffle the intrigues of Lewis, aiming at universal monarchy; and when in January 1704 the Emperor of Germany, alarmed at the progress of the French arms, and at the defection of the Duke of Bavaria, implored the aid and protection of the Queen and people of England to save the Roman empire from impending ruin, it was acuteness and sagacity of mind, that enabled Marlborough to compel the surrender of the entire French army at Blenheim, and in one day to annihilate the tyrannic and destructive power of France.—Among those who congratulated our deliverer upon his welcome arrival in 1688, one of the gayest and most lively courtiers that I saw in the whole party, was Serjeant Maynard, then about my present age. I observed the

kindness with which the Prince complimented him on his period of life (he was then ninety), and on his having out-lived all the lawyers of his time: "I might (replied the old man) have out-lived the law too, if your Highness had not arrived."—His spirit was just the same, as when some years before, he so ably opposed the bill for constructive treason; and at the advanced age of ninety, he was not deemed unfit to be placed at the head of the High Court of Chancery, in times extremely critical and difficult; nor was he found unequal to the pressure of business which then took place.—Neither did our excellent friend Lord Somers shew less vigour in projecting the union in 1708, than he displayed twenty years before in the establishment and recognition of the title of their Majesties, and in the able support which he gave to the Act of Convention: or even in a latter period, at the close of the rebellion in 1715, when under the pressure of great bodily infirmity, but retaining his own native vigour of mind, he reprobated their severe measures against the rebel Lords, which have had the effect of converting Tories into Jacobites; and exclaimed to the Minister, "Do you then mean to revive the proscrip-" tions of Marius and Sylla, and to drive the Tories into the arms of " the Pretender, and dye the royal ermine with blood?"—To notice other examples, your predecessor, Bishop of London, (I mean Dr. Robinson) lived to his ninety-third year, and always preserved a considerable share of health; and Sir Christopher Wren was in his eightieth year when he finished your cathedral of Saint Paul's. He died at the age of ninety-one, but not till he had completed other great works. Mr. Waller, at the age of eighty-two, is said to have lost none of his intellectual powers: and the immortal Newton, the prodigy of our age, who began his philosophical career before one-and-twenty, and had continued it with incessant labour for more than half a century, was in his eighty-third year very busy in improving his chronology; and afterwards, averse as he had always been to contest and dispute, yet when he thought the cause of truth and the interests of science required it, he entered the lists of controversy, and continued the literary war to his death, with all the warmth and enthusiasm of a young disputant.

'*Bishop Gibson.* But observe, brother, that Sir Isaac Newton's was the solitary occupation of mere intellect. It did not require those resources and that peculiar firmness of mind, which the concerns of public business demand, and which old age does not in general possess.

'*Bishop Hough.* Take then the example of Corsini, the present Pope, Clement the Twelfth. He was near four-score when he succeeded to the Papal Chair: he has now held it for ten years, and has not lost any of that popularity, which he at first acquired, by abolishing several improvident taxes, and putting an end to the system of oppression, that Cardinal Coscia had established under his predecessor.' pp. 35—42.

In Melmoth's elegant translation of the Essay on Old Age, the philosopher thus proceeds to examine the third article of

complaint against Old Age, as 'bereaving us of the sensual 'gratifications.'

'Happy effect indeed! If it deliver us from those snares 'which allure youth into some of the worst vices to which that 'age is addicted.' 'If the principles of reason and virtue have 'not been sufficient to inspire us with a proper contempt for the 'sensual pleasures; we have cause to hold ourselves much 'obliged to old age at least, for weaning us from those appe-'tites which it would ill become us to gratify. For the volup-'tuous passions are utter enemies to all the nobler faculties of 'the soul; cast a mist, if I may so express it, before the eye 'of reason; and hold no sort of commerce or communion with 'the manly virtues.'—'If it be farther objected that the plea-'sures of the senses are not so exquisite in old age as in youth, 'my answer is, that neither is the inclination towards them 'equally strong; and certainly there can be no loss, where 'there is no desire.'—'If youth holds a less obstructed com-'munication with the sensual gratifications, than the circum-'stances of age will admit; an old man, though not equally, 'perhaps, affected with delight, feels at least as quick a relish 'of them as is necessary to content his more subdued desires.'

Compare with the above, the old Bishop's reflections on the alleged inconvenience arising from *the diminution of animal enjoyment.*

'*Bishop Hough.* Upon this I have to observe, that different plea-sures are adapted to different periods of life; so that as one desire di-minishes, another increases. We do not therefore lose, but only vary the objects of attachment; exchanging the turbulent and tyrannic passions of youth, for the milder and more sedate affections of age.'

'*Bishop Gibson.* Do you then mean to infer, Brother, that the whole of our course through life is a progress from sensual to intel-lectual enjoyment?

'*Bishop Hough.* I do.—The new-born infant is a mere *sensualist.* Softness to the touch, sweetness to the taste, fragrance to the smell, brilliancy to the eye, and pleasing sounds to delight the ear, con-stitute the sum and substance of his existence. He is composed entirely of sensual appetites; and when they are satiated, sinks into repose. But every ray of intellectual light that is admitted into the mind, by instruction, experience, example, and by the kindness of friends, tends to convert the *animal* into a *rational* being; supply-ing mental pleasures in the place of those which are merely cor-poreal, and the direction of reason for that of instinct.—As the heir of immortality advances in the period of existence, a series of mixt enjoyment follows in succession, until what is called the entrance of life; when the sexual attraction, the desire of pre-eminence, and the dreams of ambition, supply new objects; which, though not purely intellectual, are not so grossly sensual as those which occupy the very vestibule of existence. As life passes on, there is an in-

creasing prevalence of intellect; and the soul is gradually prepared for the glory, to which it is destined. To complain, therefore, of the diminution of sensual gratifications as our intellectual enjoyments increase, seems to me neither just nor reasonable.

'*Mr. Lyttelton.* In your account of the progress of intellect, your Lordship has only slightly alluded to the *sexual* Passion; but does it not afford an apt exemplification of the progress of the mind, and of its power to convert an appetite of a sensual nature into an intellectual pleasure?

'*Bishop Hough.* Where the Powers of the Mind and the intellectual habits have been duly cultivated, connubial love will gradually refine and become intellectual; and be more and more assimilated to that spiritual enjoyment, which will form a portion of the felicity of the pious in a future state. It is thus that mutual confidence and esteem,—complacency, forbearance, intellectual improvement, and benevolent occupation, become increasing sources of reciprocal tenderness, and of pure and undivided affection; so as to produce that vital union of soul, of which the sensualist can have no more conception, than of the heaven for which it is a preparation.' pp. 63—66.

The following is in a higher strain of sentiment. It touches a height of 'Divine philosophy,' to which neither Greek nor Roman wisdom ever approximated.

'*Bishop Gibson.* I have sometimes met with serious and well disposed persons, who because they did not always feel the same pious disposition, have feared that God had at times *withdrawn himself* from them, and that they were become unworthy of his *grace.* I have endeavoured to pour balm into such broken and contrite spirits, by this consoling truth; that, when we are so humbled by the sense of our own guilt as to dread being cast off for ever, *God* is most watchful over us, and most compassionate towards us. There is indeed no trial so afflicting to a pious and virtuous mind, as this state of spiritual darkness—this sense of guilt, and earnest longing for mercy and pardon from the Supreme Being. This seems to have been the great trial of our *blessed Saviour*, when he was wounded for our iniquities.—God withdrew himself from him; deprived him of the inward support and consolation of his divine presence, and abandoned him on the cross to all the sufferings of his human nature. *Jesus* endured the sense of his heavenly Father's displeasure; and his soul was sorrowful and dismayed, when he cried out, "*My God, my God, why hast thou forsaken me?*" He has himself experienced this state of agony; and his mercy and pity will be ever ready to make intercession for those, who are truly sorry for their sins.

'*Bishop Hough.* Allow me, in the fulness of my heart, here to express my feelings on this affecting subject.—What praises, what debt of gratitude, indeed do I not owe to our heavenly Father, for countless mercies during an extended life, and for that greatest of all mercies that he has not hid his face from me? The votaries of sensual indulgence have sought out many inventions,—vain and corroding pleasures,—broken cisterns that hold no water; and though again and again deceived they still recur to the same delusion. Did

they but once practically know, from whence is derived all happiness, earthly and celestial, human and divine, they would feel that to the Father of Mercies alone, their prayers, their desires, their devout aspirations should be directed. He is the fountain and source of all happiness; and, when he condescends to visit the penitent and humble supplicant and to speak comfort to his soul, all the petty inconveniences of sickness, penury, and misfortune, vanish in a moment; for in his presence is fulness of joy, and at his right hand there is pleasure for evermore.' p. 83—86.

The conversation then turns on the *positive comforts* of age. We shall not attempt any abstract of the various topics which are started, but the following remarks are so characteristic of that amiable feeling, and that enlightened spirit of Christian benevolence which are breathed through every page of the volume, that we must make room for their insertion.

'*Bishop Gibson.* These considerations, Bishop of Worcester, may apply to the petty incidents of domestic life. But, even if we guard our minds as to private calamities, how can we hope to exempt ourselves from other causes of uneasiness? The state of public affairs, for example, since the late Queen's death,—the ambition of Princes,—the hostile dispositions of foreign courts,—the violence of contending parties at home,—are not these subjects of alarm, Brother? and can we pretend to keep the mind entirely calm and composed, amid such a hurricane around us?

'*Bishop Hough.* In a free country like England, the energy of national character, and the union of those *who do not contaminate themselves by party politics*, will always augment their power and exertions, in proportion as the exigencies of the community require it. Impressed with this idea, I view with composure, things that may be alarming to others. The personal character of those who govern, their petty jealousies and contests, their probable apostacies and contradictions, and the possible consequences of the future transformations of these *ephemeral politicians*, are of little moment to me, while I look back with devout gratitude on the events of the last fifty years. Preserved from civil and ecclesiastical tyranny, *I acknowledge a ruling Providence in the history of Britain:* and I confide in the continuance of that providential protection, so long as my country is not wholly unworthy to hold its place upon this ball of earth. In an age of dissipation and profligacy, I feel that much good has been done by individuals among us. We have preserved the knowledge of divine truth; we have spread it among our own poor; and we have diffused it with active and well directed zeal, over every peopled region of this habitable globe. I look up, therefore, to the God of mercy; and though I put not my trust in princes, or in the sons of men, yet while *fifty righteous* are to be found in this country, I have hope that we shall not be left, like Sodom and Gomorrah, a monument of divine justice.

'*Bishop Gibson.* How say you then, Brother, when *the Church is in danger?*—When the cause of anxiety refers not merely to temporal and perishable concerns, but to the interests of our pure and reformed religion as by law established, are we to remain calm and com-

posed, and is not neutrality at such a moment culpable? For example, the sectaries of the present day, tempted by pride and the desire of power, are busied in suggesting doubts and difficulties, hostile to the Establishment, and destructive of Christian unity and charity.

'*Bishop Hough.* Let me not be supposed to approve of a factious opposition, tending to create schism and division in the church, and to mislead the pious and humble Christian. At the same time, let me say that my apprehension is about the progress of *infidelity*. What I most dread is a relapse into that *indifference about religion itself*, against which you have so solemnly warned us in your excellent Pastoral Letters. My paroxysms of anxiety, however, have been slight and momentary; for I have an entire and unshaken reliance in *Him*, who, speaking of pure Christianity, has assured us that "the "gates of hell shall never prevail against it." I see with very great satisfaction, that eminent men among the dissenters are uniting with our own learned and pious divines, in defence of revealed religion. This union in a common cause gives me the more pleasure, because serious Christians, in proportion as they know more of each other, will love one another more. The Champion of our Church, Dr. Chillingworth, has well observed that *the Bible only is the religion of Protestants*.—While this remains our common standard of orthodoxy—our Christian bond of union, we may regard lesser things without anxiety. No hostility should ever exist among those disciples of Christ, who strive to make their lives and doctrines conformable to his precepts and example. Hearts may agree, though heads differ: there may be unity of spirit, if not of opinion; and it is always an advantage, to entertain a favourable opinion of those, who differ from us in religious sentiments. It tends to nourish Christian charity. For my own part, I welcome with cordial and entire satisfaction, every thing which tends to approximate one denomination of Christians to another; being persuaded that he, who is a conscientious believer in *Christ*, cannot be a bad man. Whatever therefore contributes to unite us *all* in kindness and brotherly love,—to smooth asperities, to remove difficulties, and to reconcile discordancy of sentiment,—is to me soothing and delightful; as it brings all the sincere and faithful disciples of *Christ* into one fold, under one shepherd: and thereby anticipates his glorious reign upon earth.

'*Bishop Gibson.* But, Brother, let us be very careful, lest, while we avoid indifference as to religion, we fall into *indifference as to doctrine;* and under the specious names of candour and liberality, nourish habits of complacency for the errors and heresies of others.

'*Bishop Hough. Error*, my dear friend, should not be confounded with *Heresy*. Among Protestants, who possess the privilege of reading the Scriptures, and forming their lives and opinions by them, it is hardly possible but that some shades of difference should exist; particularly among those who, like the Bereans, "receive the word with all readiness of mind, and search the Scriptures daily." "*Errare possum* (says Augustin) *hereticus esse nolo:* "I may err, but I will never be an Heretic." The true Christian is known by his fruits. His object is *vital* and practical Christianity; not the diving into mysteries, on which God hath not thought proper expressly to declare his will.—What

is so revealed, the Christian feels it his duty to obey; with these encouraging words from our redeemer, "If a man love me, he will keep my words; and my father will love him, and we will come to him and make our abode with him."—Let us therefore bear in mind the saying of Moses—"*The secret things belong unto the Lord our God: but those things which are revealed, belong unto us and to our children for ever, that we may do them.*"

'*Bishop Gibson.* It is the *Holy Spirit* alone, which incites and enables us to do good, and to render to God acceptable service; though the miraculous endowment of it has long ceased; and it is now no otherwise discernible than by its fruits and effects, as they appear in our lives. But these *enthusiasts*, my friend, endeavour to persuade others, and some of them seem to be themselves persuaded, that they are miraculously gifted, and directed in an extraordinary manner by divine *impulses* and *impressions* of the spirit of God: not distinguishing aright between the ordinary and extraordinary operations of the Holy Spirit: and they thus wander on from error to error, in the mazes of *enthusiasm*, because they will not submit themselves to a proper guide and director.

'*Bishop Hough.* I am not insensible of the dangers of enthusiasm, or ignorant of the persecutions and excesses to which it has led, when bigots have attempted to force their creeds upon the consciences of others. Misjudging of the motives and principles of their brethren, presuming on the exclusive truth of their own opinions, and impelled by *religious anxiety*, they thought, like Paul, they were doing God service, when they were persecuting their Christian brethren. How different the devout and zealous Christian, whose errors are accompanied by meekness and humility!—Who can acquit the benevolent, the excellent Fenelon, the venerable Archbishop of Cambray, of the charge of *enthusiasm?* Yet it was the enthusiasm of piety and devotion: it was the aspiration of the creature to its Creator. Pure and undefiled religion is of no sect: whatever garb it wear, and whatever be the denomination of the sincere and faithful believer, let us in him acknowledge the brother.—But the tendency of infidelity is to narrow the soul, to weaken its energy, contract its views, and to confine its hopes to the present period of existence. The infidel is a solitary and ferocious animal; reckless of the welfare of others, and occupied with the sensual and selfish enjoyment of the present hour: while such a believer as Fenelon,—though he may err in opinion, and carry his religious feelings to an extent not warranted by Scripture,—is raised above the petty objects of this transitory state, and despising danger and death, looks forward with fervent hope to the rewards of futurity.

Bishop Gibson. Your seclusion from public life, my excellent friend, has made you less acquainted with this new sect of Methodists, and the intemperance and hostility of their conduct. They now carry their presumption so far, as to pretend to ordain for the ministry: they have the audacity to accuse our clergy of neglect of duty, not merely in lesser points, but in the primary and essential one, of preaching the Gospel. They profess to agree with us in doctrine, while they separate from us in communion, and unite against us in

practice: and, pretending to extraordinary sanctity, they seek for excess of power, and by extending their influence over the kingdom threaten the subversion of the Establishment. Is not this, Bishop of Worcester, a just and sufficient cause for anxiety?

'*Bishop Hough.* I think not. If it be of man, it will come to nought; but if it be of *God*, we cannot overthrow it, nor need we fear evil from it. May they not, in the hands of Providence, be the means of bringing us to a more acute sense of our duty, and to a more perfect knowledge of evangelical truth? The Christian Church has never been in so great danger, as when it has continued for any time in a state of unruffled prosperity. The existence of sects seems to me not only to be inseparable from the nature of imperfect intelligence, but of benefit to religion itself; and while the *Bible* continues to be the acknowledged standard of faith, they can be of no material prejudice. I respect even the errors of the conscientious Christian; and feel the impossibility of a *perfect unison* of sentiment, in rational beings *who think for themselves.* That there have been sectaries, whose objects were worldly praise and worldly power, cannot be denied: but the number I trust is limited. And, looking to the true interests of religion, let us consider in what state (had no diversity of opinion existed) Christianity *might* have been at the present day: if we now are *luke-warm*, what would have been our state of *torpidity* had one dominant creed been submitted to by all Christians, without examination, for a period of seventeen centuries; and there had existed no difference of religious opinion, to induce inquiry or awaken interest? Let us at the same time not forget, that the right of searching the holy scriptures, and judging for ourselves, was the ground, on which we separated from the church of Rome, venerable both in antiquity and authority; and let us be very tender of abridging this right to others. While we bear in mind that we are the descendants of fallen and imperfect creatures, we can hardly presume that of all sects, we alone are without any shade of error, or warp of prejudice; and we should be very careful how we intermix any *desires* or *interests* of our own, with the concerns of religion. "When lust (says "the Apostle James) hath conceived, it bringeth forth sin; and sin, "when it is completed, bringeth forth death." p. 102—116.

We should rejoice in the idea that a volume containing such sentiments as these, should obtain an extensive circulation among that higher class of society for which we apprehend its Author principally designed it; and that the innocent fiction of which he has availed himself, might stamp the impress of authority on the sterling good sense and Christian philosophy which he puts into the mouth of the venerable Bishop. One dwells with the more delight upon this ideal character, from the conviction that an author who could support the part so well, must bear some resemblance to the hero of his drama; and it will be the sincere wish of all his readers, that so far as years only intervene between our Cicero and his Cato, he may live to perfect the parallel.

Art. XIV. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* Eclectic Review, *by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

A new edition of the Antiquarian Cabinet is now publishing in Numbers, each containing ten plates, printed on royal 8vo. each plate forming a headpiece to the description. This arrangement is calculated to avoid the inconvenience of turning the book, which so frequently occurs in viewing the plates of the first edition; besides this important advantage, the work will be comprised in about five or six volumes, of a more elegant size than the former edition, and at about half the price. Ten Numbers will form a volume, comprising 100 plates.

Just ready for publication, Letters to a Mother, on the Management of Infants and Children; embracing the important subjects of Nursing, Food, Dress, Exercise, &c. with cursory remarks on the Diseases of Infancy. By a Physician.

Number V. of Havell's Villas, &c. is published, and contains a View of Cassiobury, the seat of the Earl of Essex, from Turner, R. A. and a View of Corsham House, the seat of Paul Methuen, Esq. M.P. from Fielding, with historical and descriptive accounts of the two seats, by J. Britton, F. S A. The prints are coloured in close imitation of the drawings.

Proposals have lately been published at Philadelphia, for printing in America, a new edition of Dr. Brown's History of the Propagation of Christianity among the Heathen, in two volumes 8vo. The proposals contain a warm recommendation of the work by the following Ministers: J. Broadhead, D.D. Pastor of the Dutch Reformed Church; William Rodgers, D.D. late Professor in the University of Pennsylvania; Jos. Pilmore, D.D. Rector of St. Paul's Church in Philadelphia; Henry Holcombe, D.D. Pastor of the first Baptist Church in Philadelphia; George C. Potts, A. M. Pastor of the fourth Presbyterian Church; George G. Miller, Pastor of the United Brethren's Church in Philadelphia; Samuel B. Wylie, A.M. Pastor of the Reformed Presbyterian Church in Philadelphia; James Patterson, A. M. Pastor of the first Presbyterian Church in the New Liberties; Ezra Stiles Ely, A.M. Pastor of the third Presbyterian Church in Philadelphia; James R. Wilson, A.M. V. D. M. Principal of a Classical Seminary in Philadelphia; Thomas R. Skinner, A.M. Junior Pastor of the second Presbyterian Church; James Gray, D.D.; also by J. J. Janeway, D.D. Senior Pastor of the Second Presbyterian Church; James P. Wilson, D.D. Pastor of the first Presbyterian Church, and James K. Burch, A.M. Pastor of the fifth Presbyterian Church in Philadelphia.

A new edition, with considerable additions, of Spiritual Gleanings, by Mary Grafton, will be published on the 1st of January.

A new volume of Poems by Mr. Leigh Hunt is in the press, and will appear in a few days.

A new weekly publication, entitled the Literary Bee, or the new Family Library, will appear within a few days. It will consist of Moral and Critical Essays, Sketches from History, Classical Tales, Poems, Descriptions of remarkable Ruins, and of sublime and beautiful Scenery, with Pictures from real life and Essays on the Manners and Customs of different Nations, by some of the best British and Foreign Writers of the present age.

Memoirs and Remains of the late Rev. Charles Buck, of London, edited by the Rev. Dr. Styles, will be published in January next.

Mr. Britton's History and Antiquities of the Abbey Church at Bath is in the press, and will appear early in the year 1817. It will consist of a copious history and description of that curious and latest specimen of English ecclesiastical architecture; also a novel "Essay on Epitaphs," by the Rev. John Gonybeare, Professor of Poetry to the University of Oxford. The Essay will be elucidated by examples of various styles and classes of Epitaphs from that church, which may be called the Western Mausoleum of Invalids. Like the Abbey

Church at Westminster, that of Bath is filled with sepulchral monuments, and thus becomes a sort of show-room of Statuary, and magazine of Epitaphs. This volume will be embellished with eight beautiful engravings by J. and H. Le Keux, &c. from drawings by F. Mackenzie.

Mr. Britton has completed his History and Antiquities of Norwich Cathedral; forming the second volume of his elegant work devoted to those interesting national fabrics. It contains twenty-five engravings, principally by J. and H. Le Keux, from drawings by J. A. Repton, Architect, F. Mackenzie, and R. Cattermole. The prints in this work are executed by the best engravers, and are calculated to afford the most satisfactory information to the picturesque Artist, to the Antiquary, and to the Architect, as they represent both general views of the Church, externally and internally, plans of the whole and of parts, and such sections and elevations as serve to display the construction or anatomy of the edifice. With the present volume also is published, the first Number of the same Author's illustrations of

Winchester Cathedral, which will be comprised in five Numbers, and will embrace thirty engravings, representing the general and particular Architecture and Sculpture of that truly interesting edifice. It is very curious and instructive to examine the varieties and dissimilarities in the Churches of Salisbury, Norwich, and Winchester; as it will be seen that not any two prints resemble each other; that each Church in the whole or in detail is unlike either of the others, and that the sculpture, monuments, and history of every one are peculiar to itself and bear scarcely any analogy to the others.

Mr. Parkinson has announced the second edition of the Hospital Pupil, containing an Address to Parents on the necessary previous education, and on the pecuniary resources of such as are intended for the professions of Physic and Surgery; with Suggestions as to an improved course of professional instruction, and an Address to Pupils on the order of their studies, &c. with Observations on commencing Practice, and on Medical Jurisprudence.

Early in December will be published, the Transactions of the Medical Society of London. Vol. I. Part II. containing Cases communicated by Drs. Adams, Blegborough, Lettsom, Clutterbuck, Woodforde, Roxburgh, Waldmann, Sims, Squire, Moody, Green, Dumont, Dale, Jackson, Andrée.

Travels beyond the Cataracts of Egypt, by Thomas Leigh, Esq. M. P. with a map, 4to. is nearly ready for publication.

In the press, Tales of my Landlord, collected and reported by Jedidiah Cleishbotham, Schoolmaster and Parish Clerk of Gandercleugh. in 4 vols. 12mo.

In the press, a Complete Course of Instruction in the Elements of Fortification; originally intended for the use of the Royal Engineer Department. By Lieut. Col. C. W. Pasley, R. E. F. R. S. Author of an Essay on the Military Policy of Great Britain. In 2 vols. 8vo. illustrated by five copper plates, and five hundred engravings in wood.

In the press, a System of Mechanical Philosophy, by the late John Robison, LL. D. Professor of Natural Philosophy in the University, and Secretary to the Royal Society of Edinburgh. With notes and illustrations, comprising the most recent discoveries in the Physical Sciences, by David Brewster, LL. D. F. R. S. E. In 4 vols. 8vo. with numerous plates. This work contains a copious article on the History and Operations of the Steam Engine, completely revised with many additions, by James Watt, Esq. and his Son, of Soho; and it is now become the only account which can be relied upon. This subject is illustrated by eight large and original engravings.

Nearly ready for publication, an Account of the singular Habits and Circumstances of the People of the Tonga Islands, in the South Pacific Ocean. By Mr. William Mariner, of the Port au Prince, private ship of war, the greater part of whose crew was massacred by the Natives of Lefooga: Mr. Mariner remaining for several years after, a constant associate of the King and the higher class of Chiefs. To which is added, a Grammar and copious Vocabulary of the Language. In 2 vols. 8vo. with a Portrait.

The History of the late War in Spain and Portugal, by Robert Southey, Esq. in 2 vols. 4to. may be expected to appear very speedily.

The Biographical Peerage of the United Kingdom is likely soon to be completed, by the publication of the fourth volume, which comprises Ireland, and is nearly ready.

Dr. Bateman's New Series of Engrav-

ings, in continuation of the late Dr. Willan's Treatise on Cutaneous Diseases, are in course of publication.

In the course of January will be published, Letters from the North Highlands; addressed to Miss Jane Porter, by E. Spence, Author of the Caledonian Sketches, &c.

Nearly ready for publication, in 2 vols. 8vo. A Descriptive Catalogue of Recent Shells, arranged according to the Linnean Method, with particular attention to the Synonymy; to which is subjoined a copious Index of the Synonyms used by previous Conchological Authors. L. W. Dillwyn, F. R. S. F. L. S. Honorary Member of the Geological Society of London, the Linnean Society of Philadelphia, &c.

Barron Field, esq. of the Inner Temple, is printing, in two octavo volumes, a Practical Treatise on the Commercial Law of England.

Mr. Maclachlan, of Old Aberdeen, will soon publish a volume of Medical Effusions.

The plates from Mr. Flaxman's designs from Hesiod's Theogony, Works and Days, and the Days; being compositions in outline, are nearly all engraved, and may be expected to be published about Christmas.

Considerable progress is made in the reprint of Morte d'Arthur, from the Caxton edition, in the possession of Earl Spencer, with an Introduction and Notes, tending to elucidate the History and Bibliography of the work; as well as the Fictions of the Round Table Chivalry in general. By Mr. Southey.

A new edition of the Saxon Chronicle, with an English Translation and Notes. By the Rev. J. Ingram, late Saxon Professor in the University of Oxford. To which will be added, a new and copious Chronological, Topographical, and Glossarial Index, with a short Grammar of the Saxon Language, and an accurate and enlarged map of England during the Heptarchy, is in a state of forwardness.

The second volume of Mr. Southey's History of Brazil, may be expected to appear in the month of January.

The seventh part of Dr. Johnson's Dictionary, edited by the Rev. J. H. Todd, will be published about Christmas.

In the course of the month may be expected, an octavo volume, comprising A Tour through Belgium, along the Rhine, and through the North of France; in which an account is given of the Civil and Ecclesiastical Polity of the Kingdom of the Netherlands; and of the System of Education: with remarks on the Fine Arts, Commerce, and Manufactures. By James Mitchell, M. A.

Mr. William Daniell, is commencing the third volume of his Picturesque Voyage round Great Britain, which is published in monthly parts, each of which in future will contain three coloured plates with descriptive letterpress. The present volume will embrace the Western Highlands and Isles of Scotland, a district highly interesting in many points of view, and particularly rich in subjects for Graphic Illustration.

A new and enlarged edition may be expected in a few days, of the Letters and other works of Lady Mary Wortley Montagu, in 5 vols. post 8vo. To which are added, Authentic Memoirs of her Life. By the Rev. James Dallaway, M. B. With Letters hitherto unpublished, from Pope, Young, Fielding, and other distinguished characters.

In the press, Narrative of a Residence in Belgium, during the Campaign of 1815, and of a Visit to the Field of Waterloo. By an English Woman, Author of Circumstantial Details of the Battle of Waterloo, by a Near Observer. 8vo.

In the press, The Plays and Poems of James Shirley, now first collected and chronologically arranged, and the text carefully collated. With occasional Notes and a Biographical and Critical Essay. By William Gifford, Esq. with a portrait. Handsomely printed by Bulmer, in 6 vols. 8vo. uniformly with Massinger and Ben Jonson.

As only One Hundred Copies of Shirley are printed in royal octavo, those Gentlemen who have copies of Ben Jonson and Massinger in this size, are requested to secure copies to complete their sets on the large paper of these Dramatic Writers, by an early application to their booksellers.

In the month of January, may be expected, in octavo, the first volume of The Annual Obituary, containing, 1. Memoirs of those celebrated Men, who have died within the present year, (1816).—2. Neglected Biography, with Biographical Notices and Anecdotes, and Original Letters.—3. Analyses of recent Biographical Works.—4. An Alphabetical List of all the Persons who have died within the British Dominions,

so as to form a Work for Referenee, both now and hereafter. To be continued Annually.

During the present month may be expected, from the pen of Mrs. West, Author of "Letters to a Young Man," &c. Scriptural Essays, adapted to the Holydays of the Church of England: containing a Commentary on the Services, and Reflections adapted to the present Times.

In the course of the ensuing month will appear, Practical Observations in Surgery, and Morbid Anatomy. Illustrated by Cases with Dissections and Engravings. By John Howship, Member of the Royal College of Surgeons in London, &c. in one vol. 8vo.

Early in December will appear, Part the 2d in 8vo. of Surgical Observations; being a Quarterly Report of Cases in Surgery; treated in the Middlesex Hospital, in the Cancer Establishment, and in Private Practice. Embracing an Account of the Anatomical and Pathological Researches in the School of Windmill-street. By Charles Bell.

Mr. Utterson's Selection of early Popular Poetry, will be published in the course of the month, in two volumes of the same size as Ritson's "Ancient Popular Poetry," and we understand the impression is limited to two hundred and fifty copies.

In January will be published, Memoirs of the Life and Writings of the late Dr. Lettsom, with a Selection from his Correspondence with the principal Literati of this and foreign Countries. By T. J. Pettigrew, F. L. S. Surgeon Extraordinary to the Dukes of Kent and Sussex, &c.

This Work will be comprised in three volumes. The first two will consist of a Memoir of Dr. Lettsom, and a Selection of general Correspondence with Linnæus, Lord Lansdown, Sir M. Martin, Bart. Rev. Drs. Madison, Lathrop, &c. Drs. Ash, Bisset, Cuming, Currie, Darwin, Falconer, Fothergill, Benj. Franklin, Percival, Rush, Waterhouse, Zimmermann, &c. and a Memoir of the late Dr. Nield, written by himself.—The third volume (which may be had separate) will be composed of Original Medical Papers, Cases, and Correspondence with Baron Haller, Drs. Cullen, Struve, &c.—The price of the first two volumes, to subscribers, 1l. 1s. the third volume, 12s.

A view of the History of Scotland, from the earliest Records to the Rebellion in 1745, in a series of Letters, to form three octavo volumes, is preparing for the press.

Biblical Criticism on the Books of the Old Testament. And Translations of Sacred Songs, with Notes Critical and Explanatory. By Samuel Horsley, LL. D. F.R.S. F.A.S. Late Lord Bishop of St. Asaph, is in considerable forwardness.

A Translation in one Volume quarto of the celebrated Abbe Dubois' Description of the People of India; with particular Reference to their Separation into Casts; the influence of their Civil Policy and Domestic Superintendance; their Idolatry and Religious Ceremonies; and the various Singularities of Customs, Habits, and Observances, which distinguish them from all other Nations: taken from a diligent Observation and Study of the People, during a Residence of many Years amongst their various Tribes, in unrestrained Intercourse and Conformity with their Habits and Manner of Life, is nearly ready for publication.

The Round Table, a Collection of Essays, on Literature, Men, and Manners. By Leigh Hunt and William Hazlitt. In Two Volumes, Duodecimo, will shortly be published.

Mr. Geo. Cumberland has prepared for the press, a work on the Commencement and Progress of the Art of Engraving, as far as relates to the advantages Art has derived from the productions of the Italian School.

The Rev. W. N. Darnell is printing a volume of Sermons on Practical Subjects.

The Rev. J. Nightingale has in the press, in a quarto volume, English Topography, or a Description of the several Counties of England and Wales, with a map of each county.

Art. XV. LIST OF WORKS RECENTLY PUBLISHED.

ANTIQUITIES.

The History and Antiquities of the Abbey Church of St. Peter, Westminster, by E. W. Brayley; with Architectural and Graphical Illustrations by I. P. Neale. Part I. with five Engravings, Folio, to correspond with Dugdale's Monasticon; in royal and imperial 4to.

BIOGRAPHY.

Memorial Sketches of the Rev. David Brown: with a Selection of his Sermons preached at Calcutta. 8vo. 12s.

EDUCATION.

An Atlas for the Use of Schools. Containing Maps of the Eastern and Western Hemispheres of the World, Europe, Asia, Africa, North America, South America, England and Wales, Scotland, Ireland, France, Spain and Portugal, Italy, and Germany. By Miss Wilkinson. Part I. contains the Maps at large, and Part II. the Blank Duplicates. 8vo. 7s. 6d. boards.

HISTORY.

A History of the Jesuits; to which is prefixed, a Reply to Mr. Dallas's Defence of that Order. In 2 Vols. 8vo. 1l. 4s.

The Inquisition Unmasked; being a Historical and Philosophical Account of that tremendous Tribunal; founded on authentic Documents, and exhibiting the Necessity of its Suppression, as a Means of Reform and Regeneration. Written and published at a Time when the National Congress of Spain was about to deliberate on this important measure. By D. Antonio Puigblanch. Translated from the Author's enlarged Copy, by William Walton, Esq. In 2 Vols. 8vo. illustrated by twelve Historical Engravings. 1l. 4s.

A Historical Survey of the Customs, Habits, and Present State of the Gypsies. By John Hoyland, Author of an Epitome of the History of the World, &c. 8vo. 7s. boards.

The Edinburgh Annual Register, for 1814. In 8vo. 1l. 1s. boards.

INTELLECTUAL PHILOSOPHY.

Elements of the Philosophy of the Human Mind. By Dugald Stewart, Esq. F.R.SS. Lond. and Edin., &c. Vol. II. Second edition, 8vo. 12s.

Philosophical Essays. By Dugald Stewart, Esq. Second edition. 8vo. 14s.

MEDICAL.

A Vindication of the University of Edinburgh, as a School of Medicine, from the Aspersions of "A Member of the University of Oxford." With Remarks on Medical Reform. By Lawson Whalley, M. D. Extraordinary Member of the Royal Medical Society of Edinburgh, and Physician to the General Dispensary at Lancaster. 8vo. 2s.

MISCELLANEOUS.

Spanish Tales: translated from Le Sage, and selected from other Authors, wherein are contained a Description of Madrid, Grenada, Saragoza, Seville, Milan, Parma, Palermo, &c. &c. By Mrs. Frederick Layton. 3 Vols. 12mo. 1l. 1s. boards.

The Identity of Junius with a distinguished Living character established, by a variety of Facts, and by the Speeches of Lord Chatham in 1770. 8vo. with a fine portrait. 12s.

The Blind Man and his Son, a Tale; the Four Friends, a Fable; and a word for the Gipsies, foolscap 8vo. with frontispiece. 4s. 6d.

POETRY.

The Prisoner of Chillon, a Fable—the Dream—Darkness—the Incantation, &c. By the Right Hon. Lord Byron. 8vo. 5s. 6d.

A Third Canto of Childe Harold's Pilgrimage. By the Right Hon. Lord Byron. 8vo. 5s. 6d.

Copies of Verses to the Memory of the late Richard Reynolds, of Bristol, the benevolent Quaker, whose Charities, during his Life, were perhaps unexampled, and to whose Memory the Inhabitants of Bristol are raising the most honorable Monument that ever recorded and perpetuated the Virtues of the Dead—a Charitable Institution to reach the Objects of his Bounty while living. By J. Montgomery, Author of the Wanderer of Switzerland, &c. 2s.

The Poetic Mirror; or, the living Bards of Britain. 12mo. 7s. 6d. boards.

Poems. By Hannah More, with an engraved Title and Vignette, royal 12mo. 8s.

The Worth of a Bible; illustrated by Tales in Verse, founded upon fact: designed as a Reward book for Sunday Schools. 1s.

POLITICAL ECONOMY.

An Inquiry into the Principle of Population, including an Exposition of the Causes and the Advantages of a Tendency to Exuberance of Numbers in Society. A Defence of the Poor Laws, and a Critical and Historical View of the Doctrines and Projects of the most celebrated Legislators and Writers, relative to Population, the Poor, and

Charitable Establishments. By James Grahame, Esq. 8vo.

England may be extricated from her Difficulties, consistently with the strictest Principles of Policy, Honour, and Justice. By a Country Gentleman. 8vo. 2s. 6d.

Letters on the Constrained Celibacy of the Clergy of the Church of Rome. 8vo. 10s. boards.

Remedies proposed as certain, speedy, and effectual, for the Relief of our present Embarrassments. By an Independent Gentlemen. 8vo. 2s. 6d.

THEOLOGY.

Sermons on the Union of Truth, Reason, and Revelation, in the Doctrine of the Established Church of England and Ireland. Preached in the Years 1814, 1815, 1816. By the Hon. and Rev. Edward John Turnour, A. M. Formerly of Saint Mary Hall, Oxford; late Curate of Heston, Middlesex; and Chaplain to the Dowager Countess Winterton. 8vo. 12s. boards.

The Season and Time; or, an Exposition of the Prophecies which relate to the Two Periods of Daniel subsequent to the 1260 Years now recently expired; being the Time of the Seventh Trumpet: and prophetically assigned to the Extirpation of Apostacy, and Accomplishment of the Reconciliation of the Jews, and Introduction of the Millennium. Together with Remarks upon the Revolutionary Antichrist, proposed by Bp. Horsley and the Rev. G. S. Faber. By W. Ettrick, A. M. Author of the Second Exodus, or Reflections on the Prophecies of the last Times. 8vo. 12s. boards.

Sermons on the Parables. By the Rev. W. M. Trinder. 8vo. 12s. boards.

A new Edition of, Some Important Points of Primitive Christianity Maintained and Defended; in several Sermons and other Discourses. By George Bull, D. D. Bishop of St. David. To which is prefixed, the History of his Life, and of those Controversies in which he was engaged. By Robert Nelson, Esq. 3 Vols. 8vo. 1l. 4s. boards.

(To be completed in 14 Monthly Parts, comprising 3 Volumes,) Stackhouse's History of the Holy Bible, from the Beginning of the World to the Establishment of Christianity, corrected and improved. By the Right Rev. George Gleig, LL. D. F.R.S. E. F.S.S.A. Primate of the Scotch Episcopal Church. Part I. On demy 4to 7s. and on royal 4to. 9s. sewed.

Unitarianism a Scriptural Creed; occasioned by the Pamphlets of Mr. Law and Mr. Baxter in Defence of the Doctrine of the Trinity. By T. C. Holland, Minister of the Unitarian Congregation in Preston. 1s. 6d.

A Defence of the Divinity of our Blessed Saviour, in Answer to some Letters by Mr. T. C. Holland, in which that Doctrine was attacked; with Remarks on the Personality of the Holy Ghost. By Edward Law, A. M. Minister of the Church of the Holy Trinity at Preston, and Chaplain to the Lord Bishop of Chester. 4s.

Plain Discourses, delivered to a Country Congregation. Vol. III. By the Rev. William Butcher, M. A. 12mo. 3s. 6d. boards.—The Three Volumes may be had, 15s.

The Abode of Wisdom. By the Author of the Shepherd and his Flock. 12mo. 3s. 6d.

The Power of Faith: exemplified in the life and writings of the late Mrs. Isabella Graham, of New York. 8vo. 7s.

Christian Essays. By the Rev. S. C. Wilks. 2 Vols. royal 12mo.

Sermons by Samuel Chartres, D. D. Minister of Wilton. A new edition. 2 Vols. 8vo. 1l. 1s.

The Biblical Cyclopedia, or Dictionary of the Holy Scripture. By William Jones, Author of the History of the Waldenses, &c. 2 vols. 8vo. 1l. 16s.

Lectures Explanatory and Practical on the Epistle of St. Paul to the Romans. By the Rev. John Fry, A. B. Rector of Desford, &c. 8vo. 12s.

Religious Liberty stated and enforced on the principles of Scripture and Common Sense. In six Essays, with Notes and an Appendix. By Thomas Williams, 8vo. 6s.

TOPOGRAPHY AND TRAVELS.

A Diary of a Journey into North Wales. By the late Samuel Johnson, LL. D. Printed from the original MS. in his own Handwriting; together with a Fac-simile of a Part of the Manuscript. Edited, with illustrative Notes, by R. Duppa, LL. B. crown 8vo. 9s. boards.

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